This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/

Digitized by Google

VE RI TAS

HARVARD
COLLEGE
LIBRARY

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

SUPPLEMENT

TO THE

Glossary of Indian Terms.

A—J

BY

H. M. ELLIOT, Esq.,

Bengal Civil Service.

Independently of the facts relating to property in land, the award adverts to several customs, not less curious than interesting; and some light might be thrown on the relations of the ancient inhabitants of India with Western nations, were some of our zealous young Orientalists in India, fresh from their classical associations, to furnish the public with minute accounts of ceremonies at present practised; not taken from Sanscrit works, but noted down from personal observation, and chiefly from the rural population in Western India.

Col. Sykes, on the Land Tenures of the Deccan.

AGRA:

PRINTED AT THE SECUNDRA ORPHAN PRESS, BY R. H. LONGDEN.

1845.

Digitized by Google

HARVARD
UNIVERSITY
LIBRARY

Digitized by Google

Extract *G. O., No.* 450, *dated* 11*th May*, 1844, *in reply to a letter from the Sudder Board of Revenue, N. W. P., No.* 75 *A. dated* 9*th Feby*. 1844.

The Lieut.-Governor has perused this interesting Volume with much gratification, and is very desirous that the curious matter it contains should not be exposed to the risk of loss from the existence of a single copy, or to perversion from the ignorance of transcribers. His Honor, therefore, requests the Board will take measures for having it printed at once under the immediate eye of their Secretary.

Digitized by Google

From

THE SUDDER BOARD OF REVENUE, N. W. P.,

To

THE SECY. TO THE GOVT., N. W. P.,

No. 75 A. of 1844.

***Dated 9th Feb.* 1844.**

Sir,

With reference to the Order of the Government of India, No. 913 of 1842, dated 14th December, such portions of the Glossary of Indian Terms, then and subsequently received in this Department, as have undergone consideration and amendment, are herewith returned to be laid before the Hon'ble the Lieut.-Governor.

2.—The Sudder Board have great satisfaction in forwarding to the Government for submission to the Hon'ble the Court of Directors the accompanying Supplemental Glossary, prepared in accordance with the expressed wishes of the Hon'ble Court, by Mr. H. M. Elliot, the Secretary to the Sudder Board, N. W. Provinces.

3.—The Board have perused this Supplemental Glossary with feelings of very great interest and satisfaction, and are persuaded it will be found to contain, so far as the limits allow, nearly all, if not all, the terms of known acceptation in the North Western Provinces, relating to the Revenue and Agricultural concerns of the country;—which together with the very excellent commentary on the various tribes coming within the assigned limits, cannot but be regarded as a highly valuable addition to the original Glossary.

4.—Adverting to the great ability and research which have been displayed in the performance of so considerable a portion of the work, the Board beg to express an earnest request that Mr. Elliot may receive such notice from the Government and the Hon'ble the Court of Directors, as will encourage him to bring the work to an early completion.

We have the honor to be, &c.,

(Signed) T. J. Turner.

" H. S. Boulderson.

Sudder Board of Revenue, N. W. P.

Digitized by Google

Memorandum.

As several months have elapsed since the receipt of the first Parts of the GLOSSARY of INDIAN TERMS, no further delay should occur in returning them to Government, under the Orders, dated 14th December, 1842, No. 913.

The Board will regret to observe that the call for further information has not been responded to, except to a very limited extent, by any of the Officers under their control. Being therefore apprehensive that the Hon'ble Court of Directors, who have shown so much anxiety to prepare a comprehensive GLOSSARY, may feel some disappointment at receiving no additions or suggestions from these Provinces, I have ventured to put together a few notices respecting the tribes, the customs, the fiscal and agricultural terms of this Presidency, in the hope that if they are found to convey any information not hitherto recorded, they may be deemed worthy of being incorporated with the work which is about to be compiled under the superintendence of Professor H. H. WILSON.

I have confined my attention chiefly to the words included under these four heads, though I observe, from entries in the Printed Specimens, that if the scheme of

Digitized by Google

the Glossary is fully carried out, it will include terms of Hindoo Mythology and Astronomy, an account of the principal Festivals, and much which will perhaps have to be excluded, on a revision. I have not attempted to meddle with such subjects, on which there are several books which contain ample information; and even in such departments as I have undertaken, I have endeavoured for the most part to avoid words which may be found in the common Dictionaries. For a few terms I have been indebted to the Revenue Glossaries furnished to the Sudder Board in A.D. 1839; but I believe the extent of my obligations is confined to those of Saugor and Goruckpoor. It has been part of my plan to introduce Articles on the old, and locally known, territorial Divisions of the Country, as a subject not only highly interesting in itself, but as being intimately connected with the fiscal portion of the work. Indeed, such Articles as *Desh*, *Furingistan*, *Futtehpoor*, &c. &c. in the Printed Glossary show that the admission of such words is in conformity with the views of the Court.

The ethnological remarks I have tried to curtail as much as possible; but, with all my efforts, I fear that many notices will be considered very tedious. As some excuse, however, it may be mentioned that we are still almost as ignorant of the agricultural Classes of these Provinces, as we were on the first day of our occupation, and that even their Names are entirely omitted from the Printed Glossary, though the tribes of the Deccan, Guzerat, and other Provinces are not only copiously noticed, but we are referred to an Appendix for fuller information respecting them. The Maps which have been added in illustration of this part of the subject will, I trust, be found of interest. Their preparation has been attended with considerable difficulty, but

Digitized by Google

no pains have been spared to make them as correct as circumstances would admit.

I have not, except in very few instances, pointed out the mistakes in the GLOSSARY itself; for the errors, both of orthography and statement, are so obvious, that they cannot escape the notice of the Compiler. As for my own orthography, I do not profess to be satisfied with it, since most of the words have been taken from oral information; and as they have perhaps never yet been written, and their pronunciation is by no means fixed, the liability to error is very great. In writing them I have endeavored, as far as possible, to conform to the system of Gilchrist—or rather that modification of it in use in our Revenue Surveys—which certainly has the merit of enabling an Englishman to pronounce a word in such a manner as to make it easily comprehended by the Natives of Hindoostan. SIR W. JONES' method is better suited to the learned; but since it is becoming of more general use, as our Books and Translations multiply, I have added a column for its admission; as far, at least, as respects the vowel system.

As my attempts to illustrate the barren themes which occupy these pages take up much time, and as they may, after all, be considered of no value, I shall for the present conclude with the letter J (to which the Specimen last received extends); and shall be guided respecting the continuation of the work by the opinion which the Compiler may be pleased to express of this first portion of my labours. If he judge of its merits by the extent of his own information on all the subjects discussed in it, he may be disposed to think that my time might have been more profitably employed. Even my own partiality cannot conceal from me that there is in

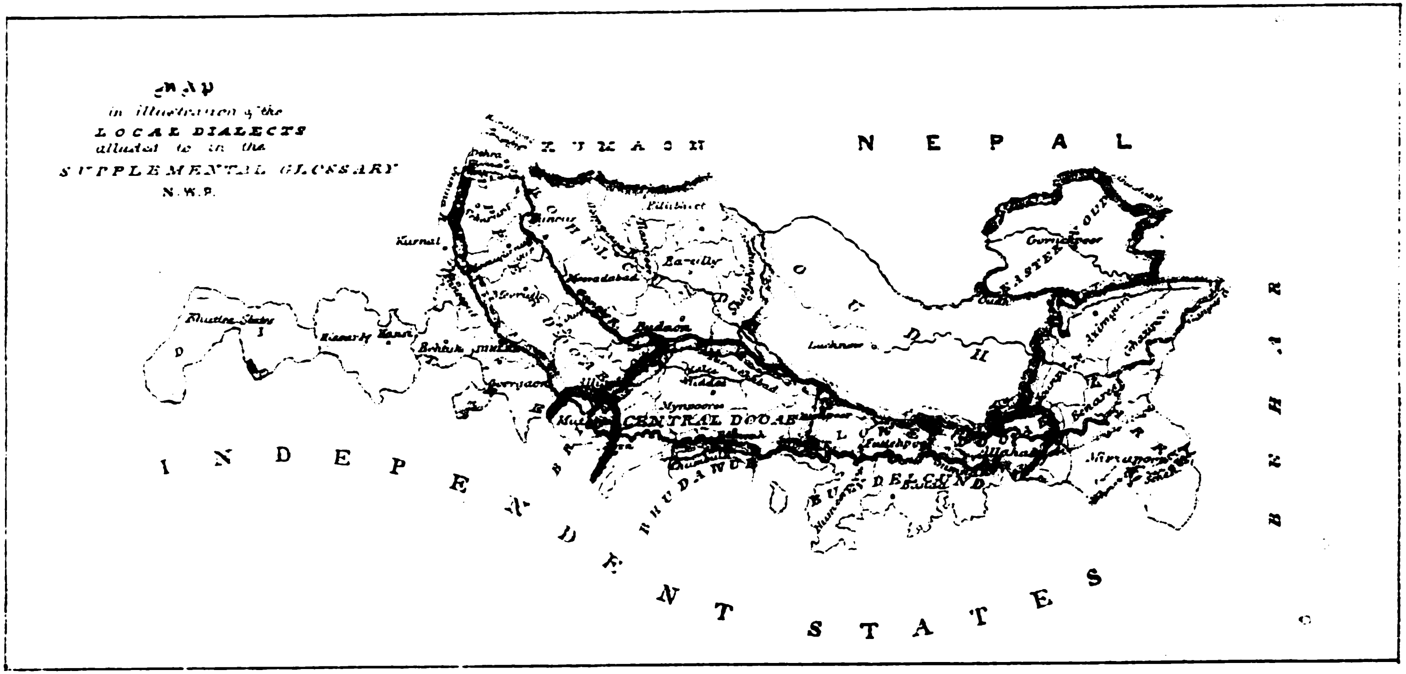
Digitized by Google

this SUPPLEMENT much worthless matter, which ought not to have been admitted; but as the revision would occupy nearly as much time as the original composition, I prefer allowing my Notes to remain in their present shape, in the full persuasion that the Honorable Court will overlook all minor defects, in consideration of my earnest endeavours to fulfil their desires.

H. M. ELLIOT,
Secretary.

SUDDER BOARD OF REVENUE,
The 1st February, 1844.

Digitized by Google



Digitized by Google

Supplemental Glossary

OF TERMS

USED IN THE

NORTH WESTERN PROVINCES.

A

Abad, آباد आबाद ábád

Literally, as stated in the Printed Glossary, "abode, residence;" but more frequently used in the N. W. Provinces, as cultivated, flourishing, populous.

Abodan is used in the same, but, as the "Furhung-i-Rusheedee" observes, in a somewhat intensive sense.—*Abadanee* signifies prosperity, population.—*Abadkar* is a settler on waste land.

Abad is frequently used in combination with a proper name to denote a city, as *Hyder-abad*, *Shahjehan-abad*. When used in construction with a Hindee name or vocable, it generally denotes that the termination has been changed from *bas* باس to *abad* آباد. Thus the *Brahminabad*, mentioned in the "Chuchnamu," and "Tohfut-ŏŏl-Giram," was originally *Brahminbas*, or *Bamunwas*.—See Hurbong ka Raj.

Abee, آبی आबी ábí

Irrigated land; from *ab* آب water. The word, though of general application, is more exclusively applied in *Central Doab* to land irrigated from tanks, jheels, and streams. As the supply of water is generally precarious, the rent paid for such land is about one-half of that which is paid for land irrigated from wells.

Abeej, ابيج अबीज abíj

Grain that does not germinate: the same as *Nirbeej*. From अ *a* or निर *nir* priv. and *beej* बीज seed.

ABKAR, آبکار आबकार ábkár

A distiller, a vender of spirituous liquors. *Abkaree,* or the tax on spirituous liquors, is noticed in the Glossary.
With the initial A unaccented, *Abkar* means agriculture.

ABPASHEE, آبپاشي आबपाशी ábpáshí

Irrigation of fields; from *ab* آب water, and *pasheedun* پاشيدن to sprinkle.

ADABUNDEE, ادابندي अदाबंदी adábandí

The fixing a period for the performance of a contract or payment of instalments. From *ada* ادا performance, and *bustun* بستن or *bundun* بندن to bind.

ADHBUTAEE, آدهبٹائي आधबटाई ádhbatáí

Division of produce in equal shares; from *adha* ادها half, and *butaee,* بٹائي division.

ADHELA, ادهيله अधेला adhelá

Half a pice, comprising 12½ DAMS, or 4 DUMREES, *q. v.*

ADHELEE, ادهيلي अधेली adhelí

Half a CHOUT,HEA, *q. v.* A measure used for corn.—*Saugor.*
Small fractional divisions of land.—*Gurhwal.*
Also, eight aunas, or half a rupee.

ADHELIA, ادهيليا अधेलिया adhelia

Adhelia, or *Adhia,* signifies a proprietor of a half share.

ADHIAR, ادهيار अधियार adhiár

A man who passes half his time in one village, and half in another, is said *adhiar kurna;* called *adhbar* in *Rohilcund. Adhiar* differs from *paheekasht,* in as much as *adhiar* implies that there are two establishments, one in each of the two villages which are visited.

ADHIAREE, ادهياري अधियारी adhiárí

A half share. The root *adha* ادها half, enters into the composition of all these words.

Digitized by Google

ADHIKAREE, ادهكاري अधिकारी adhikárí

Proprietor; holder of a right or privilege. From the Sanscrit अधि above, upon; and कृ make.

ADHKUCHCHA, ادهكچه अधकचा adhkachcha

A soil lying between the land named *Puhara* and the *Turaee* in the District of *Seharunpoor*.

ADHKUREE, ادهكري अधकरी adhkarí

An instalment of eight annas in the Rupee, or half of the Government Juma.

AEENDAN, آئين دان आईनदान áíndán

From *aeen*, آئين a law, and *danistan* دانستن to know—a man who practises on the simplicity of his neighbours by his knowledge of the Regulations of Government.

A lawyer, a rogue. The use of these terms as synonymes shews that the learned profession of the law is not held in high estimation in these parts. The common people are disposed to agree with Sir Hudibras.

He that with injury is grieved
And goes to law to be relieved,
Is sillier than a Scottish chouse,
Who when a thief has robb'd his house
Applies himself to cunning men
To help him to his goods again:
When all he can expect to gain
Is but to squander more in vain.

AEWARA, ايوارا ऐवारा aiwára

A cow-shed in the middle of a jungle, according to the "Gharaib-ŏŏl-Loghat" of *Khan Arzoo*. The "Tohfut-ŏŏl-Loghat" does not notice it.

AG,HANEE, اگهني अगहनी ag'haní

The produce of part of the *Khureef* season, or of the month of *Ag,hun*, اگهن

AGOR, اگور अगोर agór

Agor, or *Agorya*, is a man appointed to keep watch over crops; from *agorna* اگورنا to watch. The term is used chiefly in *Benares*, rarely in the North West.

Digitized by Google

Agound, اگوند अगौंड agaund

The top of the Sugar-cane cut up for seed; in distinction to *Bel ka beej*, in which the whole cane is cut up into six or seven pieces. The division of the cane is much more minute in some places. *Pat* comprises the leaves at the top. *Ag, Agao, Agoura, Agin*, and *Goundee* are the names given to a few inches below the *Pat*. *Kancha*, called also *Goollee, Pulwa*, and *Phòòngee*, consists of about a foot below the *Ag*, and is chiefly used for seed. The rest of the cane is called *Gande, Gunda* and *Gunna*.

Agour, اگور अगौर agaur

An advance of rent paid by *Asamees* to *Zemindars* in the months of *Jet,h* and *Asarh*.—*E. Oudh*. The word is derived from *age* آگی before, beyond.

Agur, آگر आगर ágar

A salt pit. *Ahuree* is the name of the small compartment within it.

It is stated by some authorities that this word is the origin of the name of the imperial city of Agra, and from the brackish nature of the soil and water there is no improbability in the statement; but *Neeamut Oòlla*, in his History of the Afghans, gives a very different account. He says that Sultan *Secunder Lodi*, after getting on board a boat at Muttra, asked his steerer which of the two heights before them was fittest for building. On which the steersman replied, "that which is a-head (*Agra*) is the best." At this the Sultan smiled and said, "the name of this town, then, which I design to build, shall be *Agra*." This must be altogether an imaginary dialogue; besides which, it is not likely the steersman would speak Sanscrit to the Emperor. It is evident, moreover, that *Secunder* was not the founder of Agra, as is generally reported, though he may have built the fort of *Badulgurh*; for the capture of it is celebrated in the verses of a *Ghuzni* poet in the time of *Musaood*, the son of *Ibrahim*, the grandson of the great *Mahmood*; and it is even acknowledged to have been an old city before the time of the Afghans, in the auto-biography of *Jehangeer*, whose veracity need not be impeached in passages where he has no occasion to indulge in the "Ercles' vein" respecting the achievements of himself or his ancestors. The verses mentioned above, which commemorate the capture of Agra, begin

حصار آگره پیدا شد از بیانه گرد
بسان کوه بلند بارهاے چون کہسار

Digitized by Google

We need not stop to consider whether this *Kaseedah* was really written in the time of *Musaood** the Third. If it was, it may be considered a curious relic, as we have no other record of the capture of Agra by that monarch. There is, however, in Ferishta mention of the conquests made in India during his reign.

"In his reign Hajib Toghantugeen proceeded in command of an army towards Hindoostan, and being appointed Governor of Lahore, crossed the Ganges, and carried his conquests *farther than any Mussulman had hitherto done,* except the Emperor Mahmood. Like him he plundered many rich cities and temples of their wealth, and returned in triumph to Lahore, which now became in some measure the Capital of the Empire."

The "Hubeeb òòs Seir", "Rouzut òòs Sufa", and "Tubkat-i-Akberee" preserve no memorial of this interesting expedition. We may probably be able to get some more information on the subject from the long promised "Kitab-al-Yamini."

Agur, اگر अगर agar

Aloe wood; lignum aloes—(*Aquilaria agallocha,* Roxb.) It emits a pleasant odour when burnt, and forms one of the chief ingredients of Native Pastils.

Aguree, اگري आगरी ágarí

A manufacturer of Salt.—See Agur.

Agurwala, اگروالا अगरवाला agarwála

A large sub-division of the Merchant caste, comprising some of the wealthiest men in India. They derive their name from *Agroha,* on the borders of *Huriana,* which was the original seat of the tribe, and from which they emigrated to all parts of India, after the capture of that place by *Shahab-òòd-deen Ghoree.*—See Googa Peer.

Agustwar, اگستوار अगसतवार agastwár

Is the name of a small clan of Rajpoots in *Huvelee Benares.*

Agwar, اگوار अगवार agwár

The portion of corn set apart for village servants, like the customary "sharping-corn" of England; so called because it is (*age*) آگي—the first thing to be taken from the heap. In the East, it is used to signify the perquisites of ploughmen in kind. —See Jeora and T,hapa.

---

* *Mahmood* is the name given in nearly every copy; but *Ibrahim* had no son of that name.

Digitized by Google

AGWASEE,* اگواسی अगवासी agwásí

The body of the ploughshare.—*Eastern Oudh.*

AGYEA, اگیا अगैया agaiá

A disease which affects rice, in which the whole plant is dried and burnt up; from *Ag* آگ fire.—See K,HYRA.

AHEER, اهیر अहीर ahír

The origin of this tribe, as given in the Printed Glossary, cannot be correct; for *Koop* (properly *Gop*) signifies merely the occupation of a Herdsman.—Wilson's "Sancrit Dict." p. 299, 2nd Ed. *Menu* (X. 15) says, that they are descended from a *Brahman* by an *Ambastha* woman, *i. e.* one of the *Byd*, or Physician tribe. In the "Brahma Purana" it is said that they are descended from a *Cshatriya* father and a woman of the *Vaisya* caste; but on the question of the descent of the different tribes, the sacred books, as in many other matters, differ very much from each other, and none are to be implicitly trusted.

This pastoral tribe of the *Yadubunsee* stock was formerly of much greater consideration in India than it is at present. In the "Ramayana" and "Mahabharat" the *Abhiras* in the West are spoken of; and in the Puranic Geography the country on the Western coast of India, from the Tapti to Devagurh is called *Abhira*, or the region of Cowherds. When the *Kattees* arrived in Guzerat, in the eighth Century, they found the greater part of the country in possession of the *Aheers*. The name of *Aseergurh*, which Ferishta and the "Khuzana Amira" say is derived from *Asa Aheer*, shows that the tribe was of some importance in the Deccan also, and there is no doubt that we have trace of the name in the *Abiria* of Ptolemy, which he places above *Patalene*. *Aheers* were also at one time Rajas of Nepal at the beginning of our era, and they are perhaps connected with the *Pala*,* or shepherd, Dynasty, which ruled in Bengal from the

* Although it does not follow that the name *Pala* necessarily implies herdsmen or shepherds, inasmuch as it was held by *Jye Pal*, *Anund Pal*, and other historical characters, whom we know to have been Rajpoots, yet it is impossible not to consider that this pastoral title, which is derived from the Sanscrit root पाल preserve, has some connection with the *Pastoria Pales* of the Romans, the Goddess who presided over flocks and herds, and in whose honour the Palilia, or shepherd festival, was annually celebrated. —(*Tibull.*, II. 5. *Varro de Re Rustica*, II. 1.)

Mr. Faber ("Origin of Pagan Idolatry," Vol. III. p. 586) would have us believe that the term had still wider extension. "Now the Pali were formerly lords of all India, and from this region they spread themselves at once into Siam, towards the East; into Italy and Ireland, towards the North-West, under the names of *Pelasgi* and *Phailli*; and into Egypt and Palestine, towards the South-West, under the appellation of *Philitim*, or *Philistim*, or *Royal Shepherds.*" ! ! !

Digitized by Google

ninth to the latter part of the eleventh Century, and, which, if we may put trust in monumental inscriptions, were for some time the universal monarchs of India.—(*As. Researches*, Vol. IX., p. 438.)

In the North Western Provinces *Aheers* are scattered over various Pergunahs. We find them in great numbers in the southern parts of the *Dehli* territory, from *Rewaree*, on the borders of *Mewat*, to the *Bikaneer* frontier, in a tract of country known under the name of BEEG,HOTO, *q. v.* A dense population of *Aheers* (*Teeklewala*) will also be found in a line extending from the *Kalanuddee* in the neighbourhood of *Marehruh*, to near *Beebameyoo* on the Jumna—(see ATABOO); and from *Sulempoor Mujhowlee* in *Goruckpoor* to *Singrowlee* in *Mirzapoor*. Indeed, the Pergunah of *Ahrorah* in the latter district, though now without *Aheer* Zemindars, derives its name from them, being called *Aheerwara* in ancient records. The only districts which in the "Ayeen-i-Akberee" are said to have *Aheer* Zemindars are *Nugeena* and *Sirdhana*.

The *Aheers* of these Provinces all trace their origin to *Muttra*, or places a little to the West of it. There appear to be three grand divisions amongst them;—the *Nundbuns*, the *Judbuns* (*Yadoobuns*), and *Gwalbuns*.—(See GÒÒAL)—which acknowledge no connexion, except that of being all *Aheers*. Those of the *Central Doab* usually style themselves *Nundbuns*; those to the West of the Jumna and the *Upper Doab*, *Judbuns*; and those in the *Lower Doab* and *Benares*, *Gwalbuns*. The latter seem to have no sub-divisions, or *Gotes*. The principal *Gotes* of the *Nundbuns* are, *Sumurphulla*, *Kishnout*, *Bhugta*, *Bilehnia*, *Diswar*, *Nugowa*, *Kunoudha*, *Doonr*, *Rawut*, *Tengoorea*, *Kor*, *Kumurea*, *Burousea*, *Moojwar*, *Dahima*, *Nirban*, *K,hurkuree*, *Dirkor*, *Seetolea*, *Jurwurea*, *Burot,hee*, *Gonda* and *Phatuk*; amounting in all to 84. In *Beeg,hoto*, besides many of these, there are the *Moluk*, *Santorea*, *K,hosea*, *K,hullea*, *Loneewal*, *Aphurea* or *Aphirea*, *Myla*, *Mhyla*, *K,horo*, *Sesotea*, *Gundwal*, *Gird*, *Bhumsura*, *Janjurea*, *Kankourea*, and *Niganea*; amounting in all to 64. Many of the two last-named clans have been converted to the Mahometan faith, and are known as *Rangurs*.* The two villages whence they derive their name,

---

* This term is more strictly confined to Rajpoots who have been converted to Mahometanism, but there are several tracts in *Dehli*, particularly in the district of *Rohtuk*, where the term is indiscriminately applied to Rajpoots, whether Mahometan or Hindoo.

The origin of the term is very doubtful, and those who have attempted its etymology are by no means agreed among themselves.

Tod ("Asiatic Journal," Feb. 1838, p. 107) says, that "*Rangri*, or *Rangra*, is an epithet applied to all Rajpoot chieftains; from *Ringa* (in the dialects) signifying a field of battle."

Digitized by Google

are celebrated in local legends for turbulence and contumacy.

दिल्ली तें पैंतीस कोस कांहौर निगाना
अपनी बोई आप खाएं हाकिम ने न दें दाना

*Dehli te pyntees kos Kanhour Niganu ;**
Upnee boee ap k,haen, hakim ne† nu-den danu.

Amongst these, the *K,horo* rank first; but their claim to superiority is denied by the *Aphirea*, who have certainly in modern times attained the highest distinction. They all, including the *K,horo*, intermarry on terms of equality, avoiding, like all other *Aheers*, only the 4 *Gotes* nearest related. A man, for instance, cannot marry into his father's, mother's, paternal, or maternal grandmother's *Gote*; and no intermarriages take place between distant clans. Thus, those of the *Doab* and *Beeg,hoto* hold little or no personal intercourse, and each declares the other an inferior stock.

The Enc. Metropol. (Art. "Dehli") says, "*Rangars*, i. e. turncoats, are Mahomedan renegadoes from the Hindu faith."

Mr. H. T. Prinsep, in a note to p. 443 of his "Life of Ameer Khan," says, "*Rangkras* are the lower classes bordering on the Western Desert. They are all thieves and robbers, and mostly Moosulmans." He does not attempt the origin of the name.

Francklin, at p. 275 of his "Memoirs of G. Thomas," says, "*Rangurs* are Mahomedan Rajpoots," and suggests, like the Enc. Metr., that the word implies coloured, or stained, or of mixed blood.

Sir J. Malcolm ("Central India" ii. 123) says, "that all the Brahmins of Central India, except those who came from the Deccan, are classed by the *Mahratta* conquerors as *Rangree*, or barbarous." At vol. ii. p. 191 he says, "the language taught in Central India is a dialect of the Hindui, termed *Rangree*, which prevails from Bundlecund to the Indus." Again, at p. 304, he observes, "the Rajpoots say the word is derived from *Run*, signifying battle, and *Gurh* a fort, an epithet asserted to have been given them by one of the Kings of *Dehli* expressive of their bravery, but the *Mahrattas* say, that the derivation is from *Ran* a forest, and *Gurree* a barbarian."

The probabilities are in favor of the Sanscrit रण, *ran*, battle—so that *Rangur* would mean "a warrior."

* This is the account they themselves give of their origin, but as *Kanhour* and *Niganu* are occupied by *Powar Rangurs*, and *Kan-k-onrea* can scarcely be derived from *Kan-h-our*, I do not place much confidence in their assertion. Popular legends, however, are not easily disproved.

† This troublesome little particle *Ne*, this "inexplicable and redundant expletive" of Gilchrist, is used instead of *Ko* in *Dehli* and the *Upper Doab*. Thus, *hum ne deea*, instead of "I gave," is, "gave to me." This is the most puzzling of all the idioms of the local dialect of Upper India, particularly to an European who has taken infinite trouble to learn the correct use of *ne*. It is not improbable that *ne* was originally used as a post-position. It is easy to interpret many sentences under this construction.

Digitized by Google

Aheers conform to the customs of *Goojurs* and *Jats* in respect to the marriage of elder brothers' widows, wherever they are much intermixed, as in the *Dehli* territory; but, the *Aheers* of the *Central Doab* forswear all connexion with those tribes, which they consider of an inferior grade; but as each of these tribes, as well as the *Ahur, q. v.* claims the superiority, it is not easy to settle their comparative rank, and the difficulty is increased, with regard to the latter, by the close similarity of name. In the *Dehli* territory, the *Aheers* eat, drink, and smoke, in common, not only with *Jats* and *Goojurs*, but also, under a few restrictions, with *Rajpoots*. In other places, *Rajpoots* would indignantly repudiate all connection with *Aheers*.

Besides the families above-mentioned, names are also given according to the place of residence. Thus we have the *Dhoondaree* of Mewar; the *Hurianea* of Huriana; the *Poorubee*, of the Eastward; the *Birjia*, of Brij; the *Kohkohee* of the Bindachul Hills; and the *Punjabee* of Lahore.

AHEETA, اهيتا अहीटा ahíta

A person appointed to watch the grain when it is ripe, and see that none of it is carried away before the demand is paid. The word is Hindee, and has no connexion with the Arabic حاط watching, preserving.

AHERYA, اهيريا अहेरिया aherya

A fowler, a sportsman.—See DHANÒÒK.

AHUD, عهد अहद ahad

An agreement, or contract. *Ahudnama* عهدنامه is the written document containing an agreement.

AHUDDAR, عهدار अहद्दार ahaddár

Literally, holder of a contract. An Officer of the *Moghul* Government, who for a commission of 2 or 3 per cent engaged for the revenue of a district, and made himself responsible for the balance.

AHUR, آهر आहर áhar

AHUREE, آهري आहरी áharí

A small pond; smaller than a *Pok,hur*, and *Tulao*, and larger than a *Tulya* and *Muroo*. These two last words are chiefly in use to the Eastward. In *Dehli*, and the neighbourhood, *Johur* is a large pond, *Joree* is a middling sized one, and *Let* is a small one, more resembling a puddle. Thus, *Let panee*

Digitized by Google

bursa means "it has rained but little". Higher proportions are indicated by *Cóónr panee bursa*, "it has rained a furrow full"—*Keeuree bhur*, "to the extent of the bed of a garden"—*Naka tor panee bursa*, "the embankment has broken by the violence of the rain."

Tulao in *Dehli* is applied generally only to such tanks as are lined with Masonry.

In the *Doab* and *Rohilcund*, the words more generally known are, *Sagur*, *Tulao*, *Pok,hur*, *Dubra*, *And*, *Liwar*, *Tuluree*, and *Gurhya*, or *Gurhela* ;—*Sagur* being the largest.

Ahur is also a salt-pit, a trough for watering cattle, a drain.

AHUR, اهر अहर ahar

Ahurs are found on the banks of the *Ramgunga*, and in *Sumbhul*, *Rujpoora*, *Usudpoor*, *Oojhanee*, and *Saheswan*, and some other Pergunahs in *Rohilcund*, West of that river. These tracts, indeed, are known familiarly under the name *Ahurat*. They are also found in great numbers in *Fyzpoor Budurea*, and the country in the neighbourhood, between the Ganges and *Bóódh Gunga*. They have *Hooka panee* (smoke and drink) in common with *Jats* and *Goojurs*, but disclaim all connexion with *Aheers*, whom they consider an inferior stock; and the *Aheers* repay the compliment. *Ahurs* say they are descended from *Jadonbunsee* (*Yadu*) *Rajpoots*; but *Aheers* say that they themselves are the real *Jadonbunsee*, being descended in a direct line from *Crishna*, and that *Ahurs* are descended from the cowherds in the service of that illustrious *Avatar*, and that the inferiority of *Ahurs* is fully proved by their eating fish and milking cows. From the slight difference in the pronunciation of the two names, it is very difficult to ascertain what are the distinctive features in the two tribes. They are almost universally confounded by other classes, and very often disagree in the accounts of their own genealogies. Some of the most noted tribes of the *Ahurs* in the N. West are *Bhuttee*, *Nugawut*, *Nougoree*, *Rookur*, *Basean*, *Oru*, *Bukeeain*, *Diswar*, *Bhooseeain*, and *Birrurea*.—See AHEER.

AJMOOD, اجمود अजमूद ajmúd

Parsley. (*Apium involucratum*). The word, which is also used in Persian, is derived from the Sanscrit अज a goat, and मुद् to rejoice.

AJOULEE, اجولي अजौली ajaulí

Perquisite of the lower castes from the threshing floor.—*Benares*. The word is derived from *Anjula* or *Anjulee*, *i. e.* as much as one can carry in two hands joined.

Digitized by Google

AJOUREE, اجوري अजौरी ajaurí

Advances, particularly to agricultural laborers.—*Eastern Oudh*. *Agrowrhee* is used in a similar sense in *Beiswara*. Both words are perhaps derived from *age*, before, in advance.

AJWAIN, اجوائن अजवाइन ajwáin

(*Ligusticum ajowan*. Roxb.) Aniseed.

AK, آک आक ák

Gigantic Swallow-wort, (*Asclepias Gigantea*). It is a common shrub all over Upper India, and is celebrated in the *Taleef-i-Shureef* for its many valuable properties. It is of high repute amongst the Indian practitioners, and at one time much attracted the notice of European Physicians. The plant is more commonly known under the name of *Mudar*.

Ak is also a sprout of Sugar Cane.

AKAS BEL, اکاس بیل आकास बेल ákás bel

The air creeper (*Cuscuta reflexa?*). It has no root or leaves, but grows luxuriantly on the tops of trees. It is from this circumstance that the name is derived—*Akas* meaning in Hindee, the sky, the atmosphere. It is also called *Umur Bouria*, or the undying creeper, and under this name is much used in native medicine as a remedy for rheumatism, and in Alchemy is considered very efficacious as a transmuter of metals.

AK,HA, آکھا आखा ák'há

A pair of grain bags used as a pannier.

AK,HTEEJ, اکھتیج अखतीज ak'htíj

The 18th day of the month *Bysak,h*, upon which frequently the obligations incurred by the Agriculturists to enable them to provide for the cultivation of the *Rubbee* season are adjusted, on the principle explained in the article BURA-BHAO.

The *Burá Bhao* system prevails most to the East, and *Ak,hteej ka Bhao* to the West. The *Ak,hteej* is to the *Rubbee*, what the *Dewalee* is to the *Khureef*—the day appointed for settling the accounts of the past harvest. It is proper to commence the manufacture of agricultural implements, and to feed Brahmins on the *Ak,hteej*, as well as to eat new grain, which scrupulous men generally forbear doing till the return of this auspicious festival. A plough is also slightly passed over the fields, as the ceremony is supposed to secure good luck; but to sow seed on that day, except on certain conditions, is expressly forbidden in the points and precepts of some Oriental Tusser.

Digitized by Google

पोइ मावस मूल बिन बिन रोहिनी खेतीज
सरवण सलोनो बारि क्यौं बखेरे बीज

Poee Mawus Mool bin, bin Rohinee K,heteej,
Surwun Sulono bare, keoon buk,here beej.

The practice of engaging for a short time in the ordinary occupation from which the means of subsistence are derived was also observed by the Roman handicraftsmen on New Year's day—

> Tempora commisi nascentia rebus agendis,
> Totus ab *auspicio* ne foret annus iners.
> Quisque suas artes ob idem *delibat agendo,*
> Nec plus quam solitum testificatur opus.
>
> *Ov. Fast. I.* 170.

The name of this festival is derived from अ *priv.* क्षय decay, and तीज third; the undying 3rd of the lunar half of *Bysak,h;* or 18th, according to the usual computation: "the consequences of meritorious actions performed on this day being permanent, as it is the first day of the *Satya Yuga,* or the anniversary of creation."—*Sanscrit Dict., p.* 4.

Akor, اكور अकोर akór

A bribe. Hence it is applied in the North West to the coaxing a cow, or buffalo, which has lost its calf, to eat grain. The same process is called *Toria* in *Benares.*

Akor, or *Kor,* as it is sometimes pronounced, is also applied to the food which a labourer eats in the intervals of work in the open field.

Akra, اكرا अकरा akrá

A grass, or vetch, which grows in fields under spring-crop, creeping round the stem of the young plant, and checking its growth; (Vicia sativa.) *Akra,* or *Ankree,* as it is often called, is something like the *Musoor,* and it is used as fodder for cattle.

Akun, اكن आकन ákan

Grass and weeds collected from a ploughed field.—See Godhur.

Akya, اكيا अकैया akaia

One of the sacks or baskets of a pannier.

Digitized by Google

Al, آل आल ál

The "Morinda Citrifolia." Its roots give a permanent red dye to the well-known *K,harooa* cotton cloth. It is said in the "*Mòòalijat-i-Dara-Shikohee*" to be the same as *Munjeet;* but the latter is the "Rubia Tinctorum," or, perhaps more correctly, the "Rubia Cordifolia." The plant, which is very hardy and rarely ever affected by drought, is generally considered not to be productive till the third year of its growth. It is cultivated in several provinces of India. In the Peninsula, the best quality comes from *Mysore.* In the N. W. Provinces, the *Al* of *Hutta* and *Bundelcund* is the most prized; and the chief Emporium of its sale is *Moosanugur* in the *Doab.* It is grown only in *Mar* and *Cabur* soils, and, when ripe, is dug out of the ground with narrow pickaxes; every care being taken to prevent the small roots sustaining injury, from the bark of which the most valuable portion of the dye is extracted. It is not an exhausting crop, and is usually followed by gram.

Al is also sometimes used in the North West for a *Pana,* or division of a village.

Ala, اعلى आला álá

Highest; from the Arabic علي sublime.

Ala, آلا आला álá

Wet; moist; land saturated with water, especially with rain water. This is the correct word, but it is provincially pronounced *Al, Ahul, Alee,* and *Ael.*

Alee, آلي आली álí

A land measure equivalent to four *Beesees.* Nine *Alee* go to a *Joola.*—*Gurhwal* and *Kumaon.*—See further under the articles Beesee and Joola.

Aleea, اليا आलीया álía

A branch of the *Tòòrkea* sub-division of *Bunjaras.*—See Bunjara.

Almaree, الماري अलमारी almárí

A chest of drawers; a book-case. The word is said to be derived from the Portuguese *ulmaria,* which, though its aspect

is rather Arabian, is itself perhaps derived from the Low Latin *almaria,* the archives of a church or library.

ALO, آلو आलो álo

The word is in use in *Benares* in the same sense as DUDREE, *q. v.* to signify a portion of unripe corn.

ALOOF, الوف अलूफ़ alúf

Thousands; plural of the Arabic الف (*alf*). This word is found in most of the Semitic languages, (Klaproth, "Asia Polyglotta" p. 107), but its actual value varies in some of them;—thus, it signifies *ten* thousand in the Amharic.

ALTA, آلتا आलता álta

Was till lately on our Tariff. It consists of balls of cotton impregnated with lac dye, and manufactured in all large towns where jungle produce is procurable. It is more generally known by the name of "*Muhawur.*"

ALTUMGHA, آلتمغا आलतमग़ा áltamghá

A royal grant, which the British Government have declared to convey a title to a rent-free tenure in perpetuity.

Altumgha is derived from two *Tóorkee* words, *Al* and *Tumgha;* both of which signify the royal signet. *Al* in Persian implies also a scarlet colour سرخ نیم رنگ را گویند and therefore it has been supposed to mean the Emperor's *red* Signet; (Gladwin says, "a red patent," and Harington, in his "Analysis" I, 4, "a red seal—from which its name is derived"): but it may be doubted if the *Altumgha* seal is necessarily a *red* one; and the "Bóorhan-i-Kata," the "Furhung-i-Jehangeeree," and the "Huft Kóolzum," while they give the meaning of scarlet to *Al* in Persian, and at the same time mention the Hindee *Al,* noticed in the preceding article—also add that, in *Tóorkee,* "it is the seal and ring of the king" و به ترکی مهر و نگین بادشاهی باشد—without any special mention of its being a *red* seal, or a *red* ring. It would appear, however, from the extract from the "Furhung-i-Rusheedee," given below, that *Altumgha* originally meant a *red* seal; and that *Al,* by itself, was never taken in the sense of signet, except by reason of its having been coupled with *Tumgha,* to imply that the *Tumgha* was *red.*

Digitized by Google

و بترکي مهر بادشاهان که آنرا التمغا گويند اي مهر سرخ و
کاهي بجهت تخفيف تمغا انداخته تنها آل گويند
زبيم خاتم‌القاب تو نهاد سند * بحکم يرلغ از آل ايلغان يا قوت

The assertion therefore rests upon which is the best authority, —the "Bŏŏrhan-i-Kata," coupled with the "Jehangeeree," or the "Rusheedee." The "Huft Kŏŏlzum" is a mere copy, and of no weight in such controversies.

It is difficult to say when *Altumgha* began first to be used in the Revenue language of India, in the sense either of a seal or grant. In Persia and Central Asia, we have notices of its use at an early period. Towards the close of the 13th Century, the illustrious *Ghazan Khan* caused the *Altumgha*, or the imperial seal of state, to be altered from a quadrangular to an oval shape, considered the most auspicious as well as most elegant of all forms, and on this he at the same time directed to be engraved the Mahomedan profession of faith.—(Price's *Retrospect of Mahomedan History, Vol.* II., *p.* 612).

Again, *Timoor* bestows upon the son of *Bajazet* the Government of Anatolia, under a Patent containing the impression of his hand in *red* ink.—(Ibid: *Vol.* III., *p.* 423; and *Sherefeddin, Lib:* V, *Cap.* 60); but it is not stated whether the title of this Patent was *Altumgha.* In the Institutes of this Tyrant, we find no mention of any thing but *Tumgha*, and that with a different meaning.

But, with respect to India, the term certainly does not appear to have been in common and practical use in the fiscal language of the country in *Akber's* time; though, as we have seen from the extract just quoted, that it is mentioned in the "Furhung-i-Jehangeeree", which was compiled at his dictation and dedicated to his son; but then it is to be considered that the authority of certain Poets is given for its use;—which would of itself seem to imply that the word was a foreign importation, and up to that time had merely found admission into dictionaries, and literary compositions. It is not once mentioned in the passage on *Seyoorghal*, in his Institutes; the perusal of which chapter, by the way, would afford an instructive lesson to those who assert that the *Moghul* Government never resumed Rent-free Tenures; for in it we have the very founder of the system enjoining resumption, and getting more and more exasperated at the shameless frauds practised upon the Exchequer even by his own officers. Yet notwithstanding this apparently modern introduction of the word, it is to be feared that some grants, purporting to be *Altumgha* of his reign, have been released by our Officials.

We find frequent mention of the word *Tumgha* in his time, but so far from conferring a privilege or immunity, it meant only a tax, or tribute, when applied fiscally.

Digitized by Google

In the following passage *Baj* باج is coupled with *Tumgha*,

و چنان کند که پیرامون باج وتمغا نگردد مگراز سلاح و
فیل و اسپ و شتر وگاو وگوسفند وبز و قماش در هر صوبه
اندکي دریکجا ستانند

Tumgha is again called a Tax which is raised in excess of the Land Revenue.

عمردر زمان خود ازبیگانگان بآئین خویش دراعلی چهل
و هشت درم و اوسط بیست و چهار و ادنی دوازده گرفت و آنرا
جزیه نام نهاده‌اند و درهر ملکي جز کشتکار ازمال مردم چیزي
خواهند و آنرا تمغا گویند و در توران و ایران برخي را بعنوان
مال برگیرند

In one of the general *Firmans* issued by him in the 37th year of his reign, by which he justly earned the love of his subjects and admiration of posteri.y, he remits the *Tumgha*, *Baj*, and *Zekat*, on all articles, with a few exceptions.

و دیگر اشیا و اسباب و امتعه واجناس که مدار معاش جمهور
انام و ملاک معیشت خواص و عوام است سواي اسپ و
فیل و شترو گوسفند وبزو اسلحه و قماش که در تمامي
ممالک محروسه تمغا و باج و زکوة و صد یک و انچه از قلیل و
کثیر میگرفته‌اند معاف و مرفوع القلم بوده باشد

This is differently translated by Dr. Bird in his History of Guzerat, in which he calls *Tumgha* "vested interests," and it must be confessed it is used in that sense in one of *Akber's* letters to *Abdòolla Khan Uzbek*.

In "Timoor's Institutes" (Book ii. p. 308) *Tumgha* is spoken of as pay, or personal allowance, and therefore approaches nearer to our modern meaning.

و امر نمودم که ازجمله چهل اویماق که بحیطهٔ ضبط درآمده
دوازده اویماق را تمغا نمایند که از جمله نوکران خاصه باشند

In the following passage it also means a stipend, according to "White's translation," p. 361; or, a body-mark, according to Colonel Galloway's "Law and Constitution of India," p. 87. The context shews that either may be correct.

Digitized by Google

گدایان آن ملک را جمع ساخته و ایشان را تمغه کنند که
دیگر گدای را برطرف سازند و اگر بعد از تمغه گدائي نمایند
ایشان را به بلاد بعیده بفروشند

These passages serve to shew that the word *Tumgha* must have somewhat altered its meaning since its first importation into Hindoostan; but they do not enable us to determine at what period *Tumgha*, or *Altumgha*, grants were first made.

We have already seen that they do not appear to have been introduced up to *Akber's* time; and with respect to his successor, *Jehangeer*, we find him in his auto-biography, so far from asserting that a *red* seal was exclusively devoted to *Altumghas*, saying expressly that he changed the seals of *Jageer* Patents from mixed gold and *vermilion* to gold alone.

جاي مهررا بطلا و دورش را بشنگرف ساختند من تمام را
بطلا فردا

From these remarks it is to be gleaned, that the period of the introduction of even the word *Altumgha* is a problem in Sphragistics which still remains to be solved; and though it appears to have been used in its present sense in Persia and Tòòrkistan before the establishment of the *Moghul* dynasty in India, yet there seems reason to conclude that some time elapsed before the term was generally introduced into this country; and we are therefore justified in looking on any *Altumgha* grant older than *Shahjehan* with strong suspicion.

That it was not necessarily a rent-free grant, the British Government themselves had incontrovertible evidence, in that they stipulated to pay 26 lacs per annum for their *Altumgha Firman* from *Shah Alum*, A. D. 1765. It was, nevertheless, proclaimed by our Government that a grant of this nature was rent-free, and conveyed, moreover, an hereditary and transferable right. That the native subordinates of our Government were anxious to persuade us to that effect was naturally to be expected, and that the European Functionaries were glad to assent to any opinion uttered by men who professed to have a knowledge of the laws and customs of the country, was also to be expected; but that the same opinion should have been entertained and confirmed when the Regulations came subsequently to be enacted, is somewhat surprising, for there was much to make us pause before we committed ourselves to so positive a declaration. In several instances evidence had been given which was opposed to the construction finally adopted by the Government.

Digitized by Google

In the case of *Julal-ŏŏd-Deen* versus *Mehir-ŏŏn-Nissa Begum*, tried before the Provincial Council of *Patna*, in September 1774, the *Amanut* Officer, whose authority should have carried with it some weight, says, "from the reign of the kings of old, the orders of one king have continued valid, but it is now the ancient custom for the possessors of *Altumghas* and *Mudud Mashes* to be turned out or removed." And we know that *Nuwab Mahomed Reza Khan* resumed several *Altumgha* grants in the year 1766, after the *Dewanee* was granted to the Compa..y; which he would scarcely have ventured to do, had he not been authorized by the practice of the country.—(See "Colebrooke's Digest," III. 238, and "Extracts from Official Records regarding Mafee," p. 16). It is therefore the more remarkable that we gave such ready acquiescence to representations not only entirely opposed to our own interests, and to the customs, laws, and records of the country, but frequently to the very language and tenor of the documents which purported to be *Altumgha*.

AMANEE, امانی अमानी amání

Land managed by a Collector on the part of Government;—called also *Kham* ..nd *Khas*. The Regulations have given the word greater currenc*y* in *the Benares* Province than elsewhere.

The literal meaning is, Security, Deposit; from the Arabic امن

AMET,HIA, امیتہیا अमेठिया amet'hia

A tribe of *Chouhan* Rajpoots of the *Bandhulgotee* sub-division, of whom a few have settled in *Sulempoor Mujhowlee*, in the District of *Goruckpoor*. They came from *Amet,hee* in *Oudh*.

AMUL PUTTA, عمل پٹہ अमल पट्टा aml patta

AMUL SUNUD, عمل سند अमल सनद aml sanad

AMUL DUSTUK, عمل دستک अमल दस्तक aml dastak

A deed appointing an agent, or granting authority to collect rents. From the Arabic عمل action, practice, rule.

ANA, آنا आना ána

A native land measure equal to 16 *Roosees*. Sixteen *Anas* go to a *Kancha*.—*Saugor*.

The sixteenth part of a rupee—which is usually written by Europeans, *anna*.

Digitized by Google

The native account books contain the following rule in arithmetical poetry for converting anas into Rupees:

Ana jor ekhut,ha kure
Ta men se ek ank pure
Adhe kurke kure suwaee
Mano rok rupya paee.

That is, put down the numbers of Anas, cut off the final digit, halve the remainder, add a quarter to the half, and you have Rupees. Thus 2000 Anas.

```
 100
  25
 ---
 125 Rupees.
```

Anaj, اناج अनाज anáj

Grain.

It is more usually pronounced *Naj*, but incorrectly, for the word is derived from the Sanscrit अन्न food.

Anardana, اناردانه अनारदाना anárdána

A species of Millet, so called from its resemblance to the seed of the Pomegranate.

Andhee, آندهي आंधी ándhí

A hurricane, or storm. The word is pure Hindee, but M. Langles in an amusing note on the travels of Mr. Hodges, presumes that the word is a corruption from the French. "Aoundy, *ouragans*. J'ignore l'origine de ce mot sur lequel toutes mes recherches ne mo'n procuré aucun renseignement. Je serais tenté de croire qu'il y a erreur de la part de M. Hodges; car plusieurs savans voyageurs que j'ai consultés m'ont avoué ne point connaitre ce mot, et ne se rappelaient pas l'avoir entendu prononcer dans l'Inde; peut-être est-ce une corruption du mot Francais *ondée.*"

Ang, آنگ आंग áng

This word answers to one meaning of the English Law-term, Agistment—as it signifies the demand on each head of cattle for the right of pasture.—*Delhi*. This is paid to the proprietor of the land. Beet is that which is paid per head to the cowherd.

Angounga, انگونگا अंगौंगा angaunga

Perquisites from the Threshing-ground to the Brahman, Purohit, Góóroo, Grazier, and Village God.—*Benares.*

In the North West, the corresponding term is *Seaoodee*, or *T,hapa;* and *Anjulee* in *Bundlecund.*

Digitized by Google

From the time of distributing the *Angounga* to that of weighing, a deep silence is observed, and strangers are carefully excluded. A short time since, a party engaged in this operation were brought before the Magistrate for conniving at a criminal's escape; whereas, they had merely made a sign to him to keep off, and not profane the ceremony with his unhallowed presence.

In Dehli, and the North West, as well as in some parts of Benares, this deep and mysterious silence is observed at an earlier stage of the proceedings. When the corn is ready to be formed into a heap, a man seats himself down with a ploughshare in his hand, which he digs into the ground, and which is supported on each side by some *koos* grass and cow-dung. Another person from behind then throws some corn over the head of the man sitting on the ground, who employs himself in carefully adjusting it around the ploughshare, taking care, all the time, to keep it as much as possible concealed from the gaze of inquisitive persons. When it is well covered he gets up, and every one present assists in forming the heap.

This is the Delhi custom.

In Rohilcund a somewhat different ceremony is observed—after burning a *Hom*, or a little sacrificial fire, a ploughshare and a pot full of water are placed to the north of the pole round which the Bullocks are driven when treading out the corn. The heap of corn is then raised to the south of the ploughshare, and not over it, as in Delhi. The subsequent proceedings will find a more appropriate place under Chank.

But, in whatever way the ceremony is observed, during the whole time the strictest silence is observed, and is not to be broken within the threshing ground until the corn is measured out and distributed.

It would be deemed unlucky were any talking to take place; even if an articulation or ejaculation of any kind were made, mischievous sprites would come, and extract much of the strength and substance of the corn. Let us not wonder at the superstition of these simple and ignorant people,—we cannot ourselves yet boast at home of an entire emancipation from similar shackles. Arabella Whimsey says in the "Connoisseur," No. 56,—"I and my two sisters tried the dumb cake together: you must know two must make it, two bake it, two break it; and the third put it under each of their pillows; (but you must *not speak a word* all the time,) and then you will dream of the man you are to have—after that I took a clean shift, and turned it, and hung it upon the back of a chair; and very likely my sweetheart would have come and turned it right again, but I was frightened, and could not help speaking, *which broke the charm.*" Many similar practises prevail to this day.

Digitized by Google

It 's from the apprehension of a visit from these malignant Goblins that the agriculturists of these provinces commence forming their heaps of winnowed corn either exactly at twelve in the day time, or shortly after twelve at night, at which times sprites are said not to wander—

> For then, they say, no spirit dares stir abroad:
> No fairy takes, nor witch hath power to charm;
> So hallowed and so gracious is the time.
>
> *Hamlet, Act I. Sc.* 1.

If the work is begun in the day time, and not over by sunset, the party retire from the threshing ground, and do not recommence operations till starlight. The intermediate period being very inauspicious.

These hours do not seem in accordance with those which popular superstition in our own country has vested with mysterious dread and solemnity. The dead of night, till the first cock-crow, is with us the worst period; whereas here, the time immediately after midnight is favorable—

> Ferunt vagantes Dæmonas
> Lætos tenebris noctium,
> Gallo canente exterritos
> Sparsim timere et cedere.
>
> Invisa nam vicinitas
> Lucis, salutis, numinis,
> Rupto tenebrarum situ,
> Noctis fugat satellites.

During the harvest season, however, in Upper India, the "vicinitas lucis" follows closer upon midnight than it does in the countries whose traditions Prudentius records.

ANGOUREA, انگوریہ अंगौरिया angauria

A ploughman. Allowing the use of a plough, instead of paying wages in money or kind.—*Benares.*

This practice is called JEETERA in *Bundlecund* and *Rohilcund.*

ANGUDDEA, انگڈیہ अंगड़िया angaddia

Said in the Glossary to be applied to persons in the Northern Provinces, who carry money concealed in their quilted clothes. The word may perhaps, therefore, be derived, or somehow corrupted, from *Angurk,ha;* but it is used, I believe, only in Guzerat, and not in our Northern Provinces, where *Rokurea* is the term applied to such persons; from *Rokur* money.

ANGUN, آنگن आंगन ángan

A court yard. An enclosed area near a house—*Angna* is also used in the same sense.

ANGWARA, انگوارا अंगवारा angwára

The proprietor of a small portion of a village.—*Eastern Oudh* and *Benares.*

Digitized by Google

It is also applied in the former province to reciprocal assistance in tillage.

This practice goes by other names, in other parts of the country: see Dungwara, Huree, Hursot, and Jeeta.

The custom, however, is not confined to India; for it is observed in many parts of our own native land. *Boon-er* and *Boen-Harow* occur in an old M.S. for ploughing and harrowing gratis, or rendering mutual assistance in those occupations. In the north of England the contributed Ploughing Days are called *Bone-Dargs;* in the same way as a *Bon*-fire is a contributed fire—a *boon*-fire; i. e. a fire made of materials obtained by voluntary aids or donations.

In Wales also this friendly assistance is known by the name of *Cymhorth* or *Cymhortha*.

"In some districts of South Wales, all the neighbours of a small farmer without means appoint a day, when they all attend to plough his land, and at such a time it is a custom for each individual to bring his portion of leeks, to be used in making pottage for the whole company; and they bring nothing else, but the leek in particular, for the occasion." "Owen's Cambrian Biography," p. 86. He consequently attributes this as the origin of wearing leeks on St. David's day—I should prefer, however, the reason assigned by the gallant Fluellen.—See *Henry V. Act IV., Sc.* 7.

The same terms are applied in Wales to a marriage of contribution, which is known in England as a Bride-Ale. The marriages in India also, among the lower classes, bear a resemblance in many respects to a *Cymhorth*. See "Owen's Welsh Dictionary," and "Popular Antiquities." ii. 91.

Anjula, انجلا अंजला anjalá

As much as can be held in the cavity formed by joining the two hands together in the shape of a bowl. There is probably some connection between this word and the Greek *ankalee*, an armful; so, in the "Prometheus Vinctus," *akhthos ouk euankalon*, "a burthen not easily grasped."

Anjulee, انجلي अंजली anjalí

This has the same meaning as *Anjula;* but is current chiefly in *Bundlecund*. It is also applied to a mode of salutation by carrying the hands in this form to the forehead.—See also Angounga.

Anjun, انجن अंजन anjan

A grass which grows in great abundance in the Upper Provinces, and is largely used as fodder for cattle.

Anjuna, انجنا अंजना anjana

An inferior kind of rice.—See Dhan.

ANK, آنک आंक ánk

Figure; unit; number; amount; a share. Hence, *Ankdar* is used in the *Central Doab* to signify a sharer.

The initial *A* is either long or short—both are correct; but the former is most usual in *Bhak,ha.*

ANKBUNDEE, انک بندی अंकबंदी ankbandí

An adjustment of rents *asamëewar* by the *Malgoozar*, at the close of each harvest.—See above under ANK.

ANOA, انوا अनुवा anuá

The place where men stand who throw the DOUREE, (which see).—See also BEREE, BOKA, POUDHA and PYRHA.

ANOLA, آنولا आंवला ánola

(*Phyllanthus Emblica*). A kind of Myrobalane. The fruit is acid, and is stated in the "Taleef-i-Shureef" to be of great use in cutaneous eruptions, and to be known also as بجی *Bijjee* and ڈھابری پھل *Dhabri Phul.*

The tree is worshipped by Agriculturists on the 11th of *Phagoon*, which day is therefore known by the name of آنولا ایکادسی *Anola* (*Ounla*) *ekadusee*, and on this occasion libations are poured at the foot of the tree, a thread (generally red, or yellow), is bound round the trunk, prayers are offered up for its fruitfulness, and the ceremony is concluded by a *Pranam*, or reverential inclination of the head to

> the ancient tree, whose branches wear
> The marks of village reverence and care.
>
> *Megha Dúta*, v. 158.

A somewhat similar custom is still observed in the South Western Counties of England on the eve of the Epiphany. In the South-hams of Devonshire, a farmer, attended by his workmen, goes with a large pitcher of cider to the orchard, and there encircling one of the best bearing trees, they drink the following toast three several times.

> Here's to thee, old apple tree,
> Whence thou may'st bud, and whence thou may'st blow!
> And whence thou may'st bear apples enow,
> Hats full! caps full!
> Bushel—bushel— sacks full,
> And my pockets full too! Huzza!
>
> (*Gent. Mag.* 1791, p. 403.)

Digitized by Google

Annpurasun, انپراسن अन्नप्राशन annparásan

The first feeding of children with grain; from the Sanscrit अन्न *ann*, food, प्र *pru*, forth, and अशन *usun*, eating; called also पसनी *Pusnee*, which appears a mere corruption of *Prasunee*, formed by the omission of the initial *Ann*.

The *Pusnee* takes place (see *Menu*, II. 34) usually six months after birth. It is an important ceremony with a Hindoo child, who is then considered to enter on a new stage of life.

अन्न मूल प्रांण प्राण मूल पुरुष पुरुष मूल ईश्वर जदगी

Ansaree, انصاري अनसारी ansári

A tribe of *Sheikhs* who now are found chiefly in the *Seharunpoor* district, *Keerutpoor* in *Bijnore*, and the *Benares* province. They are represented by *Abool Fuzl* as being the proprietors of *Sydpoor Bhitree* and *Chunar* in *Akber's* time.

They profess themselves to be descendants of the citizens of *Medina*, who gave the prophet an asylum against his enemies when he fled from *Mecca*; hence called *Ansaree* انصاري auxiliaries. They appear to have come to this country from *Herat* in the time of *Feroz Shah*.—See the "Mirat-i-Jehan," which was compiled from the papers of *Mahomed Buka*, an *Ansaree*.

Pocock ("Specimen Hist: Arab:" p. 42) says, they are of the tribe of Azd and the family of Khazraj. "الخزرج Alkhazraj; Yathrebi (scil. *Medinæ*) incolæ qui الانصار al Ansar, Ansarii, scilicet Mohammedis profugi adjutores, dicti"—deriving his information from Abulfeda.—See p. 473 of White's edition.

الخزرج اهل يثرب المسلمون منهم هم الانصار

It seems, however, more usual among Oriental writers of early Mahometan history to call the inhabitants of *Medina* generally, *Ansaree*.

It is strange that this distinguished title should also be given to Christians, by corruption from *Nusari*—Nazarenes. Vide "D'Herbelot Bibl. Or." voce *Ansari*. The *Ansarees* of Syria, whom Burckhardt reports to have some idolatrous connexion with the natives of Hindoostan, are a comparatively modern sect, and not any how related to the *Ansarees* mentioned in this article.

Digitized by Google

Anturbed, انتربيد अंतरबेद antarbed

The old name for the Lower Doab, extending from about Etawah to Allahabad. Occasionally it is used to signify the whole Doab—Thus, *Cuchwahas* are said by the Poet *Chand* to be in *Anturbed;* and it does not seem probable that they were in any numbers except in the Upper Doab—(see Cuchwahas). The word is now seldom used, except by Sanscrit scholars. In that language, it bears much the same meaning as *Doab,* signifying the level country intervening (i. e. between the Ganges and Jumna)—from अन्तर between and वेदि level earth.

Aokan, آوكان आओकान áokán

Straw and grain heaped up.—*Benares.* See Ganteh.

Aok,hul, اوكهل अओखल aok,hal

Land reclaimed from waste, and brought under cultivation.

Aolania, اولانيه अओलानिया aolánia

A tribe of *Jats* holding about 40 villages in *Paneeput Bangur,* so called from the name of their chief village in that neighbourhood. They are in reality Gutwaras. Though they are Hindoos, they claim the title of *Mu'ik,* which they say was bestowed upon them by some king as a token of their superiority to their brethren.

Aolee, آولي आओली áolí

Mode of estimating by the ascertained produce of a *Biswa* that of a *Beegah.—E. Oudh.* The rule is very simple—Take the number of seers yielded by a *Biswa,* halve it, and you have the produce per *Beegah* in maunds. The produce of a *Biswah* is ascertained from the produce of a *Beegah,* by doubling the latter, in maunds, and calling the product seers.

Aoodee, آودي आओदी aùde

A tribe of Jats, proprietors of about 20 villages in *Paneeput Bangur,* and 20 in *Soneput Bangur.* They are called indiscriminately *Aoode* and *Hoode,* with perhaps a leaning in favor of the latter pronunciation.

Aoree, اوري अओरी áorí

Bank of a pond or rivulet to the water's edge; applied generally to signify a piece of dry land left uncultivated.

Aphurea, افهريا अफरिया apharia

See Aheer, of which tribe they form a sub-division.

Digitized by Google

Ar, آر आर ár

Ladle used in Sugar factories.—*E. Oudh*. The same word, or rather اڑ is applied in *Benares* as an abbreviation of Arara, the bank of a pond. And in Hindee generally *Ar* signifies a goad.

Araba, ارابه अराबा araba

A Cart.

It is usually spelt with an ع, but the *Boorhan-i-Kata* gives it correctly, with an ا. The word being purely Persian, cannot begin with ع. In the *Furhung-i- Rusheedee* and in the *Huft Köölzum*, the king of Oudh's Dictionary, I find no mention of it under either letter, but in the former, under the article *Bunadur*, it is spelt with an ع. *Araba* is not much used in India, except in writing; but it is in common use throughout the Turkish Empire. "We then arrived at a range of sheds where there were many gilded *Arabats* for hire," (Hobhouse, Letter 50.) Richardson describes it as a two wheeled carriage, but in Constantinople it has four wheels. "An *Araba* or Turkish coach, drawn by buffaloes, was waiting at the door: this consisted of a long platform of boards laid upon *four* wheels, and surmounted with a gaudy canopy of wood, carved and gilded." (Dr. Walsh. "Amulet" 1827).—See also Pl. 84, Vol. II. of "Chevalier d'Ohsson's Empire Othoman."

Arar, اڑار अड़ाड़ arár

Outsheds for cattle; harvest floor for *Muhwa* blossoms—*Eastern Oudh* and *Benares*.

Arara, اڑاڑا अड़ाड़ा arárá

Steep bank of a river, pond, or tank.

Araree, اڑاڑی अड़ाड़ी arárí

The old established measurement of a field. A man says his *Araree* is so much, say two beegahs—and though modern measurement may rate it higher, he will not consent to any change.—*Benares*. The term is perhaps derived from *Arara* اڑاڑا a high bank of a river or tank, which may therefore be supposed to enclose an unalterable area.

Arazee, اراضی अराज़ी arází

Lands; plural of *Arz* عرض land. In Revenue language, the word is chiefly applied to detached portions of land, which are generally either rent free, or recovered by the recession of rivers. It is therefore nearly synonymous with Chuk.

Digitized by Google

Ardawa, اردوا अदॅावा ardáwa

Ground meal. The mixture now known by the name of *Ardawa* comprises equal portions of the chick pea and barley, and forms almost universally, in Upper India, the food of horses kept by Europeans.

Areeut, عاريت आरीयत áriat

Borrowing any thing which is itself to be returned—from the Arabic عار. It differs from *Qurz,* inasmuch as in the latter, the articles borrowed are not to be identically returned.—See "Hedaya," Book XXIX.

Arg,h, ارگها अर्घ argh

The ceremony of making a libation of water between the threshold and the spot where the first bundle of corn is deposited after being brought home from the threshing ground. This particular ceremony is supposed to be propitious, as it unites the two chief elements of man's sustenance.

The blessing of new Apples on the 25th July, was an observance of the same kind among our ancestors. Brand gives us the following benediction from the "Manuale ad Usum Sarum."

Benedictio Pomorum in Die Sancti Jacobi.

"Te deprecamur omnipotens Deus ut benedicas hunc fructum novorum pomorum : * * * * * * * depulsisquê primi facinoris intentatoris insidiis, salubriter ex hujus diei anniversaria solemnitate diversis terris edenda germina sumamus per eundem Dominum in unitate ejusdem."—*Deinde Sacerdos aspergat ex aqua benedicta.*

Another kind of agricultural *Arg,h* bears a resemblance to the *Feriæ Sementivæ* of the Romans. It consists in placing on the threshold, at seed time, a cake of cowdung formed into a cup, filling it with corn, and then pouring water upon it. The practice is supposed to propitiate the deities and secure a good harvest.

The word *Arg,h* means in Sanscrit any libation of water to a deity.

Arhur, ارهر अरहर arhar

A species of pulse (Cytisus Cajan) called also frequently تؤار *tuar.*

The "Mirat-i-Aftabnuma" says that *tuar,* or *toor,* is only amongst the people of Shahjehanabad synonymous with *Arhur,* and that elsewhere *Toor* is another species and larger than *Arhur.*

Digitized by Google

ارهررا بزبان مردم شاهجهان آبادي تور ميگويند
و در امکنه ديگر توررا قسمي ازاقسام آن ميدانند
درختش را همراه گندم و درخت توررا همراه نيشکر
ميکارند دانه اش از دانهٔ تور خورد ميشود

This is quite correct, but the error is not confined to Shahjehanabad.

ARHUT, ارهٹ अरहट arhat

A revolving wheel for raising water, used chiefly on the banks of the Jumna, wherever the water is near the surface. It is very rarely used near the Ganges, but there is an excellent one at Bit,hoor, constructed by the ex-Peshwa or some of his adherents.

ARHWUL, اڑھول अढ़वल arhwal

A day labourer.—*Eastern Oudh* and *Benares*.

ARSUT,H, ارسٹھ अरसठ arsut,h

A kind of account which the author of the "Zoobdut-ul Quwaneen" says, is the same as a monthly *Juma Khurch*.

ارسٹھہ که عبارت از جمعخرچ ماهواري و مجمل وازخام است

The "Dewan Pusund" also says it is a monthly entry or abstract of several accounts, called *Wazkham*, and that it is in reality only another name for *Juma Khurch*. بطور جمعخرچ که ارسٹھ نيز گويند This is the meaning the word bears in the printed Glossary, and the word *Arsotta*, which precedes it, is probably an error.

AR,THIA, ارتهيا अरथिया art,hia

A client, a broker, an agent, a dependant.

ARUK, عرق अरक araq

Juice; whence we derive our "Arrack."

ARUND, ارند अरंड arand

The Castor oil plant. (*Palma Christi.*)

ARWEE, اروي अरवी arwí

A species of *Arum*, an esculent root, sometimes called *Kuchaloo*.

Digitized by Google

ARWUN, اروں आरवन arwan

The first cuttings of corn, not taken to the threshing floor, but brought home to be eaten by the family and presented to the *Lares* and Brahmans. It is not cut without previously ascertaining the fortunate moment for commencing the harvest. In the *Khureef*, *Shamakh*, in the *Rubbee*, Barley is the grain used in the *Arwun*. When the *Arwun* is brought home, the grain is taken out of the ear, mixed up with milk and sugar, and every member of the family tastes i' seven times. The season is of course one of festivity.

फुला फुला क्यों फिरे घर आरवन अया
झुका झुका क्यों फिरे पियादा अया

Phòòla phòòla kyoon phire? G,hur arwun aya;
Jhòòka jhòòka kyoon phire? Peeada aya.

"Why so happy? because the *Arwun* has been brought home. —Now, why so downcast? because the Revenue is demanded from us."

Arwun is chiefly used in *Rohilcund* and the *Upper Doab*. The more general, and the proper term is *Nuwan*, from نیا *nya* new, and ان *ann* corn.—See DIT,HWUN and JOOREE.

ARYE, ارئی आरई · araí

Goad at the end of a whip. The diminutive of AR. *q. v.*

ARZDASHT, عرضداشت अरजदाश्त arzdásht

An address or memorial, so called from its initial words; just as Quorum is derived from the words of the Commission, *Quorum* X. Y. Z. unum esse volumus; and the Bull *Unigenitus* from the initial word of the famous edict issued against the Jansenists by Pope Clement XI. in 1713.

ASAMEE, اسامی असामी asámí

Literally, names. A cultivator, a dependant, a culprit—all of which meanings we may suppose to be derived from such persons being entered in Registers and Tabular Forms under the head of *Asamee*. It has been supposed, as *Asamee* frequently means a criminal, that it is derived from *Ism* اثم a crime; and the practice commonly adopted by *Kayeths* of writing the word اثامی with a *se*, ث, instead of *seen*, س gives some colour to this opinion. *Asamee* is the plural of the plural of *Ism* اسم a name (De Sacy, "Grammaire Arabe." II. 275.)

Digitized by Google

It must be confessed that Richardson's, Shakspeare's, and Smyth's Dictionaries give اثامی as "a criminal," and Golius' Arabic Lexicon has اثام in the same sense, and hence it may be formed into a Persian word by the addition of the ی *Wuhdut*, but it is more probable that we are to look to اسم only for the origin of the word in its Indian acceptation.

An *Asamee Ch,huurbund* is a resident cultivator, that is, an *Asamee* who has a *Ch,hupur* چھپر or thatched house.

An *Asamee Mouroosee* is an hereditary cultivator, that is, an *Asamee* who has *Irs* ارث or inheritance.

An *Asamee Paheekasht* is a man who cultivates land of a village different from that in which he resides.—See PAHEEKASHT, and KHOODKASHT.

An *Asamee Shikmee* is one who cultivates the land of, and pays the rent to another *Asamee*.—See SHIKMEE.

ASAMEEWAR, اسامیوار असामीवार asámíwár

Including all the names; usually applied to Statements; and to Revenue Settlements made with the proprietors in detail.

ASARH, اساڑھ असाढ asárh

The name of the 3rd Hindoo Solar month (June, July.) The first month of the rainy season, and consequently of cultivation. It is therefore a busy period in the country, and cultivators are on the alert. There is an old proverb—

असाढ नांधे हाथी बांधे
सावन नांधे घोरा बांधे
भादों नांधे कुंभि बांधे

Asarh nandhe, hat,hee bandhe,
Sawun nandhe, g,hora bandhe,
Bhadon nandhe, koombhee bandhe.

That is, begin in *Asarh*, and you will become a proprietor of elephants; wait a month, and instead of elephants you will have horses; wait two months, and your family will become slaves.

In the printed Glossary *Assam*, (evidently a mistake for *Asarh*) is called the 6th month, but it can only be considered so according to the European Calendar.

The same error occurs under *Assen*, usually called *Koouar*, and under *Augun*, usually *Ag,hun*.

Digitized by Google

ASARHEE, اساڑھي असाढ़ी asárhi

This word does not preserve an identical meaning throughout these provinces. In the North West it is used only for the *Rubbee*, or spring harvest, and is frequently corrupted into *Sadhee*. *Sawunee* is used in the same parts for the *Khureef*, or autumnal harvest. This latter word is not known to the eastward. In *Benares* and *Eastern Oudh*, *Asarhee* signifies the *Khureef*, and not the *Rubbee* harvest. The people in the North West say, their meaning is derived from the *ploughing* in *Asarh*: those of *Benares* say, theirs is derived from the *sowing* in ASARH. The latter have the more reason on their side, for the land is ploughed in *Asarh* for either harvest.—See ASARH.

ASEECHA, اسيچا असींचा asíchá

Unirrigated: from अ *priv.* and सिंचना to water.

ASEEL, اصيل असील asíl

A female servant amongst Mussulmans. It bears also a contrary meaning; as, noble by birth. The origin of both is the same word, namely, the Arabic اصل *Asul*, a root. The former meaning is derived from a free servant being superior to a *Loundee* or purchased slave; the second from the stem of an illustrious lineage. It is not uncommon amongst ill educated people to call a slave *Aseel*, but it is proper to observe the distinction noted above.

ASHJAR, اشجار अश्जार ashjár

Trees: plural of the Arabic شجر *Shujur*.

ASHRAF, اشراف अश्राफ ashráf

Plural of the Arabic شريف *Shureef*, noble. A class of cultivators in *Rohilcund* and *Oudh* and *Benares*, who designate themselves by this title, and claim certain privileges. The opposite of the term is ارزال *irzal*, i. e. those of low degree, the vulgar.

ASHRAT, عشرات अश्रात ashrát

Tens: plural of the Arabic عشر *ashur*, ten.

ASHURFEE, اشرفي अशरफी asharfí

A gold mohur.—See "Prinsep's Useful Tables," p. 4.

Digitized by Google

Aslee, اصلي असली aslí

A registered village—literally, original, from اصل *asal*, a root. *Dakhilee* داخلي is the term applied to hamlets, included in the *Aslee* village. It is not known at what particular time these words originated, but it must have been subsequent to Todur Mul's settlement. Our new settlements have swept away the distinction, which there was no occasion for preserving in the revised register.

Ason, اسون असोँ ason

The current year; the word is not used much in the North West, but when used is generally pronounced *Eson*.

Ast, است अस्त ast

A Sanscrit word signifying the setting of the sun. *Astachul* अस्ताचल is the name of the Western mountain behind which the sun is said to set. *Oode* उदय is the word used in opposition to *Ast*, to signify the rising of the sun. It is the name also of the mountain over which it rises. As *Oogmuna* is used with At,hmuna, *q. v.* so is *Oode* used with *Ast*. Thus, it is a common benediction in the North West to say to an English Functionary, *Oode ust tuk toomhara raj ho.* اُدي است تک تمهارا راج هو "May your dominion extend from East to West."*

---

* It is somewhat curious to consider how general is this mode of expressing universal dominion. It is a familiar saying, and one used with considerable applause and rapture at public meetings, that on English territory the sun never sets; and though the sentiment is directly borrowed from the proud boast of the Courtiers of Philip II. of Spain, it may in some shape or other be considered to be universally naturalized.

"For from the rising of the Sun even unto the going down of the same, his name shall be great among the Gentiles."—Malachi i. 11, and Psalm cxiii. 3.

"Roma, tuum nomen terris fatale regendis
"Qua sua de cœlo prospicit arva Ceres,
"Quaque patent ortus, et qua fluitantibus undis
"Solis anhelantes abluit amnis equos."
Tibull. Lib. ii. *El.* v.

يكي خيمهٔ داشت افراسياب
ز مشرق بمغرب كشيده طناب
Shahnama.

Ast,han, استهان अस्थान ast'hán

An abode, residence. From the Sanscrit स्था stand, which is also the root of very many words in European languages.

Ast,hul, استهل अस्थल ast'hal

A fixed residence; usually applied to the spot in which *Fakeers* remain.

Ata, اٹا अटा atá

Ataree, اٹاري अटारी atárí

An upper-roomed house; an upper story.*

Ataboo, اٹابو अटाबू atábú

The local name given by the resident *Aheers* to a tract of country between the *Kala Nuddee* and the *Rutwa Nuddee*, including the greater part of the Pergunah of *Marehra.*

At,hmas, اٹهماس अठमास at'hmás

Lands constantly ploughed from *Asarh* to *Mag,h* for Sugar-cane.

At,hmuna, اٹهمنا अथमना at'hmana

The West.—*Dehli.* The word used in opposition to *At,hmuna* is *Oògmuna*, the East. *At,hae* अथये is also occasionally used to signify the West, but its more correct and universal meaning is "the Evening."* Both words appear to be derived from Ast, *q. v.*

All these in fact amount to very nearly the same declaration as that the "sun never set" on Philip's dominions, though the latter is confessedly grander in its enunciation. Nevertheless, a cotemporary of his own, Botero, a Piedmontese Jesuit, uses an expression regarding the Papal power which perhaps exceeds, in terseness and power, the Spanish vaunt. He speaks of it as "Una jurisdizione che no conosce Oriente."

Another Spanish expression, which we have adopted with reference to India, is that if every native (some say every Brahmin) were each to take up a handful of earth, they might bury all the Europeans in the country. We find in a Spanish Historian the same comparison made between the Mexicans and Spaniards. See "Robertson's America," Vol. ii., Note 74.

* Under this sense it is given as a local word of *Bundlecund*, in the Vocabulary printed in No. 144 of the "Journal of the Asiatic Society;" but it is a common Hindee term, by no means confined to that Province. In the same Vocabulary there are some other words which do not appear to be correctly entered, either with regard to their meaning or local application;

ATURPAL, اترپال अतर्पाल atarpál

Land which has been once under cultivation, and then abandoned. The word is more correctly *Anturpal;* and is derived from *antur* between, and *pulna*, or *purna*, to fall, to lie.—*Central* and *Lower Doab.*

AWA, آوا आवा áwá

A furnace or potter's kiln. A brick kiln is پجاوه *pujawa*, a corruption of پزاوه *puzawa*, from پزانيدن *puzaneedun*, to cook; the root of which (پز) seems to enter into several of the Indo-European languages. Sanscrit *pachati*, Greek *pesso*, Persian *pòokhtun* and *puzaneedun*, Hindee *pukana*, Russian *peczenie*, Phrygian (according to Herodotus; *Clio*, 2,) *bek*, bread, German *backen*, Dutch *bakken*, Saxon *bacan*, English *bake*, *bacon.*

AWAEE, اوائي अवाई awáí

A pick axe.—*Eastern Oudh.*

AWARIJA, اوارجه अवारिजा awárija

A diary, a rough note book, an abstract account of collections, remittances, &c. &c. The "Zòòbdut-òòl-Quwaneen" says, the word is derived from *Awara* scattered, wandering, unfixed, because the *Awarija* is a collection of detached notes which would otherwise be dispersed. It is applied generally to an account of any description.

The work above quoted says—

اورجه اطلاق وران درحقيقت جمع خرچ

It would seem therefore to be much the same as the *Arsut,h*, except that the latter is more strictly confined to a monthly account.

---

such as, *Chipee*, "a tailor," *Charo* "grass," *Putwaree* "statistics of a village," *Dalidra* "cares and troubles," *Sahna* "Revenue Collector for village." The nine short sentences also at the conclusion seem somewhat suspicious. Amongst them we have—*Rotee bhat hai*, "He is eating bread." *Ko thakur hai*, "What caste are you?" *Raja kee bhet to nahooken*, "You may not have seen the Raja." *Humaro nara Lowri men gado hai*, "Lowri is the place, I (literally my naod?) (by mistake perhaps for navel) sprang from." The meaning of the last sentence appears to be, literally, "my secundine is buried in Lowri." For it is a common saying in British *Bundlecund*, that Brahmins will not allow even the *nara* of Rajpoots to be buried within the boundaries of their villages, in superstitious fear lest the latter tribe may some day supplant and dispossess them. The industrious compiler, however, who has written many able and useful papers of the same kind, may after all be right; for the Vocabulary is that of Foreign, not British, *Bundlecund*.

Digitized by Google

The "Furhung-i-Rusheedee" also states that the word is derived from *Awara*, scattered. The same work adds that *Abar*, *Abara*, *Awara*, and *Awarija* mean not only an account, but an office of account, an exchequer: and quotes as authority a passage from *Firdoosee*, copied, as usual without acknowledgment, from the "Furhung-i-Jehangeeree."

اوارة دفتر حساب كه حساب پراگندة ديوان بران نويسند واوارجه گويند و بارگاة كه ديوان دران كنند و بهردو معني بغيرمدالف نيزآمدة فردوسي گويد

دوصد درج پرطوس و پارة همه
كه بدنام شان در اوارة همه

See *Awerja* in the printed Glossary, which appears a mistake for *Awarija*, though closely following *Awarija Juma Khurch*.

Awasee, اواسي अवासी awásí

A word used in the Province of *Benares*.—(See Dudree.)

Awust,hee, اوستهي अवसथी awast'hí

One of the sub-divisions of Canoujea Brahmins, *q. v.*

Digitized by Google

B

Baboo, بابو बाबू babú

Formerly Baboo was used only as a title of respect; now, especially among Europeans, it is used chiefly to designate a native clerk who writes English.

In *Goruckpore*, the descendants of the younger brothers of the *Surneyt Raja* are called *Baboo*, and there the term still maintaining its original dignity, is applied generally to any man of family or influence. Crossing the *Gogra* into *Benoudha*, and *Benares*, we find it applied only to the younger brothers, or near relatives of Rajas. Thus in Reg. VIII. of 1795, Sec. X., *Baboos* are defined to mean "persons of the (Benares) Raja's blood and family."

Bach,hul, باچهل बाछल bách,hal

A tribe of *Rajpoots* of the *Sombunsee* stock. We find them in *Julalee* of *Aligurh*; *Kote Salbahan*, *Oojhanee*, and *Nidhpoor* of *Budaon*; *Suhar* and *Areeng* of *Muttra*; and in *Tilhur* and *Shahjehanpoor*. They are recorded in the *Ayeen Akberee* as being the Zumeendars of *Fureedla* and of **Kant Gola*, the old name of *Shahjehanpoor*; and the fact is interesting, as showing the changes of possession which have occurred in this tract

---

* *Kant*, in Turkish, signifies a town, and its frequent recurrence as the name of a town in India may confirm the opinion of the original Northern descent of the Hindoos. *Masudi* states, that on the Oxus there is a Turkish city by name *Yangi Kant*, which he translates in Arabic by *Mudeenut-ul-Judeed*, or *New* Town. Hence we learn that *Kant* means town; for *Yangi* certainly means new, *Yangi Dunia* being the name applied to America, or the *new* continent, according to all the geographical works, and *Huft Akleems* of the East. From this word *Yangi*, no doubt, we derive our *Yankee*, notwithstanding all the controversies which have been raised respecting its origin. Some say it is derived from the name given to the English by Native Americans, "Yangeese;" others from the national air of "Yankee doodle:" but it is now well known that "Yankee doodle" was composed in the campaign of 1755, by Dr. Shackburgh, and palmed upon the colonists as a favorite air. Whereas the eastern use of the word is at least as old as A. D. 1635; being entered in the geographical work of *Sadik Isfahani*, called the "Tuhqeeq-ul-Irab." "Since its discovery," he says, "all the nations of Europe have contributed to its population and improvement, and it has become another, or, as the name *Yangi Dunia* signifies, "a *new* world."

Digitized by Google

within a short space of time. The *Bach,hul Rajpoots* are said to have succeeded the *Goelas* or *Goojurs*. They were in turn succeeded by *Kut,herya Rajpoots*, who themselves have been of late years succeeded by the *Gour Rajpoots*, whom they called in as allies to aid them against the encroachments of the *Rohillas*. Nevertheless, an important decree has just issued from the Sudder Dewanny Adawlut confirming the right of the *Gour* against the *Kut,herya Rajpoots*.

BAD, باد बाद báđ

A remission on account of deficient produce. One of the many meanings of the word in Persian is "annihilated," بمعني نابود و هيچ باشد according to the "Boorhan-i-Kata" and "Huft Koolzum;" and has thus been extended in the Revenue language of India to signify remissions occasioned by annihilation (of crops).

BADSHAHEE, بادشاهي बादशाही bádsháhí

Literally, royal, from بادشاه a king. In the language of Revenue Officers it is generally applied to royal grants of rent free land. Thus we say, "Badshahee Sunud;" "Badshahee Tenures." The conditions of their validity are given in Reg. XXXVI. of 1803, and the corresponding enactments Reg. XIII. of 1795, and Reg. VIII. of 1805. The first being applicable to the Ceded Provinces, the second to Benares, and the third to the Conquered Provinces.

BA-FURZUNDAN, بافرزندان बाफरजंदान báfarzandan

BA-OULAD, بااولاد बाऔलाद báaulád

Literally, with sons, with children: words inserted in a Grant, when it was intended that the land should be inherited by the heirs of the Grantee. The opinion of the Supreme Government (in the famous case of Furzund Ali,) was that these terms refer to the immediate heirs of the Grantee's body, whether male or female, not to descendants generally; and this, no doubt, is correct; but according to the lenient interpretation of the Officers concerned in the investigations respecting Maafee tenures, the words are now generally declared to convey an hereditary title, without any restriction.

The Judges of the Sudder Dewanny Adawlut have also ruled that a *Bafurzundan* Grant is descendable to the heirs general: (Reports Vol. IV. p. 222) being opposed to the opinion of their Law Officers, who declared that the words in themselves, and apart from other expressions in the Grant, created a joint interest with benefit of survivorship in the Grantee and his children; or in the event of his having at the time of Grant

Digitized by Google

no children, but only grand-children, in the Gran'ee and his grand-children.—(See "Macnaghten's Precedents of Mahomedan Law," p. 332, and pp. 48-52 of "Extracts from Official Records on Maafee investigations.")

Bagh, باغ बाग़ bágh

Bagheecha, باغيچہ बाग़ीचा bághícha

A garden, an orchard, a plantation of trees. *Bagheecha*, or *Baghcha*, is the diminutive of *Bagh*.

Bagree, باگری बागरी bágrí

A tribe inhabiting the *Bagur* country, a tract between the South-western border of Huriana and the Sutledge, who appear at one time to have been of great consideration, as we find a *Bagree Rao* mentioned by *Chand Bardi* as accompanying *Pirt,hee Raj*. They seem to have been originally Rajpoots, but are now held to be an inferior tribe, and are usually denominated *Jats*. Tod considers the *Bagrees* to be one of the aboriginal races of India, but he does not mention which *Bagrees*; and the term is so extensively applied, that any reference to them, without mentioning their locality, is very indefinite. There is an extensive clan of *Bagree Brahmins*, and the name enters into the sub-divisions of several other castes.—(See Jadon).

Bagur is also the name of a large tract of country in *Malwa*,* the inhabitants of which are called *Bagree*; but in the North Western Provinces, we rarely hear the word used except as applicable to the *Bagree Jats* of *Hissar* and *Bhutteeana*.

Bagur, باگر बागर bágar

A hedge of thorns or twigs.—*Hoshungabad*.

Beendhna is used in the same sense in *Benares*, and *Bar* in the North West.

Baha, باہا बाहा báhá

A watercourse: generally an artificial one, but in Dehli it is applied to a natural one; and *K,hal* and *K,hala*, which generally signify natural, are there applied to artificial water courses.

---

* "Among the tribes settled in Central India, who are professed robbers and thieves, the two principal are *Baugries* and *Moghies*, both Hindoos of the lowest caste. They came originally from the Western parts of India, chiefly from the neighbourhood of Chittore. The *Moghies* can hardly be said to have passed the Chumbul, but the *Baugries* have settled in the Eastern parts of Malwa in considerable numbers."—*Malcolm's* "*Central India*," *II. p.* 182.

Digitized by Google

Bahna, باهنا बाहना báhná

To plough. The word is in common use, but is not apparently mentioned in any Dictionary except Gilchrist's.

Bahun, باهن बाहन báhan

Fallow land, from *Bahna* باهنا to plough.

Bahura, باهره बाहरा báhara

The man who stands at the well to upset the water from the Churus, *q. v.*—*Dehli.*

Bait,h, بايٹه बैठ báit'h

Value of Government share of produce. The amount *settled* on the land, from *beithna* بيٹهنا to sit. Thus bearing the same etymological meaning as assessment: though the latter is obtained by a more circuitous course; remotely from *asseoir, assidere,* to sit; and proximately from *assise, assize,* because a tax could not be imposed except by an *assize* of men specially convened.

Baj, باج बाज báj

A tax, a toll. Originally, tribute taken by one king from another. The "Boorhan-i-Kata" and the "Huft Koolzum" say—

مال باشد كه بادشاهان بزرگ از بادشاهان زبردست گيرند

The word is also frequently written باژ

Bajpaee, باج پائي बाजपाई bájpáí

See Canoujea Brahmin, of which tribe they are a sub-division.

Bajra, باجره बाजरा bájra

Bajree, باجري बाजरी bájrí

(*Panicum spicatum,* Roxb.) (*Holcus spicatus,* Linn.) *Bajra* is every where cultivated in these Provinces; but very sparingly to the East of *Allahabad.* The *Bajree* is a smaller species of millet than the *Bajra,* and ripens a month before it. Village Zumeendars also comprehend by the term *Bajree* the stalk of the *Bajra,* used as fodder.

Bajunturee باجنتري बाजंतरी bájantarí

Bajunturee, or rather *Bajunturee Muhal,* was an item of collection under the Mahomedan Regime, derived from

Digitized by Google

musicians and dancing girls. From the Sanscrit वाद्य any musical instrument.

BAK, باک बाक bák

Bak is used in the North West to signify an estimate of the produce without measuring the field. The expression is derived from the Sanscrit वाक्‌ — r — वच speak;* the same word as we find in the root of *epos be*BAK*tai* in the Odyssey—"*has been spoken*;" which is precisely the meaning of the expression used in these provinces; viz. the amount *has been spoken* by the appraiser, and is not open to further controversy. The practice of *Bak* is also called *Bhak*, from *Bhak,ha*, language.

BAK,HUR, باکهر बाखर bák'har

A house. An enclosure. Dwellings contained within an enclosure.

In *Dehli* the word is applied to cattle sheds.

In *Bundelcund*, *Saugor* and *Malwa*, it is an agricultural implement, a sort of bullock hoe, usually employed instead of the plough in the preparation of the black soil of those provinces. It has an iron scythe, in the room of a share, about twenty inches broad and five deep, fixed to the centre of a beam of wood between four and five feet long and six inches broad. This scythe enters about eight inches into the ground, effectually eradicating weeds and grass, and the beam pulverizing the earth as it is turned up. The land intended for the *Khureef*, or rainy season crop, is once turned by this instrument before the seed is scattered. It is then ploughed to cover the seed, and protect it against the birds. The Rubbee land is turned up two or three times with the *Bak,hur* during the rains, and sown with the drill plough about eight inches deep.

BAKREE, باکری बाकरी bákrí

A cow advanced about five months' in pregnancy. A small buffaloe is also sometimes called a *Bakree*.

BAKUND, باکند बाकंद bákand

The proportion of two-fifths of the crop, which is sometimes paid as rent by cultivators to zumeendars. It is also known as *Puchdo*, *Puchdoolee*, i. e. *do* (two) out of *panch* (five).

---

* This root appears to be used similarly both in the Arabic, and Sanscrit. *Mooluvee-i-Manuvee* in reproving idle talk, says—

اهل دنیا کافران مطلق اند

روز و شب در جق جق و در بق بق اند

Digitized by Google

Bal, بال बाल bál

An ear of corn.

Bala, بالا बाला bálá

A grub which eats the young plants of wheat or barley when they are about six inches high.—*Benares.* See Koongee.

Balaen, بالائن बालाइन báláen

A large sub-division of the Jats, *q. v.*

Balakhana, بالاخانہ बालाखाना bálákhána

An upper story. A balcony: of which word, probably, *Balakhana* is the origin. English Lexicographers seem to hesitate very much about its origin, and appeal to very remote, and far more improbable, sources than *Balakhana.* Thus Richardson says—"Fr. *Balcon,* from the Italian *Balcone,* from the Latin *palcus, palco, palconis, palcone. Balcone* Menage. Duchat and Skinner agree from the German *Balck* a beam. *Vox (balco) a Francis relicta,* says Wachter, and from it, he and Ihre think the Italian *Balco* is taken."

Where the Latin *palcus* is found I know not, but if it was ever used as the German *Balck,* it is more likely to be the origin of the word *Palkee,* than the Hungarian *Palanca,* from which the name of that vehicle is usually said to be derived.

There is no greater improbability that balcony should be derived from *Balakhana,* than that *Virandah* should be derived from the Persian *Buramuda,* برآمده which seems now pretty well agreed upon.

Baloobòòrd, بالوبرد बालूबुर्द bálúburd

From بالو *baloo* sand, and برد *bòòrd* carried away. A term applied to a tract of land which is covered with a deposit of sand after an inundation. An item of remission of Revenue on this account.

Balund, بالند बालंद báland

A tribe which was formerly predominant in *Agoree Burhur* and the Southern parts of *Mirzapoor,* whence they were expelled by the *Chundel Rajpoots.* They retired to *Munwas,* where they retain a principality in subordination to the Raja of *Rewa.* They are said still to remember with fondness their former possessions in *Agoree Burhur,* and declare they will not bind on their turbans till their restoration to their ancestral rights is accomplished. It is not easy to say when this expulsion took place, but the immigration of *Chundels* to these parts

Digitized by Google

appears to have occurred after the capture of *Muhobu*, some time previous to the defeat of *Pirt,hee Raj* by *Shuhabooddeen*, towards the close of the 12th century.

It is sometimes said that *Balund* is merely the name of a Raja of the *K,hurwar* tribe, but there seems more reason to suppose that it is the name of a distinct clan.

BANDH, باندھ बांध bándh

An embankment:—See BUNDHAN.

BANDHULGOTEE, باندھلگوتي बांधलगोती bándhalgotí

A tribe of Rajpoots of Chouhan descent, occupying part of *Bundlecund* and BENOUDHA (which see). There are a few also in *Huvelee Ghazeepoor*. The name is frequently pronounced like *Budhilgotee*, and *Bunjhilgotee*.

BANEE, باني बानी bání

Besides the meanings given ordinarily in the Dictionaries, it is the name of a yellow earth with which potters sometimes ornament their vessels. In parts of *Rohilcund* it is called *Kupus*.

BANGA, بانگا बांगा bángá

Raw cotton: not confined to one species, as mentioned in the Glossary.

BANGUR, بانگر बांगर bángar

High ground, or uplands. Thus "Paneeput Bangur," "Soneput Bangur," are the elevated portions of those Pergunahs, in distinction to "Paneeput K,hadir," "Soneput K,hadir."

BANJH, بانجھ बानझ bánjh

Barren: from the Sanscrit वंध्या It is sometimes used as an abbreviation of the word BUNJUR which owns the same root.

BANK, بانک बांक bánk

A bend in a river; from the Sanscrit root वङ्क, to be curved.

BANSA, بانسا बांसा bánsá

From *Bans* بانس a bamboo. The channel through which the seed descends in a drilling machine. In *Dehli* it is generally known by the name of *Orna*. In the North West the *Bansa* is generally fixed to the ordinary plough. The mouth into which the seed is cast is called *Doura* or *Mala* in the East, and *Weira* in the West.—See HULTUDDEE.

In *Benares* the entire drilling machine is called *Tar*. It is a separate instrument, and not attached to the ordinary plough.

Digitized by Google

Bansuree, بانسري बांसरी bánsarí

A weed found in parts of the Doab near the Jumna, which is very injurious, and most difficult to eradicate from arable land.

Baonee, باوني बाउनी báuní

Seed time.—*Rohilcund* and *Doab:* called *Bawug* in *Benares*, and *Bera* in *Dehli*.

Baoree, باوري बावरी báurí

A vagrant tribe found chiefly in the *Bhuttee* territory and Western parts of *Dehli*, who subsist by the occupation of thieving. They bear some resemblance to the *Kunjurs* and *Gundheelas*, except that the latter do support themselves in a measure by their own industry in matting and tumbling.

Baqee, باقي बाक़ी báqí

Arrears, balance of Revenue. From the Arabic بقا

Baqeedar, باقيدار बाक़ीदार báqídár

Withholding a balance. Revenue Defaulter.

Baqla, باقلا बाक़ला báqlá

A bean. Pot-herbs. The Kidney bean (*Phaseolus vulgaris*). From the Arabic بقل "producing herbage." From which root is also derived the familiar word *Bukkal* بقال the Arabic name of a *Bunya*, or grain seller; but, originally, a person who sells pot-herbs and beans. A green-grocer.

Bar, باڑ बाड़ bár

A fence; a hedge; a margin: from the Sanscrit root वृ surround.

Bar, بار बार bár

Bara, بارہ बारा bára

Perquisite of the Aheer in milk; generally the milk of every eighth day.—*Rohilcund*.

Barahee, باراهي बाराही báráhí

Land, according to the Dictionary in the "Tohfut-ool Hind."

Baranee, باراني बारानी báráni

Unirrigated land; land dependant on the seasons; from the Persian باران *baran*, rain. Also a coat or cloak for keeping off rain, which Europeans usually corrupt into "brandy."

Digitized by Google

Barburdaree, باربرداري बारबरदारी bárbardárí

Carriage hire; from the Persian بار *bar*, a load, and برداري *burdaree*, conveyance.

Barbutaee, باربٹائي बारबटाई bárbatáí

Division of the crops by sheaves or shocks, before the corn is trodden out. From the Persian بار *bar*, a load. In *Rohilcund* it is more usually called by the Hindee synonyme of *Bojh-butaee.*

Baree, باري बारी bárí

A class of men who occupy themselves in making and lighting torches, and occasionally as barbers. They are said in *Brahma* and *Padma Puranas* to be descended from a barber and female tobacconist.

In the Oudh Service they have acquired the reputation of being very excellent soldiers, and some of them have attained to the dignity of Raja.

Baree, باڑي बाड़ी bárí

A plot for Sugar Cane or other garden produce. An enclosed piece of ground. A kitchen garden: also cotton. From the Hindee باڑ or باڑ an enclosure.

Barhee, باڑهي बाढ़ी bárhí

Interest in kind, paid upon seed grain. From بڑهنا *burhna*, to increase, to rise, to advance.

Barhah sadat, بارهه سادات बारहा सादात bárhah sádát

A powerful tribe of Syuds in the Eastern part of the *Moozuffernugur* district They hold a great portion of Pergunahs *Bhookerheree*, *Bhooma*, *Jansut,h*, *Sumbhulheree*, *Jowlee*, and the Eastern parts of Pergunahs *Moozuffernugur* and *K,hutowlee.* A few colonies of them are occasionally found elsewhere, as in *Amroha* of *Moradabad*, and *Secundra* of *Allahabad;* but their strong hold is the *Moozuffernugur* district.

The origin of the name *Barhah* is ascribed to various sources; some say that, scandalized at the debaucheries of the *Meena* bazar of Dehli, which they considered unsuited to their sacred character, they obtained leave to reside outside (*bahir*) of the town—others that it was the chief town of twelve (*baruh*) which belonged to the clan; but the spelling is opposed to both derivations.

Digitized by Google

There are four sub-divisions of the *Barhah Syuds;* the *Tihunpooree,* whose chief town is *Jansut,h;* the *Chantroudee,* whose chief town is *Sumbhulheree;* the *Koondlewal,* whose chief town is *Mujhera;* and the *Jugneree,* who claim *Bidowlee* on the Jumna as their chief town. They assert that they have been located since the time of *Mahmood* of *Ghuzni;* but this is evidently false. There appears reason, however, to believe, from the collateral evidence afforded by the interesting history of the Bilgram Syuds, called the "Jooneydea," that their occupation dates as far back as the time of *Shums-oo-Deen Altumish.* Besides these divisions, they have private marks of recognition which they say have been very successful in excluding imposters from the tribe. Particular families have denominations, such as dog, ass, sweeper, &c. which are derived from the menial offices which it is said some of the Syuds of this family performed for the emperor *Humayoon,* when reduced to extremities during his flight from *Shere Shah.*

The improbability of men assuming such humiliating designations without a good cause, gives some colour to the story; particularly when we learn the devotion of the Emperor's attendants, which is so amusingly detailed by his right reverential *Aftabchee, Jouhur,* in the "Tuzkirut-ul-Vikaya."

The *Barhah Sadat* must have obtained their highest stage of prosperity in the time of *Furŏŏkhseer;* but we read in the "Memoirs of Jehangeer" and in the "Tareekh-i-Budaonee" that members of this family attained distinction not only in his court but in that of his father. Thus, the *Syud Mahomed,* mentioned in the article Bhudourea, *Syud Ahmed Khan,* and *Syud Hashim,* were all men of distinction in *Akber's* Court. *Jehangeer* particularly mentions *Syud Ali Asof,* as the son of the *Syud Mahomed,* above mentioned, "one of the great Ameers of his father's court." And in the *Padshahnamu* we find mentioned among the *Munsubdars* of Shahjehan's time, *Syud Khan Jehan, Barhah, Munsubdar* of 5000: and *Shojaut Khan* and *Debee Khan,* each of 4000. In *Aurungzebe's* reign they were not less conspicuous.

Furŏŏkhseer being indebted for his elevation to the assistance afforded by *Hosein Ali Khan,* Governor of Behar, and *Abdŏŏllah Khan,* Governor of Allahabad, two brothers of the *Barhah* stock, their influence continued unabated during his reign, as well as for some time subsequent; and it is probable that to this period must be ascribed the handsome and expensive structures of which the ruins are now scattered over so extensive a tract of country in the Upper Doab, from *Mowana* to *Jowlee.*

The *Syuds* have gained themselves honor by the constancy with which they adhered to the Minister's family during its decline, and the courage they displayed on the hard fought

Digitized by Google

field of *Husunpoor*, where *Abdōōllah Khan* was defeated and slain. This adherence, however, proved their destruction. Full particulars will be found in the "Siar-ul-Mutakhireen" and the "Tareekh-i-Moozuffuree."

BARIK, باریک बारिक bárik

Rain: according to the Dictionary in the "Tohfut-ool-Hind."

BARIZ, بارز बारिज báriz

A term in arithmetic. The page of an account book is divided into two equal parts called *Zillah;* each *Zillah* is divided into two *Rukanas*. The right hand *Zillah* is called the *Husho*. The first right hand quarter (some say half) of the left *Zillah* is appropriated to the *Bariz*, and the remaining portion is called the *Irada*. The *Bariz* contains the sum finally brought to account, after the necessary deductions have been made from the gross amount in the *Irada* and HUSHO, *q. v.*

BARUH, باره बारह bárah

Land next to, or surrounding, the village, generally enriched by manure. The term is chiefly used in *Dehli* and the *Upper Doab*, and is probably derived from بار or باڑ an enclosure.

BARUMBA, بارنبه बारंबा báramba

Literally, fruit of mangoes. Revenue derived from the lease of mangoe-groves. From بار fruit, and آم a mangoe.

BASEEAN, باسیان बासिआन básián

See GOUR TUGA and AHEER.

BASMUTEE, باسمتی. बासमती básmatí

A fragrant kind of rice and millet. From the Sanscrit बास scent.—See DHAN and JUWAR.

BATIN, باتن बातिन bátin

A tract of land in *Etawah*, lying between the river Jumna and the G,HAR, (which see.)

BAUGM, باگم बागम baugm

Said, in the printed Glossary, to be the most productive lands in the southern division of *Dehli*, situate on the banks of canals; but this must be a mistake, as there are no canals in the Southern Division. The word, whatever it is, is most probably derived from *bagh*, a garden, or any richly cultivated and irrigated spot.

BAWUG, باوگ बावग báwag

Seed time.—*Eastern Oudh.*—See BAONEE.

Digitized by Google

BAZEE ZUMEEN DUFTUR, { بعضي زمين دفتر } बाज़ी ज़मीन दफ़्तर { bází zamín daftar

An office established in A. D. 1782, before the enactment of the Regulations, for the purpose of enquiring into improper alienation of land. Literally "the office of certain lands." The plan for the institution of this office is given at p. 224 of "Colebrooke's Digest of the Regulations," Vol. iii.

BEBAQ, بے باق बेबाक़ bebáq

Without arrears—paid up in full.—See BAKEE.

BECHIRAGH, بے چراغ बेचिराग़ bechirágh

Without a vestige: (a village) ruined beyond hope. It means literally, without a light; بے privative, and چراغ a light.

BEEAJ, بياج बिआज bíáj

Interest on money. *Beeajoo* is the capital put out to interest.

BEEAR, بيار , बिआर bíár

Seed bed. Also, air; wind. In the former sense the word is usually spelt with an ڙ

In *Dehli*, the evening is called *Beear*.

In *Saugor*, it signifies waste land fit for cultivation.

In the *Lower Doab*, it is used in the same sense as *Puttee* is elsewhere; that is, as a sub-division of a Village.

BEEAS, بياس बिआस bíás

Land cultivated, to be sown in the following year. Field under preparation for rice cultivation. The word is chiefly used in *Rohilcund*.

BEEDA, بيڙا बीड़ा bídá

Mounds.—*E. Oudh*. The word is probably a corruption of بيهڑ uneven, rugged ground.

BEEDHA, بيدها बीढा bídhá

Synonimous with *Bundobust*. Determination of the amount to be paid as Government Revenue. *Upper Doab* and *Rohilcund*.

BEEG'HA, بيگها बीगहा bíg'há

A measure of land, subject to local variation. In the Upper Provinces it is usually considered in the English Surveys to be 3,025 square yards, or ⅝ths of an acre. In Bengal it is 1,600 square yards, or little more than ⅓rd of an acre. A *kuchcha*

Digitized by Google

beeg,ha is in some places a 3rd, in others a 4th of a full *beeg,ha.*

Akber's beeg,ha contained 3,600 *Ilahee Guz,* (see that article).

The following are some of the local variations of the *beeg,ha* in the Upper Provinces.

	Beeg,has.	*B.*	*C.*
In Furruckabad, 100 acres,	=175	12	0
In the E. and S. parts of Goruckpoor,	=192	19	7
In the W and N. parts the *beeg,has* are much smaller.			
In Allahabad and part of Azimgurh,	=177	5	15
In part of Azimgurh and Ghazeepoor,	=154	6	8
In Bijnore,	=187	19	15

In the *Upper Doab* it was found that the average measurement of the side of a *Beeg,ha,* deduced from the paces of 148 Zumindars, who were accustomed to practice this kind of mensuration, amounted to 28 $\frac{834}{1000}$ English yards; making the local (*kuchcha*) *beeg,ha* equal to 831 $\frac{4}{10}$; and 100 statute acres equal to 582 *kuchcha beeg,has,* 3 *biswas.*

It is needless to continue the comparisons; but see for further information "Prinsep's Useful Tables," p. 89.

Beeg,hoto, بیگہوتو बिघोतो bíg'hoto

The name given to a tract of country bordered by *Mewat* on the East, *Loharoo* on the West, *Huriana, Dhoondhotee,* and *Chundan* on the North, and *Rat,h* on the South. It includes *Rewaree, Bawul, Kanon, Patody, Kot Kasim,* and a great part of the *Bahraitch Jageer.* The word is only of local application, and does not appear to be known much beyond its own limits.

बिघोतो को दो धन्नी खोरो अउर चौहान

Beeg,hoto ko do dhunnee, K,horo our Chouhan.

That is, "the chief tribes of *Beeg,hoto* are the *K,horos,* amongst *Aheers,* and *Chouhans,* amongst *Rajpoots.*"

The name of *Beeg,hoto,* or *Beeg,hota,* as it is sometimes called, is derived from *Beeg,ha Raj,* a worthy descendant of the illustrious *Chouhan, Pirt,hee Raj.*—See Dhoondhotee and Chouhan.

Beeguhtee, بیگہٹی बिगहटी bígahtí

Rent fixed on lands per *beeg,ha.* The same as *Beegotee* in the Glossary, which is also correct.

Beehur, بیہڑ बीहड़ bíhar

Sterile land, uneven or cragged land. Waste land. Land full of ravines.

Digitized by Google

BEEJHERYA, بیجهیریا बीजहेरया bíjherya

There are a few of this clan of Rajpoots in the district of *Goruckpoor*.

BEEJK,HAD, بیجکهاد बीजखाद bíjk'hád

A term used in *Rohilcund* to signify advance of seed and food to agriculturists: *Tuccavee* being understood to apply solely to advances for cattle.

The word is derived from بیج seed, and کهاد manure.

BEEJMAR, بیجمار बीजमार bíjmár

Failure of germination: from بیج *beej* seed, and مارنا *marna* to strike, to kill.—See ABEEJ.

BEEJUK, بیجک बीजक bíjak

A memo. deposited with grain when stored, specifying its amount; an invoice; a list; also an inscription.

BEEJUR, بیجر बीजर bíjar

A description of soil in which the cereal grains are generally grown.—*Lower Doab.*

BEEMA, بیما बीमा bímá

Insurance. The word is also written بیمان

BEEND, بیند बीन्द bínd

A reed. A rush.

BEENDA, بینڈا बींडा bínda

A kind of rope made of grass or of the fibres of the *Arhur* plant. The word appears to be derived from بینڈهنا to plait, to braid. Hence بینڈی the hair plaited behind.

BEER, بیر बीर bír

Pasturage. The word is in general use, but is most common in *Delhi*, and the *Saugor* territory.

BEERA, بیڑا बीड़ा bíra

A parcel made up of betel leaves and other ingredients, called *Pan Sooparee*, which comprises betel leaves, areca or betelnut, catechu, quick-lime, aniseed, coriander seed, cardamums and cloves.—*Qanoon-i-Islam.*

BEERBANEE, بیربانی बीरबानी bírbání

A common expression in the North West, particularly among the *Jats*, applied to designate a man's own wife. The word

Digitized by Google

Beer वीर signifies in Sanscrit eminent; a warrior; a man; hence the Latin *vir*, and Greek *Heros*. *Banee* is derived from the Sanscrit वनिता *vanita*, a woman, which we find in Persian under *Banoo*, a princess, and in the Greek *Banee*, a Doric word signifying a woman, a daughter.

BEESEE, بیسی बीसी bísí

A term peculiar to *Kumaon*.

Mr Trail, the English Commissioner of the Province, reduced all the miscellaneous measures of quantity in land to nominal (not actually measured) *Beesees*. The *Beesee* is equal to 20 *Pat,has* of *Gurhwal* or 20 *Nalees* of *Kumaon*. The *Pat,ha*, or *Nalee*, represents a measure of seed with a capacity of about two seers, and the number of *Pat,has* in any area is estimated by the quantity of seed (generally wheat) required to sow it. The actual extent varies according to the quality and position of the land. The grain is sown much wider in the poor *Oopuraon* lands near the summit, than in the rich *Tulaon* lands near the base.

BEESUR, بیسر बीसर bísar

Gleanings left in the field for the lower orders.—*E. Oudh*.

Seela or *Sulla* are the words used in the *Doab*, *Rohilcund*, *Dehli*, *Bundlecund* and *Benares*.

BEET, بیت बीट bít

A *Dehli* word.—See explanation under ANG.

BEGAR, بیگار बेगार begár

BEGAREE, بیگاری बेगारी begárí

A person forced to work and carry burdens. Under the former regime, he got no pay. Now, though he gets pay, yet if he is ordered to work by any public official, he is still generally called *Begar*.

In Shakspeare's and Smyth's Dictionaries these words are represented as Hindee, but they are Persian also, and are entered in all the best Persian Lexicons.

کار فرمودن بے مزد بود یعني کار بفرمایند و اجرت ندهند

And the "Huft Koolzum" adds, that the word is spelt either *Begar* or *Bekar*.

BEHNOUR, بیہنور बेहनौर behnaur

BEHUN, بیہن बेहन behan

Nursery for rice plants.—*E. Oudh* and *Benares*.—*Puneer* is more commonly used in the *North-West*, and *Jyee* in *Bundle-*

Digitized by Google

cund *Peeod* in *Dehli* is used as a nursery, not only of Rice, but of any other plant.

BEHRA, بہرا बेहरा behra

Grass kept for pasturage.—*Rohilcund.*

The word is probably a corruption of BEER, *q. v.*

BEHREE, بہری बेहरी behrí

A subscription; an assessment on a share. Instalments paid by under tenants to the landlord. Distribution of an aggregate sum on several individuals. A monthly collection according to their respective circumstances. Term given to a division of a *Bhyachara* estate. The share or interest of one of the brotherhood in an estate. The Persian *Buhra* has the same meaning.

BEHREEDAR, بہریدار बेहरीदार behrídár

Holder of a share, denominated BEHREE.—See "Glossary," *Beyrydar*.

BEIS, بیس बैस bais

One of the 36 royal races of Rajpoots, giving name to the province of *Beiswara*, in *Oudh*, and not in the *Doab*, as Colonel Tod supposes. *Beiswara* lies between *Cawnpore* on the West, and the *Sye* river on the East; and between the *Ch,hooab* rivulet on the South, and *Dik,htan* (the country of the *Dik,hit Rajpoots*) on the North.

There are several *Beis* Rajpoots in these provinces, but they are not found to the Westward of *Dubhaee* in *Boolundshuhur*. To the East of that Pergunnah, they are found in greater number than any other clan of Rajpoots; particularly in *Kote Salbahun*, *Nidhpoor* and *Suheswan* of *Budaon*; in *Burwur* of *Mynpooree*; in *Atrowlee* of *Aligurh*; in *T,huttea*, and *Souruk* of *Furruckabad*; in *Dehlee Jak,hun* of *Etawah*; in *Jajmow*, *G,hatumpoor*, *Akberpoor* and *Sark Sulempoor* of *Cawnpoor*; in *Futtehpoor Huswa* (Mussulman), *Hutgaon*, *Ekdulla*, *Ayeah Sah*, *Muttour* (Mussulman and Hindoo), and *Ghazeepoor*, of *Futtehpoor*; in *Kurra*, *Kewaee*, and *Bara* of *Allahabad*; in *Banda*, *Julalpoor*, *Cheboo*, *Mowdha*, *Soomerepoor*, and *Humeerpoor*, and many other Pergunahs of *Bundlecund*; in *Secunderpoor*, *Mahol*, *Bilhabans*, *Deogaon*, and *Chiryakote* of *Azimgurh*; in *Ruttunpoor Bansee*, *Dhoobreepar*, *Husunpoor Mugur*, and *Amorha* of *Goruckpoor*; in *Khanpoor* and *Buhreeabad* of *Ghazeepoor*; and in *Singramow*, *Raree*, *Zufurabad*, and *Kurakut* of *Jounpoor*. There are also several in the neighbourhood of *Furruckabad*, especially in *Purumnugur*, whose turbulence has long been notorious; and who in A. D. 1391 and 1392 created such disturbances, in concert with the *Rat,hores*, that it was thought necessary to send out

Digitized by Google

large bodies of imperial troops against them. (*Zea-ood-deen Burnee.*)

All the *Beis* in our provinces state that they came from *Doondya K,hera* in *Beiswara.* Their accounts respecting the place, whence they emigrated to *Doondya K,hera* do not coincide, but it is most usual for them to assert that they came from *Moongee Peitun* in the *Deccan.* No other Rajpoot tribe is represented to have come from that quarter. They state themselves to be of the same lineage as *Salivahana,* and he also is reported in ancient histories to have emigrated from *Moongee Peitun* to the banks of the Nerbudda, whence he expelled the famous *Vicramaditiya.**

The scale of the *Beis* in the rank of Rajpoots may be judged by their intermarriages, as is the case with all the Rajpoot classes. The ordinary *Beis* of our provinces give their daughters in marriage, amonst others, to *Seyngurs, Bhudoureas, Chouhans, Cuchwahas, Goutums, Purihars, Dik,hits,* and *Gurhwars;* and receive daughters in marriage from *Bunaphurs, Jinwars, K,heechurs, Rugbunsees, Rykwars* and the *Kurcholee Gehlotes.* But the *Tilokchundee Beis,* who reside in *Doondya K,hera,* and their near relations, such as those of *Burwur, Dehlee Jak,hun,* and *Kote Salbahun,* consider themselves far superior to all other *Beis,* and profess to give their daughters to none but the very highest tribes. There is reason to suppose that they practice female infanticide, at least in the Oudh territory. Those *Tilokchundees,* who reside in our provinces cannot make away so freely with their offspring, and have consequently consented more readily to intermarriages. Thus the *Tilokchundees* of *Domraon,* in *Bhojpoor,* give their daughters in marriage to the *Hureehobuns* of *Bulleea,* in *Ghazeepoor,* and those of *Deogaon* give theirs to *Rajcoomars.* Besides the *Tilokchundee,* there are said to be no less than 360 sub-divisions of *Beis Rajpoots,* the descendants of as many wives of *Salivahana.* Amongst the progeny of these "queens of a day," (see TILOKCHUNDEE), the most noted in our provinces are the *Tilsaree, Chuk Beis, Nunuwug, Bhunuwug, Buch, Pursurya, Putsurya, Bijhonya, Khutbeis, Bhuthurya,* and *Chunumea* or *Gurgbuns*—but it may be doubted if all these are really *Beis.* (See these Articles, as well as BENOUDHA, NAGBUNSEE, and GOUTUM.)

The *Tilokchundee Beis* of *Doondya K,hera* are sub-divided into four clans of *Rao, Raja, Nyhut,ha,* and *Synbussee.* These all profess to derive their rights from the *Goutum* Raja of *Argul.*

---

* Colonel Tod in one place calls *Salivahana* a *Takshac,* and in another a *Yadu* Prince. He also is of opinion that the *Beis* are a sub-division of the *Suryavansi* Rajpoots, and gives them a place in his list of the royal tribes. *Moongee Peitun* is on the Godavery, and is probably the Plithana of the Periplus.

Digitized by Google

BEJHURA, بيجهرا बिझडा bejhará

A mixed crop, generally of grain and barley.

BEJWAR, بيجوار बिजवार bejwár

Perquisite of the lower classes, consisting of a portion of seed-corn which is brought away each day from the field. *Rohilcund.*

It is called *Bijaee* in *Dehli.* Both words are derived from *Beej* بيج seed.

BEKUS, بيكس बेकस bekas

A kind of grass growing in low ground, which resembles the *Doob,* but its leaves and stem are larger. It is good fodder for horned cattle, but is reckoned injurious to horses. It grows throughout the N. W. Provinces.

BEB, بيب बेब beb

BABUR, بابر बाबर bábar

A grass from which a twine is made, which is much used for native beds. *Babur* is also used for thatching.

BEL, بيل बेल bel

Bel is the name applied to a spot in which the receiving pans are placed when Sugar is manufactured. In most places the pans amount to three, *Kurah, Chasnee* and *Phoolha,* the first being the biggest, and *Chasnee,* which occupies a place between the other two, the smallest. In *Dehli, Bojh* sometimes takes the place of the *Kurah* and *Kurahee* of the *Chasnee;* the *Phoolha* being frequently omitted, especially of late years.

Bel is also applied to a line marked out on a road or garden with an axe, indicating the direction of any proposed work. *Bel* is also the name of the thorny quince. (Œgle Marmelos) and the single Arabian jasmine (Jasminum Sambac). Also a creeper, a tendril, a pole for directing a boat, a spade, or hoe. In this latter sense, it seems to be connected with our English *Bill,* an instrument of steel. German *Beil*—Danish *Bile*—Greek *Belos.*

The " Boorhan-i-Kata" says that in the *Zend* language, *Bel* means a well.

BELBOOTA, بيلبوته बेलबूटा belbúta

A bush. From *Bel* a tendril and *Boota,* a flower.

BELCHUK, بيلچک बेलचक belchak

BELCHA, بيلچه बेलचा belcha

A small hoe, or spade. Diminutive of BEL.

Belkee, بيلكي बेलकी belkí

A cattle grazier.—*Baitool.*

Beloch, بلوچ बिलोच beloch

A few *Beloch* Zumeendars are to be found in the Pergunahs of *Hodul, Baghput,* and *Jewur.* A large *Beloch* Jageer in the *Dehli* territory has encouraged their resort to these parts.

Beldar, بيلدار बेलदार beldár

A class of Hindoos engaged in digging with a Bel. They are said in the *Pooranas* to be descended from a *Tyoor* boatman, and a woman of the *Aheer* tribe; but *Beldars* are now rarely met with as a distinct caste, even if they ever were one, which may be doubted, as *Beldar* is a pure Persian word.

The *Beldars* now met with are composed mostly of different inferior tribes, *Cachhees, Coormees, Chumars,* and others, who follow the occupation of digging.

Beluk, بيلك बेलक belak

A small mattock.—See Bel, Belchuk.

Bengut, بينگت बेंगत bengat

Seed. Seed given to an indigent ryut for sowing, who is to repay the same at the time of harvest with such additional quantity as may be agreed on.—*Benares.*

Benoudha, بنوده बेनउधा benaudhá

A name commonly given by the natives to the country between *Allahabad* and *Surwar*, i. e. *Surjoopar,* the other side of the *Surjoo,* the present district of *Goruckpoor;* and between the Ganges and the *Ch,hooab Nala,* by which it is separated on the North-West from *Beiswara. Benoudha* appears to include the Western parts of *Jounpoor, Azimgurh,* and *Benares,* and the Southern part of *Oudh.* Indeed, some authorities make it extend from *Beiswara* to *Bijypoor,* and from *Goruckpoor* to *Bhojpoor.* The common saying is that *Benoudha,* or *Benawut,* as it is sometimes called, contained 12 Rajas, who comprised one *Paut,* and were considered to have common interests. 1st—The *Gurhwar* of *Bijypoor,* 2nd—the *Khanzadu Buchgotee,* 3rd—*Beis,* 4th—*Surneyt,* 5th—*Hyobuns* of *Hurdee,* 6th—*Oojein* of *Doomraon,* 7th—*Rajkomar* of *Teoree Bhugwanpoor,* 8th—*Chundel* of *Agoree,* 9th—*Kulhuns* of *Surwar,* 10th—*Goutum* of *Nugra,* 11th—*Hindoo Buchgotee* of *Kurhwar,* 12th—*Bisen* of *Mujhowlee.* These dimensions would imply that *Benoudha* was an extensive province, including the whole of *Benares* and *Eastern Oudh;* but, I believe the limits first mentioned are the correct ones, and out of this narrower space it would be easy to construct the 52 Pergunahs, of which *Benoudha* is said to consist.

Digitized by Google

Benawut, بناوت बेनाउत benáwat

See above, under Benoudha.

Bent, بينت बेंट bent

The handle of an axe, hoe, and similar implements. *Bent* is the correct word; but it is generally pronounced *Beeta* in *Rohilcund*, and *Binta* in *Dehli*.

Beohar, بيوهار बेउहार beohár

Money lending, or traffic of any kind. A calling; a trade.

In *Jubulpoor*, the name is applied to a *Canoongoe*. The *Sudder Beohar*, besides his salary, holds large rent-free estates.

Ber, بير बेर bera

The Lotus of the Ancients.—See Jhurberee.

Berana, بيرانه बेराना beràna

A grove of *Ber* trees. The *Ber* is the *Zizyphus jujuba*.—See Jhurberee.

Berar برار बिरार birár

Pandia, پانڈيا पाड़ीया pándia

In *Baitool* and the *Deccan*, is the *Canoongoe* of the *N. W. Provinces*.

Beree, بيري बेड़ी berí

Irons fastened to the legs of either bipeds or quadrupeds: also the basket used for raising water for the purpose of irrigation. It is generally made of bamboo in the East, and of leather in the West. It is suspended from four ropes, and swung by two men. The word is used in the *Doab* and *Rohilcund*, as are also Lehuree, Ch,hapa, and Boka. In *Benares* the word Douree is used, and sometimes Boka. In *Dehli*, Dal, and in *Bundlecund*, Dulea and Doogla.—See these articles.

Berha, بيرها बेठा berhá

A paling. From *Berhna* to enclose with a fence, to surround.—See next article.

Berhna, بيرهنا बेढना berhná

Besides the meaning above given, the word signifies in the *Doab*, *Bundlecund*, and *Rohilcund*, "to drive off cattle by force." In this sense it is used generally in Hindoostan, but *K,hedke lejana* is the equivalent term in the *Dehli Territory*.

Beshee, بيشي बेशी beshí

Increase, surplus: from the Persian بيش more.

Digitized by Google

Besun, بیسن बेसन besan

The flour of pulse; especially of *Chuna*, or the Chick pea.

Bet,h, بیٹھ बेठ bet'h

Sandy unproductive soil.—*Rohilcund.*

Bhabur, بھابر भाबर bhábar

The forest under the Sewalic Hills. The tract varies in breadth, from 10 to 20 miles, and the slope of the ground varies from 50 to 17 feet per mile, diminishing rapidly after the first few miles. Cultivation is confined only to the vicinity of the rivers issuing from the Hills, but the soil in many parts is good, and consists of a rich black mould at the extreme verges of the tract, North and South. There are occasional patches also free from trees, but covered with high grass; and many spots afford good pasturage. With these exceptions, the *Bhabur* is a dense forest, but almost destitute of trees valuable for timber; and water is at such a depth below the surface, that all attempts to dig wells have been fruitless.—"See Printed Report on Rohilcund Canals," p. 107.

Bhabur is also the name of a light black soil in Baitool.

BhaeeBant, بھائي بانٹ भाईबांट bháíbánt

A term equivalent to BHYACHARA, *q. v.* It is derived from *Bhaee* بھائي a brother, and *bantna* بانٹنا to divide.

Bhag, بھاگ भाग bhág

Tax; duty; share in kind. Also fortune, destiny.

Bhagnur, بھاگنر भागनर bhágnar

The name given to the rich alluvial lands under the banks of the Jumna.—*Central Doab.*

Bhal, بھال भाल bhál

A tribe of Rajpoots, proprietors of part of *Secunderabad* in *Boolundshuhur*, and *Hatras* and *Tuppul* in *Aligurh.*

BhalaSultan, بھالہ سلطان भालासुलतान bhála sultán

A tribe of Rajpoots in Benoudha, *q. v.* and *Goruckpoor.* Both these tribes may probably be connected with the *Balla*, who are included in the *Rajcula*, and were the lords of *Bhal* in *Saurashtra.*

The *Bhal* and *Bhala Sultan* are the same tribe, but the *Bhal* by intermarriages with inferior stocks are not held in the same consideration as the *Bhala Sultan.*

Digitized by Google

BHAND, بهانڈ भांड bhánd

BUHROOPEEA, بہروپیہ बहुरुपिया bahrúpía

The text of the Printed Glossary requires modification.

Bhands are a separate clan from the *Buhroopeeas*, but are descended from them. Those also are called *Bhands* who without reference to caste follow the occupation of singing, dancing, and assuming disguises. The "Bhoee Sootur" says that *Buhroopeeas* spring from the intercourse of a *Mullah*, or boatman, with a widow of the *Gungapootr* tribe. Their name is derived from the Sanscrit बहु many, and रूप appearance—(*i. e.*) multiform, assuming many disguises—a mimic.

It is an error to suppose that *Bhand* is written by mistake for *Bhat*. The two are quite distinct, so much so that *Bhands* are frequently known by the name of *Bhundela*, which shows the distinction more plainly. *Bhands* are now all Mussulmans. *Buhroopeeas* are many of them Mussulmans, but the greater portion have adhered to their ancient faith.

BHANKUREE, بهانکری भांकरी bhánkarí

A jungle shrub found in great abundance in the *Dehli Territory*. It differs in no respect from the GOKROO, *q. v.* It is used as a specific in certain complaints, and to attract purchasers its vulgar name is transformed by the druggists into *Husd Sing,hara*.

BHAOLEE, بهاولی भावली bháolí

Distribution of the produce of a harvest between *Zumeendar* and *Asamee*. Rent paid in kind instead of money.—See Glossary under *Behavilly* and *Bhaweley*.

BHAT, بهات भात bhát

Advances to ploughmen without interest.—*Benares* and *Eastern Oudh*.

Bhunta is used in this sense in *Rohilcund*.

Bhat is also the name of a soil to the North of the Ganges that retains its humidity for a long time, and contains a large quantity of nitre. It is a peculiar soil, and is not found West of the little *Gunduk*.

In the *Lower Doab* and *Bundlecund*, *Bhat* means uneven ground.—See BHUTODA.

BHAT, بهاٹ भाट bhát

Bhat is said in the Glossary to be one of the illegitimate tribes springing from the intercourse of a man of the *Beis*, and a woman of the *Chhutree* caste; so also says Wilson, *voce* मागध as well as the Vocabulary to Johnson's "Selections

Digitized by Google

from the Mahabharat," p. 207: but *Bhats* are usually considered to spring from the intercourse of a *Chhutree* with a *Brahmin* widow. Other authorities say that they were produced to amuse *Parvati*, from the drops of sweat on *Siva's* brow, but as they chose to sing his praises, rather than her's, they were expelled from heaven, and condemned to live a wandering life, as terrestrial bards.—Sir John Malcolm, "Central India," Vol. II. p. 132, says—"According the fable of their origin, Mahadeva first created *Bhats* to attend his lion and bull; but the former killing the latter, every day gave him infinite vexation and trouble in creating new ones. He therefore formed the *Charun* equally devout as the *Bhat*, but of bolder spirit, and gave him in charge these favorite animals. From that period no bull was ever destroyed by the lion."

A *Bhat* is a genealogist, a family bard. By some tribes, the *Bhat* and *Jaga* are considered synonymous; but those who pretend to greater accuracy, distinguish them by calling the former *Birmbhat*, or *Badee*, and the latter *Jagabhat*. The former recite the deeds of ancestors at weddings and other festive occasions: the latter keep the family record, particularly of Rajpoots, and are entitled by right of succession to retain the office; whereas the *Birmbhats* are hired and paid for the particular occasion. *Jagabhats* pay visits to their constituents every two or three years, and receive the perquisites to which they are entitled. After recording all the births which have taken place since their last tour, they are remunerated with rupees, cattle, or clothes, according the ability of the registering party. Those of the North Western Rajpoots generally reside between the borders of *Rajpootana* and the *Dehli* Territory. Many also live at *Daranugur* on the Ganges, and travel to the remote East in order to collect their fees. Whereas the *Birmbhats* are residents in towns, and *Kusbas*, and do not emigrate periodically.

Both of these classes are held in the same dread for their exactions; which are satisfied by their constituents for fear of being lampooned, and paraded in effigy, (*Gòòdda*,) before the other members of the family; reminding us in this respect of the Irish Bards, of whom Spencer says, "There is amongst the Irish a certain kind of people called Bards, who set forth the praises, and dispraises of men in their poems, the which are held in so high regard and estimation amongst them, that none dare displease them for fear to run into reproach through their offence, and to be made infamous in the mouths of all men."

Several communities of *Bhats* exist in the North of Oudh, and a few are scattered over our provinces. There are, for instance, several villages belonging to *Bhats* in *Azimgurh*, *Goruckpoor*, and *Ghazeepoor*.

In *Rohilcund*, the occupation of *Bhats*, as bards, is frequently usurped by *Gour Brahmins*.

Digitized by Google

There are several sub-divisions among the *Bhats* of these Provinces, and an attempt is sometimes made, as with many other classes, to reduce them to the definite number of seven; viz. *Utsela*, *Mahapatr*, *Kylea*, *Mynpooreewala*, *Jungira*, *Bhutura* and *Dusoundhee*. But there are several which are not included under these heads, as *Chourasee*, *Gujbhim*, *Choongele*, *Goojureewala*, *Seekutpoorea*, *Nagouree*, *Burdod*, &c. which shews that the classification into seven is not correct.

Steel, in his "Summary of Indian Classes," p. 108, divides *Bhats* into *Bhat Rajpoot*, or *Kuwee*, and *Bhat Koonbee*; the former he says are in Hindoostan, the latter in the Marhatta country; but the difference, if any, between them, refers perhaps more to the tribes they serve, than to any family distinction amongst themselves.

Of *Bhats* several have been converted to the Mahometan religion; some are said to have become Mussulmans as early as the time of *Shuhab-ood-Deen Ghoree*, when they received the title of *Raees*.

Besides their employment as genealogists, it is, or rather, was, considered their special duty to learn the *Purans*, for which, it is needless to say, they are now no longer conspicuous. (*Pudma Purana*. See "Journal of R. A. S.," No. V. 281.)

The word *Bhat* bears a resemblance to the designation by which persons engaged in the same occupation are known in other languages. Sanscrit *bhatta*, a sage; Greek, *phatis*; Latin, *vates*. But the English and Gaelic *bard*, and Hebrew *parat*, have more correspondence with *bardeit*, another Hindee term of the same meaning. The word *bardeit* again has an evident connexion with *barditus*, which Tacitus, in his "Germania," says was the name of the German battle song.

Bheehur, بهیہر भीहर bhíhar

This is the name of a tribe which, according to local tradition, appears to have been one of the aboriginal races of *Rohilcund* and the *Upper Doab*. They are said to have been expelled from *Nirowlee*, *Buhjoee*, and the neighbouring districts by the *Birgoojur Rajpoots*. In the *Doab*, they are more commonly called *Beimhar*, and in parts of *Rohilcund*, *Beehar*. There may have been some connection between them and the Bhurs.

Bheet, بهیٹ भीट bhít

An elevation of earth made near a tank for the purpose of planting *Pan*. Mounds of a tank. The vestige of an old house.

Bhej, بهیج भेज bhej

Rent; a proportionate share; an instalment. *Bhej* is in common use, but is not noticed in any of the Dictionaries. It may be a corruption of the Sanscrit *Bhag*, a portion.

BHEJ-BURAR, بهیج برار भेजबरार bhej-barár.

A tenure frequently met with in *Bundlecund*, in which the shares of the brotherhood are liable to periodical, or occasional, adjustment; and in which balances of Revenue and Village expences, occasioned by the fraud or insolvency of a sharer, are made good by a rateable contribution from the other sharers. Strangers are often introduced in over-assessed estates on condition of paying the *burar*, but their admission by no means, as is sometimes supposed, forms a necessary incident of the tenure, of which the chief characteristic is the re-adjustment of the *burar*. At the late settlement of *Bundlecund* it was stipulated in many instances that this liability to re-adjustment should cease; and practically, for some time previous, the re-adjustment had not been demanded, except upon occasions of a new settlement. It is probable that in a short time, as the value of property increases, the *Bhej-burar* tenure will altogether cease to exist.

BHELEE, بهیلی भेली bhelí

A lump of coarse sugar; generally consisting of 4 or 5 seers.

BHIS, بهس भिस bhis

The edible root of the Lotus. The correct word is *Bhuseenr*, but it is provincially corrupted into *Bhisenda*, *Bhis*, and *Busend*.

BHOGBUNDHUK, بهوگبندهک भोगबंधक bhogbándhak

Mortgage. A debt in which land, trees, or animals are pledged to the lender; the produce in corn, fruits, milk, labour, &c. being considered an equivalent for interest.

"The rent, or use, or occupation of a pledged house, or the produce of a pledged field, is called *bhoga badha*, interest by enjoyment."—"Vrihaspati, Digest," B. I. C. I. Sect. 35.

The word is derived from *Bhog* possession, and *Bundhuk* pledge.

Putbundhuk is a pledge, the usufruct of which pays principal and interest within a certain period, and therefore ensures its own redemption. A debt is thus said *put jana*, from the Sanscrit Root *put*, to fall.

Dishtbundhuk, *q. v.* is equivalent to hypothecation. These expressions though in general acceptation as law-terms, are not much used in the transactions of the common people, except in the *Lower Doab* and *Benares*.

BHOOEE, بهوئی भुई bhúí

Used in the neighbourhood of the *Nerbudda* to signify a "bearer." The same word is used in the Peninsula, and corrupted by Europeans into *boy*. Hence the exclamation of *boy*, so

Digitized by Google

commonly used at Madras, is not, as has been supposed, a pure English word, but a corruption of *Bhooce*.

Bhooee is also, to the South of the *Nerbudda*, applied to designate the head of a *Gond* village.

BHOOEENDUGDHA, بھوئیں دگدھا भूइँदगधा bhúíndagdhá

Gifts at marriages and funerals. The word is derived from the ceremony of burning earth, which is performed previous to their presentation: *bhooeen* بھوین earth, *dugudhna* دگدھنا to burn.—*E. Oudh.*

BHÒÒKSA, بھُکسہ भुक्सा bhuksa

A tribe found inhabiting the forest under the hills from *Poorunpoor Subna*, on the *Sarda*, to *Chandpoor* on the *Ganges*.

Bhòòksas claim to be *Powar Rajpoots*, and assert that their chief, *Oodya Jeet*, was driven from house and home in a quarrel he had with his brother *Jugut Deo*, the Raja of *Dharanugur*, and came to dwell with a few dependants in *Bunbusa*, a village in the *Oudh* Territory. He had not been there long before his aid was solicited by the Raja of *Kumdon*, whose territories required defence against the invasion of some neighbouring potentate. Success attended the effort of the *Powar*, and the gratitude of the Raja induced him to offer his defenders an asylum in his territories. Upon this they are represented to have left *Bunbusa*, and to have taken up their residence in their present abodes under the hills, chiefly on the lower edge of the *Bhabur*, where the springs rise to the surface. A part of the tribe remained in attendance upon the Raja of *Kumaon*.*

Bhòòksas are considered bad cultivators, and rarely remain in the same spot above two years, for by that time they generally

* It may be proper to remark that there may possibly have been some connection between the *Powars* and *Bhooksas*; for *Chund*, the Bard, records that *Ram*, the *Powar*, or *Pramar*, bestowed *Kuttair* upon *Kehur*; which shews that this province must once have been included within the dominions of the *Chukwa* lord of *Oojein*. It may also be added that an *Oodya Jeet*, or *Oodya Deet*, *Pramar*, son of *Bhoj*, was Raja of *Dhar* in the first half of the eleventh century, as has been established by numerous inscriptions, (Trans. R. A. S., Vol. I. 133), and that the Bhojpoor family of *Arrah* claim a similar descent. They differ, however, in saying that *Juggut Deo*, was the *son*, not the *brother*, of *Oodya Jeet*. *Rana Deo*, the brother of *Jugut Deo*, was the founder of the *Bhojpoor* family.

This close identity in the relation of the origin of two such distant tribes, which could have had no communication with each other for centuries, is rather favorable to the claims of the *Bhooksas*, and leads us to suspect that their name may possibly have originally had some connection with that of their great progenitor *Raja Bhoj*.—(See OOJEIN.)

Digitized by Google

contrive to exhaust the soil they have had under tillage.—See "Printed Reports on Rohilcund Canals," p. 107.

Of *Bhòòksas* there are 15 different *Gotes*, or Clans—12 superior, and 3 inferior. The superior are *Birgoojur*, *Tubaree*, *Burhunyee*, *Julwur*, *Udhoee*, *Dòògòògea*, *Rat,hore*, *Negourea*, *Julal*, *Oopudhea*, *Chouhan* and *Doonwarea*. The 3 inferior are the *Deemur Rat,hore* descended from a *Telun* (oil-presser); *Dhungra* from a hill-woman; and *Golee* from a woman of the barber caste. The names of these tribes indicate considerable intermixture with other classes, both Rajpoot and Brahmin.

Bhòòksas are prohibited marrying in their own *Gotes*, but may select any other *Gote* they choose. Those who reside in *Kilpooree* and *Subna* are said occasionally to intermarry with the *T,haroos*.—See T,HAROO.

The *Bhats* of the *Bhòòksas*, who are descended from a follower of *Oodya Jeet*, reside still at *Bunbusa*, and pay occasional visits to their constituents.

The *Purohits* of the *Bhòòksas* are *Canoujea Brahmins*, who are also descended from one of the companions of *Oodya Jeet*.

BHOOM, بهوم भूम bhúm

The earth. Land. In Persian *Boom* بوم; but the Native Dictionaries add that *Boom* is exclusively applied to uncultivated and unoccupied land.

BHOOMIA, بهومیه भूमिया bhúmia

Landlord; a proprietor of the soil. Descendant of the founder of the village. It is derived from the preceding word.

BHOOMIAWUT, بهومیاوت भूमियावत bhúmiáwat

A general plundering.—*Saugor*.

BHOONBHAEE, بهونبهائی भूंभाई bhúnbhái

A term used in the *Dehli Territory* to signify a man invited by a proprietor to reside in a village, and invested by him with a portion of land, which he is not at liberty to dispose of to others. From *Bhoon* بهون land, and *Bhaee* بهائی brother.

BHOONDIA, بهونڈیا भूंडिया bhúndiá

One who cultivates with a borrowed plough or hand instrument.—*Central Doab*.

BHOONDUREE, بهونڈری भूंडरी bhúndarí

A small patch of cultivation. Lands let without rent by Zumeendars, either to village servants, such as barbers, bearers, watchmen, and the like; or to indigent relations, fukeers, and friends, who come to sojourn in a village for a season.

Digitized by Google

Bounda is the term used generally in *Rohilcund* and the *Doab*; but it is variously pronounced, *Bhounduree*, *Bhŏŏnda*, *Bhoonduree*, and perhaps most correctly, *Bohnduree*.

BHOONGAEE, بھونگئي भूंगई bhúngaí

Is the name of a tax levied by the Raja of *Bidjepoor* on part of the forest produce of *Tuppa Sukteesgurh*, in zillah *Mirzapore*. In the Official Report of the Settlement of the *Tuppa*, the word is said to be derived from *Bhoonga*, a mallet.

Tangaee is another of these taxes; from *Tanga*, an axe.

BHOONHAR, بھونہار भूंहार bhúnhár

A tribe of Hindoos to be found in great numbers in *Goruckpore*, *Azimgurh*, and the province of *Benares*. The Raja of *Benares* is of this caste. They call themselves sometimes *Brahmins*, sometimes *Thakoors*. They were originally *Brahmins* of the *Surwurea* stock; but from having, as they say, received the Pergunah of *Kuswar* from Raja *Bunar*, and become addicted to agricultural pursuits and cultivators of *Bhoon* (بھوں land) they lost their rank as *Brahmins*, though they frequently receive marks of respect due only to that privileged class. Others say that when *Parasaráma* destroyed all the *Kshatriyas* he introduced *Brahmins* to occupy their place, and hence they became proprietors of land.

We perhaps have some indications of the true origin of *Bhoonhar* in the names *Gargabhumi* and *Vatsabhumi*, who are mentioned in the *Harivansa*, as *Kshatriya Brahmins*, descendants of *Kasya* Princes, (p. 123). Their name of *Bhumi* and residence at *Kasee* are much in favor of this view; moreover, there are to this day *Garga* and *Vatsa Gotes*, or *Gotras*, amongst the *Surwurea Brahmins*: but Wilson seems disposed to give another meaning to the title. (*Vishnu Purana*, p. 110).

Bhoonhars are congregated chiefly in *Deogaon* of *Azimgurh*; in *Goruckpoor*; in *Doabeh*, and *Sydpoor Bhitree* of *Ghazeepoor*; and in *Mujhawur*, *Mehwaree*, *Sheopoor*, *Nurwun*, *Cole Asla*, *Dhoos*, and *Kuswar* of *Benares*.

Besides the *Garga*, and *Vatsa Gotes*, there are several subdivisions of *Bhoonhars*, such as *Sandel*, *Goutum*, (of which family is the Benares Raja) *Dichhit*, *Oopudhya*, *Pande*, *Sunkurwar*, *Kinwar*. It will be observed that several of these are sub-divisions of the *Surwurea Brahmins*, and those whose origin is disguised by new names have all some title connecting them with the *Surwurea* stock. Thus, the *Sunkurwar* are *Misr*, the *Donwar*, *Tewaree*; and so on.

In their marriages they do not observe the same distinctions which are enforced among *Surwureas* between the *Goutum*

Digitized by Google

Garg, *Sandel*, and the inferior ranks; for all the *Bhoonhars* intermarry on terms of equality.—See CANOUJEA BRAHMINS and SURWUREA BRAHMINS.

BHOONHURA, بهونہرا भूंहरा bhúnhara

A subterraneous dwelling: according to the Dictionary of *Khan Arzoo*.

BHOOR, بهور भूड bhúr

A sandy soil. The word is frequently pronounced *Bhooda*.

BHŎŎRUREE, بهرڑي भुडरी bhurarí

A term applied to the corn which remains in the ear after being trodden out.—*Rohilcund* and *Delhi*.

The corresponding word in *Benares* and the *L. Doab* is *Lindŏŏree*, and in the *U.* and *L. Doab*, *Dobree*, *Pukŏŏree* and *Chittee*.

These words are applied to the *Rubbee* grains chiefly, as wheat, barley, &c. To *juwar*, *moong*, &c. &c. *Chanchuree*, *Gooree*, *Kosee*, *Kuruhee*, and *T,hunt,hee* are more commonly applied.

BHŎŎS, بهس भुस bhus

BHOOSA, بهوسا भूसा bhúsa

The husk of corn; chaff. The English Gypsies use *Pus* in the same sense. (Trans. R. A. S." Vol. II. 543.)

BHŎŎSOUREE, بهسوري भुसौरी bhusaurí

BHŎŎSOULA, بهسولا भुसौला bhusaula

BHŎŎSEHRA, بهسہرا भुसेहरा bhusehra

The place in a dwelling house for keeping straw. These terms are in general use; but *Obra* اوبرا is also so applied in *Dehli*.

BHŎŎSRA, بهسرا भुसरा bhusra

An inferior kind of wheat.—*Saugor*.

BHŎŎTTA, بهٹا भुट्टा bhutta

The Indian Corn; any large bunch.

BHOR, بهور भोर bhor

Dawn of day.

BHRIGOBUNSEE, بهرگوبنسي भ्रिगुबंसी bhrigubansí

A tribe of Rajpoots.—See BURHOLEA.

Digitized by Google

BHUDA, بهڈا भडा bhada

A kind of grass which grows in poor soil, attaining the height of a little more than a foot. It makes excellent fodder.

BHUDAHUR, بهداهر भदाहर bhadáhar

The cutting of a grain when it is only half ripe. It is a common saying—

चना भदाहर और जौ कूरा
गेहूं ढेंका दारा

Chuna bhudahur, our jou kóra,
Gehoon dhenka dhara.

"Cut your *Chuna* half ripe, your barley ripe, your wheat when the ear bends down."

The word is confined to *Rohilcund. Bhudbhudana* and *Hoorcha* are used in a similar sense in the *Doab;* and *Dhesur,* and *Gudra* in other places. These last terms are applied generally to any half ripe fruit.

BHUDBHUDANA, بهدبهدانا भदभदाना bhadbhadáná

Used in the *Upper Doab* in the same sense as BHUDAHUR, (which see). It also means the shaking of fruit from a tree. Shakespeare does not give this application of the term in his Dictionary; but *bhudbhud* and *bhudbhudahut,* are said in it to denote the sound which is made by the fall of fruits.

BHUDOURIA, بهدوریا भदौरिया bhadauriá

A branch of the *Chouhan* Rajpoots; but the *Chouhans* are disposed to deny this relationship, now that from motives of convenience the two tribes have begun to intermarry.

They are divided into the six Clans of *At,hbhyea, Kòòlhya, Mynoo, Tusselee, Chundersenya,* and *Rawut.*

We find *Bhudourias* in *Mehrabad* of *Shahjehanpoor, Janibrast* of *Etawah,* in a few Pergunnahs of *Cawnpore,* and in the *Saugor* Territory, to which they were invited by Akber after his partial conquest of that province. They are in chief force in *Bah Punahut* of Agra, and the country to the South, which after them is called *Bhudawur.* Some say their name is derived from *Buddura* between the Chumbul and the Jumna; others, more correctly, from *Bhudoura* in the neighbourhood of *Atair.*

Digitized by Google

The family of the Raja of *Bhudawur* aspire to a high *antiquity, but the entire absence of any notice of them in *Chand's* description of the attack of *Pirt,hee Raj* on *Canouj*, in which he takes occasion to mention all the tribes that joined either party, and in the annals of the early Mussulman Empire, discredits their claim. Yet on the grounds of this antiquity of lineage, as well as of their fidelity to the British Government (which was otherwise most amply rewarded by a Sayer compensation of 24,000 Rupees per annum,) a rent free grant of 30 villages has very lately been bestowed upon the adopted heir of the family. Amongst other pretensions advanced, it was stated that the *Bhudouria*, *Hurchul Deo*, joined *Timoor's* standard, and received *Rapree* and *Chundwar* as a reward for his allegiance. Now, it is evident from the accounts in the "Zufurnama," "Hubeeb-oos-Seer," "Rouzut-oos-Sufa," and "Mutla-oos-Sadeyn," which all treat in great detail of *Timour's* invasion, that no Hindoo Chief united himself with that Conqueror; and even if he had, the tyrant, during his rapid course in Upper India, could have bestowed no fief that was worth acceptance; and much less would his bigotry have suffered him to bestow it on an infidel. It also appears that he never advanced †50 miles to the South of *Dehli*, and therefore could not have conquered the Raja of *Rapree* and *Chundwar*. Moreover, what serves entirely to disprove this alleged gift is, that it is expressly stated in the "Tuwareekh-i-Mòòbaruk-Shahee," that *Timour* had scarcely turned his back on India, when *Syud Khizr Khan* sent his Wuzeer to levy the Revenue of *Chundwar*, "which had been due for *some years*, and recovered *Juleysur* out of the hands of the Rajpoots of *Chundwar*;" so that the *Chundwar* family, instead of losing, must have increased their possessions during the troubles succeeding *Timour's* invasion.

Again, it is said that in the reign of the Emperor Akber, the holder of the Raj, *Rujjoo Rawut*, distinguished himself by slaying

* We are led to infer from a passage in *Tod's Rajasthan* (II. 44, 45,) that the *Bhudourias* were established on the Chumbul by *Manika Raee*, Prince of *Ajmere*, or at least shortly after his reign. Now as he flourished towards the close of the 7th century, the *Bhudourias* must have preceded the *Chouhans* of the *Doab*, if reliance is to be placed on his statement.

† It may be as well to observe here, that the "Rouzut-oos-Sufa," and "Tubukat-i-Akberee" state, that Ameer Jehan Shah was sent with other distinguished commanders to sweep the country on all sides (جانب) of *Dehli*; whereas *Ferishta* and the "Mutla-oos-Sadeyn" say, "the country South (جنوب) of *Dehli*." Whichever reading we assume to be correct, it is evident that if these foraging parties had reached even as far as *Muttra*, that important seat of idolatry would not have escaped the notice of these annalists.

Digitized by Google

Heyta, a *Meo* freebooter, who resided at * *Hutkant*, a fastness in the Ravines of the *Chumbul;* but the contemporary author of the "Akbernama" confutes the assertion, as he states that, in the third year of the Juloos, the *Muhal* of *Hutkant* was given in *Jageer* to *Oodhum Khan*, for the purpose of suppressing "the *Bhudouria* Zumeendars of that place, who had long been *famous for their turbulent opposition to the imperial authorities.*"

و از سوانح آنست که ادهم‌خان و جمعی را برسر هتکانت
فرستادند شرح این اجمال آنکه هتکانت در نزدیکی دارالخلافت
آگره است از مستحکم ترجائی نیست و زمینداران آنجا از طایفهٔ
بهدوریه و غیرآن بربسیاری مردانگی اشتهار دارند و همواره با
سلاطین هند سرکشی کردندی بیرامخان چون همیشه از ادهم‌خان
متوهم بود اندیشید که آن محال بجاگیر او مقرر شود تا
باین وسیله از در خانه دور گردد وهم متمردان نواحی سزا یابند
و بیک خیال دو کار نیکتر بتقدیم آید بنابرآن اندیشه آنرا
بجاگیر مقرر کرده رخصت داد

This account is confirmed in the second volume of the "Jehangeernama," a work of which the first parts have been too much neglected.

و همدرین ایام ادهم‌خان کوکلتاش را به تسخیر هتکانت که در
نواحی دارالخلافة اکبراباد ازان محکم ترجائی نیست وبهدوریه
نام قومی درانجا توطن دارند و بشجاعت و مردانگی از اکثر
زمینداران علم امتیاز می افرازند تعین فرمودند و گروهی از
امراء نامدار مثل بهادرخان و حسین‌قلیخان و سیدمحمد بارهه
و شاه‌قلیخان محرم و صادق‌محمدخان و اسمعیل‌قلیخان و
خرم‌خان بکومک او مقرر شدند ادهم‌خان و سایر امراء بتائید
دولت ابد پیوند مفسدان بهدوریه را تادیب سزا داده آنولایت
را که بجاگیر ادهم‌خان از دیوان اعلی مقرر گشته بودند
متصرف گردیدند

---

* The first direct mention we have of their stronghold *Hutkant* is in the *Muk,hzun Afghanee;* but in that they receive any thing but honorable mention. It is said of Secunder Lodi in 915, H.

و درسن نهصد و پانزده از لهاور بنواحی هتکانت رسیده آن
محال را از اهل شرک و طغیان مصفا ساخته و متمردان
آنجا را بقتل رسانیده و جابجا تهانجات نشانده بدارالخلافت
آگره نزول اجلال فرمود

It appears, therefore, that the *Bhudourias*, so far from performing any service to the Imperial Government, were themselves the parties on whom punishment was inflicted. It is nevertheless said that for this service (that is of expelling the *Bhudourias*), the *Bhudouria* Raja received not only an assignment of the conquered land, but also a *Munsub* of 7,000. Here again they are completely at fault, and disproved by the same author, who distinctly asserts, in his admirable work the "Ayeen-i-Akberee," that no dignity above 5,000 was ever bestowed upon any but the King's own sons. The higher and more extravagant *Munsubs*, which we read of in later periods, were not given during the reign of that monarch. They begun to be introduced by his son, who commenced the practice by bestowing a *Munsub* of 30,000 on his Queen, *Noorjehan*. Whether a member of the *Bhudouria* family ever attained in *Akber's* time the dignity even of 500, which is claimed for him on the authority of the *Ayeen Akberee*, may be doubted; for in several copies which have been consulted the name of the family is not given in the Register of the *Munsubdars* of 500.

In the reign of Akber's successor, the family does not appear to have been held in any higher consideration; for in the memoirs of *Jehangeer*, translated by Major Price, it is said "Among other objects which I accomplished about this period was the suppression of a tribe of robbers, called *Fehndia*, who had long infested the roads about Agra, and whom getting into my power, I caused to be trampled to death by elephants." In all the Persian MSS. copies which have been examined, this strange word *Fehndia* is written *Bhudouria*; and the fact tells much against the alleged respectability of the family. The words of the original are as follows:

بهدوریه جماعتي بودند که اکثر راهها میزدند و دزدي میکردند

These instances have been adduced in order to shew that the high claims that have been put forward in favor of the family are somewhat unreasonable; and were indeed entirely needless, as its respectability for many years past has been unquestionable.

It was from the time of *Jehangeer's* successor that they appear to have been held in consideration by the Royal Family of *Dehli*.

In *Shahjehan's* reign *Kishen Sing*, *Bhudouria* is down as a *Munsubdar* of 1000.

In *Mohumed Shah's* reign we find one of the family, *Anroodh Sing*, a *Munsubdar* of 6,000, and *Foujdar* of *Lahawur*; and although the Patentee had to pay the handsome price of 15 lacs of rupees, it must be confessed the dignity was high for a Rajpoot of so small a principality. In the time of this Emperor, the personal virtues of *Raja Gopal Singh*, the father of *Anroodh Sing*, were also held in high consideration, as we may learn

Digitized by Google

from the interesting correspondence of *Nownidh Rae.* The "Tareekh-i-Moozuffuree" also says of *Anroodh Singh*, that *Saadat Khan* had such a regard for him that he used familiarly to call him his son; but it is evident from the perusal of the many contemporary histories of that period that the consequence of the *Bhudourias* declined before the close of *Mahommud Shah's* reign. We find the Raja's Fort invested by the Marhattas, his country plundered, and afterwards subjected to heavy contributions, and one of his successors compelled to go into exile for several years to escape the ravages of the victorious *Jats*, who had subdued the *Bhudourias* and confiscated the *Raj:* and when at last *Raja Bukht Singh* was restored, he succeeded to but little of his former possessions, for in the words of the accurate *Moortuza Khan*, "times are now changed, and weakness has fallen on the *Bhudouria;* much of his territory has been retained by the neighbouring Rajas, and he is obliged to be content with but a small principality." This was written about the year 1790, A. D.

To sum up all, it may be said that the immediate cause of their aggrandizement is obscure, but is as likely to have been a pair of large eyes, as the capture of a fort; (see Bhutòòla) that their political importance lasted no longer than for a few years at the beginning of the last century; that their illustrious lineage even now invests them with consideration in the eyes of surrounding Rajas, who allow the *Bhudouria* to sit higher than themselves, who receive from him the investiture, or rather impress of the *Tiluk*, who confess that he alone can cover with grain the *lingam* at *Butesur* (the Rana of *Gohud* having tried twenty-one maunds in vain, while the *Bhudouria* accomplished it with seven)—and that though influential, they are not of that high importance which they would arrogate to themselves. It is to be feared, also, they are much addicted to infanticide; so that when we take all these circumstances into consideration, there seems reason to acknowledge, that the indiscriminate bounty of the British Government might perhaps have been more worthily bestowed.

Bhuduria, بهدریه भडरिया bhadaria

See Dukout, of which tribe they are a sub-division.

Bhudwar, بهدوار भदवार bhadwár

Land prepared for Sugar Cane. Land ploughed during the *Khureef*, and allowed to lie fallow till Cotton is sown. Land ploughed from *Asarh* to *Bhadon* for the *Rubbee* sowings. The name is derived from *Bhadon*, apparently because the entire rain of that month is allowed to saturate the field when ploughed. It is called *Bhudwar Purul*, in parts of *Rohilcund* and the *Doab*.

Digitized by Google

BHUDYEE, بهدئي भदई bhadaí

The produce of the month *Bhadon.*

BHUGTA, بهگتا भगता bhagtá

A tribe of *Aheers.*—See AHEER.

BHUNG, بهنگ भंग bhang

BHANG, بهانگ भांग bháng

In Persian *Bung.* An intoxicating drink made from the leaves of the *Cannabis Sativa.* The plant from which it is made has female flowers; the male being the *Ganja* plant, which is also applied to the purpose of intoxication, and is usually inhaled from a pipe. It is commonly considered that there is no difference between the plants which produce *Bhung* and *Ganja,* but natives generally recognise the distinction of the male and female plant noted above.

O'Shaughnessy says that *Bung,* or *Sidhee,* or *Subzee,* consists of the large leaves and capsules without the stalks, but makes no allusion to *Bhung* being produced from a plant different from that which produces *Ganja.*

The best *Bhung* of the N. W. Provinces comes from *Bahraich* and its neighbourhood, and from *Dundwaree* in *Canouj;* the best *Ganja* from *Bengal.* *Bhung* is also known by the name of *Bijaya.*—(See GANJA.)

BHUNGEE, بهنگي भंगी bhangí

The name given to the low caste occupied in sweeping and other menial domestic services. The *Purans* say, the *Bhungees* are descended from a *Soodra* and a *Brahman's* widow. They extend throughout the whole of Hindoostan, and are called indifferently *Bhungee, Lalbegee, Khakrob, Hulalkhor,* and *Mehtur.* Those who have remained, like their ancestors, Hindoos, chiefly worship *Lal Gooroo,* which is the familiar name of the *Rakshasha Aronakarat;* and those who affect Mussulman observances have converted this name into *Lalbeg,* and state that he was an immediate follower of the prophet. The names of some of their *Gotes* are *Buneewal, Beelpurwar, Tak, Gehlote, K,holee, Gagra, Surohee, Chundalia, Sirsawal,* and *Siriar.* There are several besides these; but all the different *Gotes* intermarry on terms of equality.

Low as this tribe is in the scale of social life, they consider others engaged in the same occupation far lower than themselves, such as the *Dhanuks, Sekrees, Rawuts,* and *Helas.* *Bhungees* however eat the leavings of all classes. *Helas* pride themselves as eating only those of Hindoos. The claims put forward by these lower classes shows how much more caste is a privilege than a degradation.—See CHOOHRA.

Digitized by Google

Bhungees cannot in general be said to be of any particular religion, but they are perhaps more Mussulman than Hindoo. They bury their dead, occasionally sacrifice, in the name of *Lalbeg*, a fowl which has its throat cut after the Mussulman fashion, and perform *Teeja* after the death of relations, which is also a custom pecular to Mussulmans. They generally, nevertheless, profess to be Hindoos, because their marriage, and a few other, ceremonies conform chiefly to the Hindoo modes.

Bhungela, بهنگیله भंगेला bhangela

A sack or pannier made from the fibres of the *Bhung* plant. It is not so coarse or strong as the *Gon*.

Bhungooria, بهنگوریه भंगुरिया bhangùria

A tribe of *Tugas*, which has a few villages in *Seeana*, a pergunah of *Boolundshuhur*.—See Gour Tuga.

Bhungra, بهنگرہ भंगरा bhangra

A small creeping herb with minute flowers which grows in a wet soil (*verbesina prostrata*). There are said to be two species, the white and the black. The white is very common, and is much used in medicinal preparations; the black is unknown, but is much sought after by Alchymists, and is reputed by native practitioners to be a Panacea.

Bhunsura, بهنسرہ भंसरा bhansara

A sub-division of the Aheer tribe, *q. v.*

Bhunta, بهنٹه भनटा bhanta

Ploughman's wages in kind.—*Rohilcund.*
Bhutta is used in this sense in *Dehli* and the *Doab*.

Bhunwug, بهنوگ भनवग bhanwag

A small class of Rajpoots, of which we find a few in *Mureeahoo* of *Jounpoor*, and *Sydpoor Bhitree* of *Ghazeepoor*.

Bhur, بهر भर bhar

One of the Aboriginal races of India, called also *Rajbhur*, *Bhurut*, and *Bhurputwa*. Common tradition assigns to them the possession of the whole tract from *Goruckpoor* to *Bundlecund* and *Saugor*, and the large Pergunah of *Bhudoee* in *Benares* (formerly *Bhurdoee*) is called after their name. Many old stone forts, embankments, and subterraneous caverns in *Goruckpoor*, *Azimgurh*, *Jounpoor*, *Mirzapoor* and *Allahabad*, which are ascribed to them, would seem to indicate no inconsiderable advance in civilization.

The wild *Bheels* of *Marwar* are called *Bhourees*, (Irvine on *Ajmere*, p. 17. See also A. S. No. 145 of 1844)—but I know

Digitized by Google

not whether there is any connexion between them and the *Bhurs.* The *Bhoyas* and *Bhootteas* of *Agoree* and *Singrowlee*, who are generally classed as *Aheers*, may probably bear some relation to the *Bhurs*, though no trace can now be had of their descent. The Cherroos also *q. v.* are sometimes said to be a branch of the *Bhurs.*

Bhurs are now occasionally found in the original seats of their occupation, filling the meanest offices: swine are especially given over to their care; and they have credit with the common people for being well acquainted with the depositories of hidden treasure.

On the hills to the Eastward of *Mirzapoor*, they retain a few principalities. *Korar, Kuraich,* and *Hooraha* are each held by *Bhur Rajas*, and the country between *Bijyegurh* and *Chynpoor* is full of them. The famous fort of *Bijyegurh*, amongst many others, is attributed to them, being called a *Bhuraotee* fort.

It is strange that no trace of *Bhurs* is to be found in the *Puranas*, unless we may consider that there is an obscure indication of them in the "Brahma Purana", where it is said that among the descendants of *Jayadhwaja* are the *Bháratas*, who, it is added, "are not commonly specified *from their great* **number* :" or they may perhaps be the *Bhurgas*, of the "Mahabharata," subdued by *Bhim Sen* on his Eastern expedition.

The *Bhurs* consider themselves superior to *Rajbhurs*, notwithstanding the prenomen of *Raj;* but this claim to superiority is not conceded by the *Rajbhurs.* They do not eat or drink with one another.—See Rajbhur.

Bhurbhoonja, بھڑبھونجا भड़भूंजा bharbhúnja

In the Glossary *Bhudbhooja*, and again *Burbhoonja;* in which place they are said to be the same as *Hulwaee*, which is not quite correct. The literal meaning of the word is Grain-parcher, and denotes the general occupation of the tribe. They spring from the intercourse of a *Kuhar* with a *Soodra* woman. They are generally considered to be divided into seven *Koorees* or clans, of which the most famous appear to be the *Canoujea, Suksena,* and *Ooturaha.* They do not intermarry.

A class of *Kayeths*, particularly those of the *Mat,hoor* tribe, who follow this occupation are distinguished by the same name, but have no other connection with the original *Bhurbhoonjas*. *Bhurbhoonjas* can never be got to enumerate the names of the seven clans with any uniformity; and it may therefore be doubted if that definite number of them exists.

---

* So also the "Harivansa" says of the *Bharatas* I. p. 157. "They form an immense family whose numbers it is impossible to mention."

Digitized by Google

BHURE, بهرے भरे bhare

A grass which grows in the jungles to the height of about nine feet, and is used for thatches and tatties. Its canes are known by the name of *Noonre*.

BHUREY, بهرائي भराई bharaí

A cess levied in the Province of *Benares*, of which one half was given to the Amil for charges of remittance, and the other carried to the credit of Government.—See Sec. 6 and 7, of Regn. II. of 1795.

BHURNA, بهرنا भरना bharná

To give property in re-payment of a debt.

BHUROUNA بهرونا भरौना bharauná

A load of wood.—*Ghuraeb-ool-Loghat.*

BHUROUTEE, بهروتي भरौती bharautí

BHURPAEE, بهرپائي भरपाई bharpáí

Bhuroutee is a release in full.—*Saugor* and *Benares*.

Bhurpaee is more commonly used in the same sense in the *N. W. Provinces*.

The latter word is derived from *Bhur* full, and *Pana* to receive —a receipt in full—a cocket—and like as *Bhurpaee* is derived from two words which are entered in the receipt, as in the endorsement, "Mein ne cowree cowree *bhur paee*;" so is *Cocket* (anciently written *Quoquet*) from two words in the body of the acquittance: for the original form of Cocket was as follows: "Edwardus omnibus, ad quos, Salutem. Sciatis quod A. B. nobis solvit in portu nostro London: custumas nobis debitas pro tribus saccis lanæ *quo quietus est*, testibus collectore et controlatore custumarum nostrarum in portu prædicto," &c. &c.

The equivalent term in Persian is *Ruseed*, a receipt; but though these two words are so closely alike in sound, they have no connexion with each other, and the similarity is merely accidental.

BHURPUTWA, بهرپتوا भरपतुआ bharpatwá

A sub-division of the BHUR tribe, *q. v.*—See also GURHWAR.

BHURTKOOL, بهرتکول भर्तकूल bhartkúl

One of the sub-divisions of GOUR BRAHMINS, *q. v.*

BHURUT, بهرت भरत bharat

Amount of Revenue paid by an individual or party. The word is chiefly used in *Dehli*, and is frequently pronounced *Bhurit* and *Burut*.

Digitized by Google

BHUT, بهت भट bhat

The name of a Brahminical tribe in *Cureat Seek,hur*, and other parts of the *Benares* province. They derive their origin from a *Mahratta* Brahmin of the name of *Morbhut* and a *Surwourea* mother.

Bhut is also the name of a grass which commonly grows in mangoe groves, and is used as a medicine by natives.

BHUTEA, بهٹیه भटिया bhatia

The poorest kind of land in the *Saugor* Territory and *Bundlecund*. It is of a reddish colour, and has *Kunkur* and other stones mixed up with it. It is very shallow in depth, and generally exhausted at the end of the third year, after which it requires a fallow of four years to restore it. Only *Codon* and *Kootkee*, and the poorest sort of corn can be raised on *Bhutea* land. It is more generally called *Bhutti* and *Bhutòòa* in *Bundlecund*.—See "Spry's Mod. India," II. 276.

BHUT GOUR, بهت گور भटगौर bhat gour

A sub-division of the GOUR RAJPOOTS, *q. v.*

BHUTKUREA, بهٹکریه भटकरिया bhatkaria

The name of a class of inferior *Beis Rajpoots* resident in the district of *Jounpoor*.—See BEIS.

BHUTKUTEYA, بهٹکٹیا भटकटैया bhatkataiá

(Solanum Jacquini). There are two kinds of this herb according to the "Taleef-i-Shureef;" the white is usually called the *Kutaee*, and the large and red kind the *Burehta*. The flower is called *Goolkhar*. It may be doubted if this statement is quite correct. There are generally reckoned to be four kinds of *Kuteya*, of which the *Bhutkuteya*, frequently miscalled the Camel's thorn, is one, and the common people, who see these weeds growing wild, do not acknowledge that there are two kinds of *Bhutkuteya*. The only *Bhutkuteya* which they know is much used in veterinary practice, particularly in diseases which affect horned cattle. It is also devoutly believed that if the roots of the *Bhutkuteya*, are shown to a man bitten by a snake, he immediately recovers.—(See JOWASA).

The other three kinds of *Kuteya* are the following.

Bung Kuteya. This resembles a common thistle, and is not applied to any useful purpose. It is known also by the name of *Sutyanasee*, and found in all parts of the country.

Gol Kuteya. This is not so erect as the others, but spreads more over the surface of the ground. It has purple flowers, and produces a round berry. It is frequently used in native prescriptions.

Digitized by Google

Kuteya, proper. This is the largest of the four, and is more frequently found in jungles than near the abode of man. It is a prickly shrub, growing to the height of ten or twelve feet, and does not at all resemble the other *Kuteyas*.

BHUTNAGUR, بهٹناگر भटनागर bhatnágar

A large tribe of *Kayeths*, who derive their name from *Bhutnere*. They are found in great numbers, almost conterminous with the *Gour Brahmins*, from *Sumbhul* and *Moradabad* to *Agroha* and *Ajmere*: but are also scattered over some of the Eastern provinces, in which their establishment dates from the time of *Gheas-ood-deen* in the middle of the 13th century. When the King's son, *Nasir-ood-deen Kurra Khan*, was appointed to the Government of Bengal, he was accompanied by several *Bhutnagur Kayeths*, who were high in his favor. These men soon became much intermixed with the *Gour Kayeths*, the old residents of that country, at which the old *Bhutnagurs* were scandalized; in so much, that when *Nasir-ood-deen* returned, some years after, to *Dehli*, to dispute the succession with *Keikobad*, and was for some time encamped at *Kasna*, the old *Bhutnagurs* refused to associate with them, and the heretics consequently became distinguished by the name of *Goura Buhtnagur* or *Bhutgour*.

The *Bhutnagurs* are not considered very pure Hindoos, and are more addicted to drinking than other *Kayeths*, but their official position has enabled them in some places to acquire considerable influence. They are the Canoongoes of *Gwalior* and of *Muhabun* in *Muttra*.

The *Goura Bhutnagurs* are Canoongoes of *Mureeahoo* in Jounpoor, of *Chupra* and *Moongeer*. To these Eastern divisions they appear to have been appointed by *Nasir-ood-deen*. The females of these families are taken in marriage by the Western *Bhutnagurs*, but a reciprocal privilege is denied to the *Goura Bhutnagurs*, as they are considered to have forfeited their claims to an equal rank by their amalgamation with the Gours. —See GOUR KAYETHS.

BHUTOLUR, بهٹولر भटोलर bhatolar

Lands allotted to *Bhats* or Bards.

BHUTÒÒLA, بهٹولا भटुला bhátula

The name given to bread made from the grain of *Arhur*, *Chuna* and *Moong*. It is called also *Gankur*. It is notorious for its hardness, and is therefore seldom eaten by those who can afford to grow or purchase the better grains.

Bhutòòla is said to have been the cause of the elevation of the *Bhudourias*, and the story, absurd as it may appear, is

Digitized by Google

commonly believed in the neighbourhood of *Bhudawur*, and is not denied by the *Bhudourias* themselves. One of the *Bhudouria* chiefs, *Gopal Singh*, went to pay his respects to the King, *Mahomed Shah*. The chief had very large eyes, so much so, as to attract the attention of the King who asked him how he obtained them. The chief, who was a wit, replied that in his district nothing but *Arhur* was grown, and that from the constant practice of straining at swallowing *Bhutoola*, his eyes had nearly started out of his head. The King was pleased at his readiness, and bestowed on him other Pergunahs on which he could produce the finer grains.—See Bhudouria.

Bhutta, بهتّه भत्ता bhatta

Ploughman's wages in kind.—See Bhunta.

Bhutta Charj, بهتّاچارج भट्टाचारज bhatta chárj

See Canoujea Brahmin.

Bhuttee, بهتّي भट्टी bhattí

A Rajpoot tribe of *Yadoobunsee* descent, the rulers of *Jeyselmere*, giving name to the *Bhuttee* territory between *Hissar* and the *Gurra*. (See Bhutteeana.) The once formidable Fort of *Bhutnere*, perhaps, also derives it name from them, though a different origin is ascribed to it. The *Bhuttees* of those parts were, it is said in the "Survey Report," converted to Mahomedanism in the time of Akber, but the fact is not probable, as few conversions took place in his reign. It is stated in the "Annals of Rajast,han" (II. 213, 260) that they were converted shortly after *Timour's* invasion, and that on this occasion they changed their name from *Bhatti* to *Bhutti*. It does not appear, however, that there is any authority for this latter statement.

It was shortly after *Timour* left India, that a Colony of *Bhuttees* migrated from the neighbourhood of *Buhawulpoor*, under their leader *Bersi*, and captured *Bhutnere* from a Mahomedan chief, who had himself lately conquered it from the *Jats*. It is not improbable, however, that there were *Bhuttees* even at that time already in the neighbourhood, though the annalists of *Timour's* invasion mention the *Jats* only. The son of *Bersi* was after his father's death compelled to sustain three several attacks of the Mahomedans, and on the third occasion was reduced to such straits as to be obliged to consent to conversion as the condition of retaining his conquest. The circumstantiality of the account invests it with some probability.

A large clan of *Bhuttee* Rajpoots are said to have come to *Boolundshuhur* under a Raja *Kansul* in the time of *Pirt,hee Raj*. A few of the descendants of the original stock are now in *Tilbegumpoor*, *Dadree*, &c. but the greater part of them have by intermarriages become *Goojurs*. The *Bhuttees* are

Digitized by Google

held to have had 360 villages, and the tract from *Loni* to *Kasna* was called after them, *Bhutnere*. There are a few also in *Tigree* and *Oojharee* of *Rohilcund*.

BHUTTEEANA, بھٹیانہ भटीआना bhattíána

Is the name given to a large tract of land between the Hissar district and the *Garra*, which is tenanted chiefly by *Bhuttee* Rajpoots. *Bhutteeana*, or *Bhuttea*, is a country of growing importance, the population and cultivation having greatly increased since our occupation.

It will be observed, by referring to the map of DUSTOORS, that the Western boundary of *Sircar Hissar Feroza* has been extended only to the bed of the *War Nuddee*, which runs not far to the Westward of the *Cuggur*, the new Pergunnah of *Wuttoo*, and *Bhutteeana* being altogether excluded: for this tract, full of sandy plains and * *T,huls*, seems to have been little known in the time of Akber, nor, with the exception of *Mulout*, which was in *Multan*, does it appear to be included in any *Sircar* of the adjoining *Soobahs*. It is to be observed, that *Abool Fuzl*, in mentioning the breadth and length of the several *Soobahs*, measures from *Hissar* in the *Dehli Soobah*, from *Ferozepoor* in the *Mooltan Soobah*, from the *Sutlej* in the *Lahore Soobah*, and from *Beekanere* in the *Ajmere Soobah*. He appears therefore, with the above exception, to leave the tract between all these places as neutral ground. To be sure, the Reverend Mr. Renouard, in his article on *Dehli* in the "Encyclopædia Metropolitana," includes *Futtehabad* in *Ajmere*,

* It is curious that this word *T,hul* bears precisely the same meaning in the Coptic (a small hill, or sand ridge) as in the passage quoted from the *Cancubjcund*, in the article BOODHGUNGA ; but this close identity of meaning and sound can scarcely afford food for the speculations of those who advocate an original connection between Egypt and India, because we have the word in many other languages also, under the varying aspects of *t,hul*, *tull*, *til*, *t,hur*, *tur* and *tor*. Thus in Arabic *Tull Toba*, the hill of repentance, on the Tigris, so named, according to the *Marasid ul Itta* "because when Jonas threatened them with God's vengeance, the people of Nineveh went out to it and repented." In Gaelic, *Tillee Beltein*, a town in Perthshire, *i. e.* the eminence of the fire of Baal, where the festival of *Beltane*, mentioned in a note on the article CHANK, is annually held on old May day.

There are also the Chaldee *t,hur*, the Greek *tur-sos*, the Persian *toor*, the German *thurm*, the Saxon *tor*, the Danish *taarn*, the Welsh *tur*, the Latin *tur-ris*, with its derivatives throughout the languages of modern Europe. Sye observes in his *Dictionarium Saxonico et Gothico-Latinum*, "Originem autem habet in lingua Celtica, qua mons dicebatur *Thor*, quæ Syris et Chaldæis efferebatur *Thur*. * * * * * *Taurus*, Mons Asiæ. *Tauri*, Montes Sarmatiæ. *Taurini*, gentes Alpinæ. *Taurinum*, caput Pedemontii. *Thuringi*, vel *Toringi*, monticolæ. Retinetur etiam apud Derbeienses Cestrienses aliosque nostrates vox ista *Tor*, montem significans."

Digitized by Google

on the sole authority, apparently, of Hamilton's Gazetteer; but *Abool Fuzl* certainly places it in *Hissar Feroza*, and it was included in *Hissar* before his time, as we learn from the 5th Chapter of the 2d book of *Shumsi Serajee*, where he says—

پیش ازین درعهد سلاطین ماضیه ان سمت را دردفاتر واین
شق هانسي نوشته چون شهر حصار فیروزه بنا کردند سلطان
فروز فرمود ازین تاریخ باز شق حصار فیروزه نویسند اقطاعات
هانسي و اگروه و فتح آباد و سرستي و سالوره و خضراباد
و اقطاعات دیگر بنام داخل شق حصار فیروزه کردند

"In the Imperial Registers before his time, the *Shuq* (district) was called *Hansi*; but *Feroz Shah* included *Hansi*, *Agroha*, *Futtehabad*, and *Sirsootee*, even to *Suloura* and *Khizrabad*, in the new *Shuq* of *Hissar Feroza*," which must therefore have included *Akber's Sircar* of *Sirhind*, as well as *Hissar*, for *Suloura* is under the *Sewalik* Hills and *Khizrabad* is on the Jumna.*

We may perhaps attribute the little knowledge entertained of these tracts by *Abool Fuzl* to the depopulation caused by "the firebrand of the universe," *Timoor*. There is not a place in these parts which was not the scene of his wanton cruelty. *Bhutnere*, *Ahroony*, *Futtehabad* and *Tohana*, all suffered at his hands. *Sirsa* also was attacked and plundered, if we may be allowed, as there seems reason, to look upon *Sirsa* as the town of *Sirsootee*. Indeed, it is still called *Sirsootee* by men that come from these parts; and *Timoor's Sirsootee* is represented as being precisely the same distance and direction from *Bhutnere*, *Futtehabad*, *Tohana* and *Ahrony*, as *Sirsa* is. If this really be the old *Sirsootee*, the town must have changed its name before Akber's time, as he only mentions *Sirsa*, stating that *Feroze Shah's* canal passes near the town of that name.

It does not appear that the extensive desiccation which this country has undergone, and the further progress of which it is now hoped will cease, (our attention being directed to improving

---

* It was from the vicinity of these towns that the famous *Feroz Shah's Lat* was taken and placed in its present position in *Dehli*. A very particular and interesting account of the removal of the *Lat*, and of the first discovery of Indian osteological remains in the neighbourhood is given by the same author; who, notwithstanding the adulatory tone of his history, gives us more valuable details respecting the condition of Hindoostan in his time, than any other Historian of that, or any subsequent, period.

Digitized by Google

the means* of irrigation) had proceeded to such an extent as we now view it, when *Timoor* invaded India. *Mirkhond*, *Abdool Ruzzak*, *Shuruf-ood-deen*, and all the other historians of his time, though they mention that he had to cross one continuous desert from the *Sutlej* to *Bhutnere*, yet describe the great populousness of that town in terms which but ill accord with its present state. *Sirsootee* is also said to be on the banks of the *river* of the same name, so that it had not ceased to flow in those days, and had not yielded to the *Cuggur*, by which the dry river bed under *Sirsa* is now known. A short time before, also, *Ibn Batuta*,† while he states he had to cross a desert to *Ubohur*, "the first city in Hindoostan," says of *Sirsootee*, "It is large, and abounds with rice, which they carry hence to *Dehli*;" so that neither in his time could the means of irrigation have been deficient. The river indeed up to the commencement of *Akber's* time, seems to have been flowing, and to have been still called *Sirsootee*, for in the "Akbernama" we read that in Humayoon's re-conquest of *Dehli*, he bestowed upon the young Prince *Akber*, the Government of *Hissar*, and the provinces on the river *Sirsootee*; which, had they been the provinces on the modern *Sirsootee*, would most probably have been called *Sirhind*. Yet it must be confessed that *Abool Fuzl* in his detailed description of the *Soobah* of *Dehli* gives prominent notice to the *Cuggur* river, and he may therefore have considered the *Cuggur* and *Sirsootee* to be the same.

---

* One of the first measures should be the opening of the dams in the Native States. There are at this time no less than twenty-four *Bunds* on the *Sirsootee* from *T,hanesur* to *Sagara*, where it joins the *Cuggur*.

† It is much to be regretted, that we have not a perfect copy of this enterprising traveller's work. The abridgment translated by Dr. Lee increases the desire to see the entire work as well edited. Professor De Gayangos, in a note to the first volume of his "Mahomedan Dynasties in Spain," states that he has obtained a perfect copy, and that he has it in contemplation to publish a translation of it—a declaration which it is to be hoped he will shortly fulfil. The period of *Ibn Batuta's* visit to India (A. D. 1332—1342) is highly interesting, and makes us regret the more that the geographical details have been much confused by the Epitomator. After leaving *Dehli*, he goes to *Biana (Burun ?)*—thence to *Kol*,—thence to *Julalee*, a place seven days journey? distant from *Kol*—back to *Dehli*—back again to *Kol*—thence to *Yieh Barah (Mynpooree ?)* thence to the shores of a lake called "the Water of Life" *(Talgram ?)*—thence to *Canouj*,—thence to *Merwa ?*—thence to *Gwalior*. The Chinese Embassy which he accompanied on its return, appears to have come with a view to the restoration of some Buddhist place of worship below the Hills, and perhaps in the district of *Sumbhul*, which had been destroyed by the Mahometans, who "had also prevented the Hindoos from cultivating the plains which were necessary to their subsistence." Hence we may perhaps obtain some information of the precise period when the depopulation of the country below the *Sewalik* Hills commenced; a question which has been cursorily noticed in the article DES.

Major Brown in his Survey of *Hissar* fell in with a part of that which is now called the old *Sirsootee.* "The *Sirsootee* river was come upon quite unexpectedly. The best maps shew this river as joining the *Cuggur* between *Mooruck* and *Samanah* in the *Puttiala* states. As the survey approached *Tohanuh,* the Zumeendars and Native Officers brought it to notice, and directed our enquiries to this subject. It was stated, that formerly this river flooded and enriched the lands to a great extent, and that even within the last ten years many villages derived great benefits from it. The bed of the river, however, has for some years been lost sight of altogether, and it was only in a few villages near *Huns-duhur* that any vestige of it could be found; the remainder of its track was laid down from information from the Zumeendars as far as it could be depended upon." (Reports on Projected Canals in the *Dehli* Territory, p. 120.)

As this bed of the *Sirsootee* is nearly parallel with the course of the *Cuggur* River, and with the *Cuggur Nulla,* or *Choya,* there seems little room for doubt that it combined with the latter, and formed the river of *Sirsootee,* which was flowing under the walls of *Sirsa* (*Sirsootee*) in the time of *Ibn Batuta* and *Timoor.* Whether the *Cuggur** and *Sirsootee* were originally two entirely different streams, or whether they were originally one and the same, or whether, as is the case now, it has always been that the *Sirsootee* is merely a tributary of the *Cuggur,* are questions that would lead us in to too long a discussion, and are irrelevant to the present enquiry.

I am aware that it is usual to ascribe the deterioration of this tract solely to the *Chaleesa* famine of A. D. 1783, but there seems sufficient ground for believing it commenced before that period. That the tract to the East of the Hyphasis was a desert at the period of Alexander's invasion, we learn from Diodorus and Quintus Curtius, and though they differ from Arrian in this respect, there is no doubt they represent truly the condition of a great part of this country in the time of that Conqueror. Succeeding events must have increased the natural sterility of this region. The first Mahomedan invasions, which were frequently accompanied by extermination of the old inhabitants, may be considered one of the original causes of depopulation. As these occurred for 200 years, more or less, there was ample

---

* Wilford says, that the famous *Drishadwati* is the name of the *Cuggur* but in the "Tirtha Yatra" of the "Mahabharut," where it is mentioned as forming one of the boundaries of *Kurukshetra,* it is said, "those who dwell *South* of the *Saraswati,* and *North* of the *Drishadwati,* or in *Kurukshetra,* dwell in heaven." So that if Wilford's surmise is correct, what is now the *Sirsootee* was formerly the *Cuggur,* and, *vice versa;* which would supply us with a fourth subject of enquiry. See further "Vishnu Purana," p. 181.

Digitized by Google

time for the desert to extend its reign. These were, after a short space, succeeded by reiterated *Moghul* invasions up to the time of *Timoor,* who crowned them by his ravages. The tract could have been but little improved up to the time of *Akber,* and whatever prosperity it subsequently attained was reversed* by the *Chaleesa* Famine. It is perhaps to that period, when the deficiency of water was so grievously felt, that we are to attribute the drying up of many of the streams† which used to flow up to a late period in the Western Desert. It is a curious fact that the stream (*Sunkur* or *Sunkra*) which in 1739 was of sufficient volume to form the ‡Treaty Boundary between the possessions of *Nadir Shah* and *Mahomed Shah,* has not now even a puddle to moisten its arid bed. The further examination of this interesting question is foreign to the immediate subject of this enquiry, which is to consider the condition of *Bhutteeana* in Akber's time, so as to shew what place it should occupy in the Dustoor Map; and, all circumstances considered, there can be no great error in having limited the boundary of *Sircar Hissar* to the neighbourhood of the modern *Cuggur.*

Bhutt,hee, بهتّي भठठी bhatt,hí

A liquor shop. A Distillery.

Bhutt,heedar, بهتّيدار भटठीदार bhatt,hídár

A person who manufactures and sells spirituous liquors.

Bhuwun, بهون भवन bhawan

A house, a temple.

Bhyabant, بهيابانٿ भइयाबांट bhaiyábánt

See Bhaeebant and Bhyachara.

---

* All notice of the ravages of the *Bhuttees* is omitted, which was of itself no inconsiderable cause of depopulation.

† With respect to the *Sirsootee,* it may be doubted if at any time it ever reached the Indus or any of its affluents. From the earliest periods it is recorded as being absorbed by the sand. Some of the oldest legends of the country relate to this peculiarity, and allusions are constantly made to it by the ancient poets: "sicut samim arborem, in qua ignis latet, sicut *Sareswatim* fluvium, cujus aqua sub terra fluit." "Strenzler's Raghuvansa," p. 17.—See also "Hurivansa," p. 507, 509.

‡ The words of the Treaty are,

تاحديكه درياي‌سند و نالۀ سنكر بدرياى محيط اتصال دارد
و آنچه سايرجات و مهمات درسمت غربي درياى سنده
و نالۀ سنكر واقع شده باشد مخصوص اندولت نادره و ضميمۀ
ممالک محروسه آن سلطنت قاهره نموديم

Digitized by Google

BHYACHARA, بهیاچاره भइयाचारा bhaiyáchára

The definition in the Printed Glossary is for the most part correct.

Bhyachara is a term applied to villages owned by descendants from a common stock.

In such villages the whole of the land is occupied by the proprietary brotherhood, and the revenue assessed by a rate, or *bachh;* and if there be non-proprietary cultivators, they are not responsible to the general body, but are introduced by some 'ndividual sharer, and pay him rent for land on which he pays by rate, or *bachh.*

In many of these holdings are sub-divisions paying an ascertained amount of Juma, levied by the proprietors of each sub-division among themselves. These are called *thokes, puttees,* and various other names ; but the existence, or non-existence of the interior sub-divisions, does not affect the general character of the holding of proprietors paying by a rate.

There are also various ways of assessing the rate, as on ploughs, on the actual cultivation of each year, on wells, on the amount of cultivation ascertained at the settlement, &c. &c. but the general distinction continues unchanged.—See Par. 199—201, of the Revenue Board's Printed Circular Order on Settlements.

BHYBUT, بهیبت भैबट bhaibat

See BHYWAD.

BHYHISSEE, بهی حصی भैहिस्सी bhaihissí

BHYPUNSEE, بهی پنسی भैपन्सी bhaipansí

The shares of a brotherhood, especially in the lands of a village or township.

BHYUNS, بهی انس भैअंस bhaians

Division of property or interests among brothers.

These three words are chiefly used in *Bundlecund, E. Oudh, Benares,* and *Lower Doab.*

BHYWAD, بهی واد भैवाद bhaiwád

To pay and receive on the footing of one of the brotherhood. The word *Bhaee* بهای brother, enters into the composition of this, and the six preceding words.

BIHUND, بهنڈ बिहंड bihand

Land cut up by a torrent; according to the *Ghureab-ool-Loghát.*

Digitized by Google

BIJHGAH, بجهگاه बिझगाह bijhgáh

A scare-crow. The word is in general use, and is derived from *Bijhkana*, to frighten. *Durawa* ڈراوا is more frequently used in *Dehli*, and *Dhaee* ڈھائی if it is moved by a string, as when a bamboo or a stick is pulled against a bough of a tree, to produce a noise and frighten away the birds. Other words in common use are *Dhok,ha* ڈھوکھا *Dhurukka* ڈھرکا *Dhurulla* ڈھرلا and *Dhooka* ڈھوکا *q. v.*

BIJHONEA, بجهونیا बिझोनिया bijhonia

A tribe of Rajpoots in the Pergunah of *Ghisòòa*, Zillah *Jounpoor*.

BIKREE, بکری बिकरी bikrí

Sale. From *Bikna* بکنا to be sold.

BIKWAN, بکوان बिकवान bikwán

A sub-division of the G ur Tugas, *q. v.*

BILUHBUNDEE, بلہبندی बिलहबन्दी bilahbandí

The Glossary is correct under BEELABUNDY; but in the North West, the word is most usually applied to arrangements made for securing the Revenue.

BILK,HURIA, بلکھریہ बिलखरिया bilk'haria

A tribe of Rajpoots of the *Buchgotee Chouhan* stock. There are many of them in *Dhòòreapara*, a Pergunah of *Goruckpoor*. They derive their name from *Bilk,hur* in *Oudh*.

BILLEE-LOTUN, بلی لوٹن बिल्लीलोटन billí-lotan

Valerian. The name is derived from its reputed effect upon Cats, who are said to be so delighted with its fragrance, as to roll about in their ecstasies. From *billee* بلی a cat, and *lotna* لوٹنا to wallow, to roll.

BILMÒÒQTA, بالمقطع बिलमुकता bilmuqta

A Putta under which a Ryut pays a certain fixed sum at so much per plough or per *beeg,ha*, not being liable to any further demand.

An engagement stipulating to pay a fixed money rent for the lands under cultivation, not subject to enhancement during the

Digitized by Google

currency of the lease. See the Glossary under Bilmugta. The word is derived from the Arabic Root قطع cutting; forming; determining.

In *Benares* it signifies consolidated rate, including *Mal* and *Abwab.*—See Reg. LI. of 1795.

Bilounqee, بلونگي बिलौंगी bilaungí

A species of grass.

Binoula, بنولہ बिनौला binaula

Cotton seed. It is much used as fodder for cattle.

Binourea, بنوریہ बिनौरिया binouria

The name of a herb which grows about a foot and a half high in fields which have been sown with Khureef crops. It bears several little flowers of a purple colour, and is given as fodder to horned cattle.

Binuhur, بنہر बिनहर binahar

A gatherer of Cotton; from *binna* بنا to pick.—*Benares.*

The corresponding word in the *Doab* and *Rohilcund* is *Pykar;* in *Bundlecund, Pyhura;* and in *Dehli, Pooee.* He generally receives one-tenth of the gross produce, as well as a share, sometimes amounting to a fourth, of the cleaned cotton.

Birgoojur, برگوجر बड़गूजर bargújar

One of the 36 Royal Races of Rajpoots, descended, like their opponents the *Cuchwahas,* from *Rama,* but through *Lava,* the second son. We find them in great numbers from *Sumbhul, Seondara,* and *Sulempoor* in *Rohilcund* to *Atrowlee* and *Coel,* and even *Juleysir* in *Muttra.* They are also in *Shumsabad* of *Furruckabad, Eyta* of *Mynpooree,* and in *Goruckpoor.* Another clan, now entirely Mussulman, is found to the Westward of *Moozuffernugur.*

Colonel Tod says, that it was in *Anoopshuhur,* that the *Birgoojurs* on their expulsion by the *Cuchwahas* from *Rajore* found refuge; and that is still the chief town of the *Birgoojur* family. But, as this expulsion occurred only in the time of the illustrious *Sewace Jye Sing,* in the beginning of the last century, the chief of *Rajore* must have chosen for his residence a part of the country which was already in occupation of his brethren; for *Birgoojurs* are mentioned, even in *Akber's* time, as the Zumeendars of *Khoorja, Dhubace,* and *Puhassoo.*

Their own assertion is that they came from *Rajore,* the capital of *Deoti* in the *Mucherri* country, under Raja *Purtab*

Digitized by Google

Sing, and first resided in *K,herea* near *Peetumpoor*, and that the *Raja* after marrying at *Coel* into a Rajpoot family of the *Dor* tribe, which at that time occupied the whole country between *Coel* and *Boolundshuhur*, obtained favor in the sight of the *Dors*, and got authority to establish himself as far Eastward as he chose. Having, in consequence, exterminated the *Mewatees* and *Bheehurs*, who are represented to have been in previous occupation, he was so successful as to acquire the possession of sixteen hundred villages, eight hundred on the East, and eight hundred on the West of the Ganges. At the time of his death, *Choundera*, near *Puhassoo*, was reckoned the chief possession of the *Birgoojurs*, and one of the descendants of *Purtab Sing*, Raja *Salbahun*, whose residence was at *Choundera*, gave his own name to a Pergunah which comprised the present divisions of *Peetumpoor*, *Puhassoo*, and *Birowlee*.

Raja *Purtab Sing* left two sons, *Jatoo* and *Ranoo*. *Jatoo* took up his abode in *Kutehr*, or *Rohilcund*, and *Rana* remained as chieftain of *Choundera*.

The antiquity of the *Kutehr Birgoojurs* may be surmised from a passage in the *Rat,hore* Genealogies, "*Bhurut*, the 11th grandson of *Nayn Pal*, the *Rat,hore*, at the age of sixty-one, conquered *Keneksir, under the Northern Hills*, from *Roodrasen* of the *Birgoojur* tribe." *Nayn Pal* is supposed to have lived in the 5th century. Though there appears no occasion for ascribing to his reign so early a date, he must, at any rate, have long preceded the final Mahomedan conquest of *Canouj*.

While the *Kutehr Birgoojurs* and the *Anoopshuhur* family have preserved their ancient faith, nearly all the *Doab* tribes, which preceded the expulsion of their chief from *Rajore*, have turned Mahometans; and the early opponents of the British in *Kumonuh* and *Pundrawul* were *Birgoojurs* of that persuasion. They still however appear proud of their Rajpoot lineage, for they assume the appellation of *T,hakoor*. Thus we hear the strange combinations of *T,hakoor Akber Ali Khan*, and *T,hakoor Murdan Ali Khan*.

At their marriages they paint on their doors, and worship, the image of a *Kuharee* or female bearer, under whose instructions they executed a stratagem by which they exterminated the *Mewatees* who had been engaged in a drunken revel during the *Hoolee*. Some of the Mussulman families have of late discontinued this custom, which is at least curious as bearing a semblance to the *Hoke-day* of our Ancestors, and the *Fugalia* of the Romans.

The *Birgoojurs* to the West of *Moozuffernugur* were all converted to the Mahomedan faith in the time of *Ala-ood-deen Khiljee*, but they still retain most of their old Hindoo customs. A stricter conformity to the Mussulman tenets was endeavoured to be introduced by some reformers, and all Hindoo observances

Digitized by Google

were sedulously proscribed by them; but when it was found, as they themselves assert, that all their children became blind and maimed, in consequence of their apostacy, they were induced to revert to their ancestral customs, and still adhere to them with so much pertinacity, that it is almost doubtful which faith prevails most.

The *Moozuffernugur Birgoojurs*' state, that they came from *Dobundeser* near *Dhaeen Duwasa*, South of the *Alwur* country, under one *Koorasen*, whose ancestor, *Baba Meg,ha*, is still invoked when they make their offerings at the time of naming their children. They intermarry with the converted *Poondeer Rajpoots* of *Sukrouda* in *Seharunpoor*, and the *Rao Birgoojurs* in *Fureedabad* of *Bulubgurh*, to the South of *Dehli*. They seem to know but little of their brethren who reside in the neighbourhood of *Anoopshuhur*.

The place whence they emigrated may be easily traced, for *Duwasa*, or *Deosah*, lies on the *Banganga* river, about 30 miles East of *Jyepoor*, and *Dhaeen* is about 8 miles to the South of *Deosah*. *Deosah* is famous as being the first place belonging to the *Birgoojurs* which was occupied by the *Cuchwahas* after their emigration from *Nurwur* in the middle of the tenth century. It is not improbable that the *Cuchwahas* may at this period have compelled the *Birgoojurs* to emigrate in search of other seats, and they in their turn may have wreaked their vengeance on the *Cuchwahas* of the *Upper Doab*, and established their *Chourasee* among the brethren of their distant foe. Certain it is, that tradition assigns a large tract of country in these parts to the *Cuchwahas*, before the *Birgoojurs*, *Jats*, and *Put,hans* obtained possession.—See Cuchwaha.

The *Sikerwal* Rajpoots state, that they are a branch of the *Birgoojurs*; but they are separately entered among the thirty-six Royal Races in Tod's list. It is to be observed, however, that in some of the other lists which he has given ("Annals of Rajast,han," Vol I. p. 81), neither *Birgoojurs* nor *Sikerwals* are entered.—See Sikerwal.

Birhana, برهانہ बिरहाना birhána

Lands in which culinary herbs are produced.—*Rohilcund.*

Birherea, برهيريا बिहेरिया birheriá

One of the sub-divisions of the Chumar tribe, *q. v.*

Birinjphool, برنجپهول बिरंजफूल birinjphúl

A species of Rice.—See Dhan.

Birjea, برجيه बिर्जिया birjia

One of the sub-divisions of the Aheer tribe, *q. v.*

Digitized by Google

Birka, بركا बिर्का birka

A pond, a small well.

Birmbhat, برمبهات बर्म्भाट birmbhát

See an account of this tribe under the article **Bhat**.

Birra, برا बिर्रा birra

Gram and barley sown in the same field: *Bejura* and *Bejur* are the more usual terms.

In *Dehli* it is applied to *Chuna*, or gram, injured by wet.

It is also the name of a ceremony connected with the building of a house.—*E. Oudh*.

Birrabarar, برابرار बिर्राबरार birrábarár

Collection in kind.—*Central Doab*.

The expression seems derived either from *Birah* برہ separation, division, on account of the crops being divided before appropriation; or from the *Birra* of the Putwaree's account books, which is applied to the entry of every crop under a distinct head. The proper word, in book-keeping is *Beora* بيورا explanation; detail; knowledge; which is frequently corrupted into *Birra*.

Birt, برت बिर्त birt

A right; custom; privilege; derived from the performance of offices whether religious or secular. Proprietary right. The tenure in *Goruckpoor* under which the *Birteeas* pay a fixed yearly sum equivalent to 20 per cent. of the Government Revenue, on account of the Raja or superior; but are the owners of the soil, entitled to the entire management of their *Mouzas*, not liable to be ousted, holding a hereditary and transferable tenure, and subject to enhancement of rent only when the Government Juma should be increased.

The *Shunkulup Birt* is a religious grant of some kind or other, given to a Brahmin, and held at first free, but in almost all these cases the necessities of the Raja of *Goruckpoor* had compelled him to demand a small rent from the holder.

The *Murwut Birt* was a compensation made by the Raja to the family of any man who was killed in his service in open fight, either with a neighbouring chief or in resistance to the Government, and is also called *Khoon Buha*; it was chargeable according to the custom of the Raj with half the rent demandable for a regular *Birt* village.

Jewun Birt is an assignment made by the Raja of the day to a younger son, of a certain number of villages in the *Talooka* for subsistence, to be held by such son and his descendants as

Digitized by Google

Jewun Birt for ever. The assignee was accustomed to take a *Putta* from the Raja for these villages, paying a certain sum as rent.—See Talookdar.

The term *Birta* is applied in *Nepal* to rent free land, of which there are four kinds in that principality, *Jageer*, *Manachowl*, *Bekh* and *Birta*. By the last a perpetual title is conveyed, and the land is at the absolute disposal of the Grantee and his heirs.

Birtia, برتيا बिर्तिया birtiyá

A tenant who holds his land upon a fixed annual assessment which cannot be altered, except on certain conditions previously stipulated; nor can the land held by him be claimed by the donor. The definition in the Printed Glossary is correct.—See Birt.

Birwa, بروا बिरवा birwá

A tree. In *Eastern Oudh* it is the name given to the labourer employed upon the Douree or Beree, *q. v.*

Birwahee, برواهي बिरवाही birwáhí

An Orchard: from *Birwa* بروا a plant, a tree.

Bisar, بسار बिसार bisár

Loan of seed, upon stipulation of ample refund after harvest.

Bisatee, بساتي बिसाती bisátí

A pedlar, from the Hindee *Bisat* بسات means; capital; stock. The Arabic *Bizat* بضاعت has also the same signification. "Pars opum, says Golius, quæ impenditur in mercaturam, lucroque exponitur." *Bisatee*, &c. is sometimes spelt with an Arabic ط but incorrectly; though, as *Bisat* بساط means a carpet spread out, there may appear to be some reason in calling بساطي a pedlar; as in that mode *Bisatees* usually dispose of their goods at country fairs.

Bisen, بسين बिसेन bisen

A powerful tribe of Rajpoots in the Eastern parts of these Provinces. To the Westward they do not extend beyond *Rusoolabad* of *Cawnpoor*. We find them in *Kewaee*, *Kuraree*, *Kurra*, *Chaile*, *Bara*, *K,heiragurh*, and *At,hurbun* in the *Allahabad* district; *Cheeboomow* in *Banda*; *Budlapoor* and *Murreeahoo* in *Jounpoor*; *Bhudoee*, *Pundra*, and *Athgawan* in *Benares*; *Shadeeabad*, *Puchotur*, *Buhreeabad*, and *Huvelee* in *Ghazeepoor*; *Mahomedabad Gohna*, *Nizamabad*, *Mahòòl*, and

Digitized by Google

Bhudaon of *Azimgurh*; and *Chillopar*, and *Sulempoor Mujhowlee* of *Goruckpoor*. In *Oudh* they have 360 villages.

The *Bisen* families to the North of the *Gogra* intermarry with the *Surneyt*, *Soorujbuns* and *Kulhuns* Rajpoots, and receive the daughters of *Chundel*, *Beis*, and inferior *Chouhans*.

The acknowledged chief of the *Bisen* stock is the Raja of *Sulempoor Mujhowlee*. The founder of the political influence of the family was *Mewur Bhut*, whose ancestors had for many generations resided as Devotees in the neighbourhood of *Nowupar*, now known as *Sulempoor Mujhowlee*. *Mewur Bhut*, though himself a religious man, was not able to withstand the solicitations of ambition, and taking up arms after returning from a Pilgrimage to *Benares*, acquired possession of the greater part of the country between the Ganges and the great *Gunduk*.

Mewur Bhut had four wives. By one, a *Rajpootnee*, he had issue *Bisoo Sen*, the founder of the name of *Bisen*, and the ancestor of the Raja's family. By a *Bhoonhar*, he had *Bugmur Sahee*, the ancestor of the *Kowaree* and *Timkohee* Rajas. By a *Brahminee*, he had *Nuges*, whose descendants hold a few villages in *Sulempoor Mujhowlee*. By a *Coormee*, he had the ancestor of those now resident in *G,hosee* of *Azimgurh*.

The present incumbent of the Raj is said to be in the hundred and fifteenth generation from *Mewur Bhut*.

BISHNOWEE, بشنوی बिश्नोवी bishnowí

A tribe of growing importance in *Rehur*, *Sherecote*, and some of the neighbouring Pergunahs of *Rohilcund*. They are found also in great numbers in *Beckaneer*, *Nagore*, and *Hissar*; and small communities of them are also found in the Upper Doab. They are not to be confounded with the ordinary *Vishnovas*, of whom Wilson has given us an account in the Asiatic Researches; yet they do not appear a sect of modern origin, as they are mentioned in the *Ayeen-i-Akberee* as the Zumeendars of *Islampoor* in Sircar *Budaon*. The "Tumbeeh-ool-Jahileen" says, that they derive their name from *Bishno*, a *Tuga Brahmin*, a pupil of a Mussulman *Fakeer* who appears to have been a freethinker; and that hence arises their regard of Mussulman observances. They worship according to the Hindoo ceremonial three times a day, and pray after the Mussulman fashion five times a day. They keep 28 holidays during the year, and observe the fast of *Rumzan*. They read both the *Koran* and Hindoo *Pot,hees*. They refrain from meat and intoxicating drinks, and intermarry. They generally call themselves *Sheikhs*, adding that title to a Hindoo name, or adding sometimes a Hindoo title to a Mussulman name. Sometimes they bury, and sometimes burn, their dead. They consider themselves more Hindoos than Mussulmans; which gives the author of the abovementioned work the opportunity of remarking how strange it is that, notwithstanding

Digitized by Google

most of the teachers of the dissenting sects have been *Mussulmans*, as is the case with *Kubeer Punt,hees*, *Purnamees*, *Daoodpunt,hees*, *Sadhs*, *Sutnamees*, *Kulalpunt,hees*, and *Bishnovees*, yet they all call themselves *Hindoos*.

In Coleman's "Mythology of the Hindoos," p. 310, there is a description of a sect of *Bishnovees*, called *Dhamian*, inhabiting *Bundlecund*, but it is evident from the description given of their tenets that they are followers of the famous *Pran Nat,h*, who established a notorious influence over the mind of Raja *Chuttur Sal*.

BISHNPREETDAR, بشن پریتدار बिश्नप्रीतदार bishnprítdár

Grantees of Brahmin caste to whom land has been assigned in the name of *Bishn*, or *Vishnu*, from religious and charitable motives by Zumeendars.—*Benares.*—*E. Oudh.*

BISHT, بشت बिश्ट bisht

A provincial term in *Kumaon* for a kind of *Talookdar*, whose office is in the gift of Government.

BISK,HUPRA, بسکھپرا बिश्खपरा bisk'hapra

The name of a grass which is used in medicine. (*Trianthema pentandra*). It spreads over the ground, and forms a circle of nearly a yard in diameter.

BISUHROO, بسہرو बिसहरू bisahrú

A purchaser, from *Bisahna* بساہنا to buy.

BISWABURAR, بسوابرار बिसवाबरार biswabarár

Collecting by the *Biswa*.—*Central Doab.*

The *Biswa*, from بیس twenty, is the twentieth part of a *Beeg,ha*; and besides being a measure of land, is also used to signify the extent of proprietary right in an estate. Each estate or village, is considered an integer of one *Beeg,ha*, which is subdivided into imaginary *Biswas* and *Biswansees*, to show the right of any particular party. Thus, the holder of 5 *Biswas* is a holder to the extent of one-fourth of the entire village. Precisely in the same way as the *As* was used amongst the Romans. Thus "*heres ex semuncia*," "heir to one twenty-fourth"—"*heres ex dodrante*," "heir to three-fourths"—*heres ex asse*, "sole proprietor." (*Cic: Att:* IV. 15, VII. 8.—*Cic: pro Cæcina*, C. 6.—*Plin:* L. V. Ep. 5.)

In the same manner *bes*, *bessis*, was used to express a *biswa burar*—"Socius ex besse"—and thus in sound and meaning (of course there is no real connexion) there is a close resemblance between the words. *Bes*, when it was thus applied as a sub-

Digitized by Google

division of the *As*, was the eighth part of a *Jugerum* or acre; not, as is usually supposed, two thirds.—"Partes duæ tertiæ pedes decem novem millia et ducentos hoc est *bes*, in quo scripula CXCII." (*Colum: Lib. V. C.* 2).

BISWADAREE, بسوادارى बिसवादारी biswadárí

A name given to the tenure of independant village communities holding under a superior *Talookdar*; as in *Alligurh*, *Mynpooree*, and *Goruckpoor*. It is in some places, as in *Dehli*, used as equivalent to *Zumeendaree* or *Putteedaree*. If a man's share in an estate is sold, he says his *Biswa* is sold.

BISWEE, بسوى बिसवी biswí

The alienation of land on low *Jumas* on the payment of fines in advance.—*E. Oudh.*

In the North-west it generally means 2 *biswas* deducted from each *beeg,ha* cultivated by under tenants, which are taken by the landlord as his right.—See DOBISWEE.

BIT,HUK, بٹھک बिठक bit'hak

Ant hills.—*Eastern Oudh* and *Benares*. Literally, a seat or platform, where people meet to converse.

BITOURA, بتورہ बितौरा bitaura

A heap of dried Cowdung, called *Buttya* in *Rohilcund.*

BITRABUNDEE, بترابندى बित्राबन्दी bitrábandí

The same as BILUHBUNDEE, *q. v.*—*Saugor.*

BO, بو बो bo

Cultivation. It is usually combined with *Jote* which signifies the same. *Bo* is the verbal root of *Bona*, to sow.

BOARA, بوارا बोआरा boárá

Seed time. Sowing. *Boaee* بوائى *Bawug* باوگ and *Bonee* بونى are also used: from *Bona* بونا to sow.

BOB, بوب बोब bob

The sowing of grain by the drill.—*Bundlecund.*

The term *Jyea* is so applied in *Dehli;* and *Wuer* in *Rohilcund* and the *Doab.*—See BANSA.

BODA, بودا बोदा bodá

A buffaloe.—*Saugor.*

BODUR, بودر बोदर bodar

A place to stand on for throwing the *Douree*, or basket by which water is raised to a higher level.—*Benares.*

Digitized by Google

Pyra is the corresponding word in *Dehli.*—See Dourree, Boka, Beree.

Boebachh, بویباچھ बेाइबाछ bóíbáchh

Assessment to be realized on cultivation.—*Dehli.* From بونا to sow and باچھ selection, division. See Printed Glossary, under Bach.

Bohnee, بوھنی बेाहनी bohní

The first money received during the day by shopkeepers and hucksters. No credit is allowed, nothing but ready money being received on such occasions. The practice is universal in India, and is precisely like the Handsel of England, which Lemon, in his Dictionary, explains to be, "The first money received at market, which many superstitious people will spit on, either to render it tenacious, that it may remain with them, and not vanish away like a fairy gift, or else to render it propitious and lucky, that it may draw more money to it."

Bohra, بوھرا बेाहरा bohrá

A class of money lenders frequently met with in the North West Provinces, more especially in the *Upper Doab.* A description of those who have been converted to the Mahomedan faith is given in Vol. VII. of the Asiatic Researches, and Malcolm's Central India, II. 212. The Printed Glossary would seem to imply that there are in India none except those on the Western Coast.

The *Bohras* of these Provinces, either come from the neighbourhood of *Jyepoor*, or are descendants of the original settlers from that quarter, and preserve some peculiarities of speech and dress by which they are readily known. An inferior class of *Bohras* is known under the name of *Koyyans* and *Rehtees*. They lend money to agriculturists and others in a small way, generally by tens, and for every ten rupees take a bond for twelve rupees, payable by instalments of one rupee per mensem, by which means they realize a large interest upon their money. The continually revolving nature of their dealings, and monthly visits to each of their debtors, have, with reference to the constant revolutions of the *Rehut*, or Persian wheel and buckets, procured them the designation of *Rehtees.* The derivation of the term *Koyyan* is not so certain.

The *Bohras*, who probably derive their designation from the word *Beohar* or trade, are monied men, and possessing credit elsewhere, have larger dealings, and with higher classes than the *Rehtees* have, but like the latter are generally eager to acquire possession of profitable estates; there is, however, this difference between the two, that the *Rehtees* lend, and will take

Digitized by Google

in return, only money; whereas the *Bohras* are ready to receive every marketable article, including the produce of the soil as well as cattle, among which may be enumerated horses, camels, sheep, and goats, in payment of their debts. (*Public MS.*)

BOJH, بوجه बेाभ bojh

Literally, a load. In agricultural language it comprises about five *Dhokas* of corn.—See DUBEA and BEL.

BOJHBUTAEE, بوجه بٹائي बेाभबटाई bojhbatáí

A mode of division by stocks, or bundles of mowed corn.—*Rohilcund.* It is derived from the preceding word.

BOKA, بوکا बेाका boka

A basket, pail, or leather bag, for throwing water to a higher elevation: called also BERRE and DOUREE (which see). This word is not in Shakspeare's Dictionary, but it would appear to be common in India and generally in the Indo-European languages. The word *bouk* (derived from the Anglo Saxon *buk*,) is used now in the West of England for a pail of water; and Chaucer uses *boket* for our modern bucket. Thus, in the Knight's tale.

"Now up, now down, as *boket* in a well"

We have, perhaps, the same word, or at least, the root, in the Hebrew *buk-buk* (Jer. XIX. 1 and 10) translated by the LXX. *bikos*; from which word Menage derives the Italian *bicchiere.* The Latin *bacar*, which Festus calls a "vas vinarium," has probably a similar origin; but if, as Scaliger suggests, it should be written *baccar*, a more obvious root for the word is found in *Bacchus.*

BOLA, بولا बाेला bolá

The verbal agreement (from بولنا to speak,) between the village lessees and the *Asamees*, either *Paheekasht* or *Khood-kasht.* Any agreement between *Lumberdar* and *Asamee.*—*Dehli.*

BOLUNS, بولنس बेालनस bolans

Making over one's share to another.—*Benares* and *E. Oudh.*

BOLUNSEE, بولنسي बेालनसी bolansee

The holder of another's share or inheritance. An adopted heir.—*Benares* and *E. Oudh.*

These words are derived from *bolna* بولنا to speak, to declare; and *uns* انس right, portion, inheritance.

Bood, بود बूद bood

Literally, existing; being. In fiscal language *Bood* is much used in combination with other words, as *Hustobood, Bood-na-bood.*—See Hustobood.

Bŏŏdh Gunga, بڈہ گنگا बुड्हगंगा budh ganga

Bŏŏdh Gunga, or more properly *Boorh Gunga,* from بڑھا old, is the name given to the bed of the old Ganges where it has shifted its stream; more especially to the two old courses of which one is traced below *Hustinapoor,* and the other below *Soron* and *Kumpil.* These changes appear to have occurred since the time of *Akber,* and I have therefore in the map of Dustoors restored the old stream as it probably ran in his time.

This has not been done without cause. The reasons for restoring the *Hustinapoor* stream, and throwing *Tarapoor* to the eastern side of the Ganges, are the following.

When *Timoor* marched from *Meerut,* he is said, in the "Mutla-oos-Sadyn," and "Zufurnama," and other histories nearly contemporary, to reach *Ferozepoor,* which is distinctly described as being "on the banks of the Ganges." برکنار گنگ The course of the Ganges, then, in his time must have flowed in the bed of the present *Boodh Gunga.* In the "Khoolasut-ool-Tuwareekh" also, written in the 40th year of *Aurungzebe's* reign, copied by *Shere Ali Afsos* in the "Araish-i-Muhfil" (which professes to be a more original work than it really is) the Ganges is described as flowing under *Barha,* which would show that at a much later period the Ganges preserved its old course; for this does not mean indefinitely that it flowed under the extensive tract of country in the possession of the Barha Sadat, *q. v.* but literally, under the town of *Barha,* which was then in a flourishing condition, before it was sacked in A. D. 1748, by the rabble army of *Sufdur Jung.* Moreover, in the Revenue Board's Records of the year 1819, there is a correspondence respecting several villages then within the area of *Tarapoor,* but included originally in *Azumpoor Bashta,* which is still on the Eastern side of the Ganges.

From the Dustoor map it will also be seen, that the *Soron* and *Kumpil* branch has been restored, by giving *Fyzpoor Budurea* to *Suheswan,* and *Nidhpoor* and *Aolaee* to *Budaon:* to which I have been led by the following considerations. They may be thought perhaps of no great force, but where, as in Oriental History, we are never indulged with topographical details, and have no accounts of the habits and pursuits of the people, nor of the intercourse and relations of social life, we must be content with the remotest allusions, and rejoice if, after

Digitized by Google

a whole day's perusal of some almost illegible volume, we can extract a single fact worthy of record.

When the heroic *Pirt,hee Raj* retreats from *Canouj*, he is represented in the "Cancubj Kund," as following the course of the Ganges, till he reaches *Soron*.

सिंहाख गंगथम्ब वयख वख परसि प्राम मुत्ति मरहिय
जुरि योग मगग सोरौं समर षवत युद्ध चंदह करिय

* * * * * * *

पुर सोरौं गंगा हद जोग मगग तिथि वित्त
अद्भुत रस असि वर वहयौ विभनि वरन कवित्त

* * * * * * *

इतनें सूर अभंत रन पुर सोरौं पृथिराज गय
परयौ पिथिव पहार राजकमधुज्ज कोप किय

These lines do not follow each other consecutively, but at intervals of 8 or 10 lines. Taken together, they plainly imply that up to the time of the first Mahomedan occupation, the Ganges retained its old course under the ancient city of *Soron*.

In the somewhat apocryphal biography of *Shah Azeez-ood-Deen*, contained in one of the many collections of the lives of Mahomedan Saints, he is represented as being aided by the Emperor *Shums-ood-deen* in the capture of *Kusba K,hor*, in a naval battle under the walls of that town with the Raja, who after his defeat fled to *Kumaon*. Now we know that *K,hor* is on the bank of the *Boorh Gunga*, close to *Shumsabad*, which city was (it is said) built by *Shums-ood-deen* from the ruins of *K,hor*. There may possibly be a shadow of truth in this account, which is also preserved in the traditions of the common people; though, as *K,hor* is mentioned later than the time of *Shums-ood-deen*, his building *Shumsabad* may be doubted.

Let us come to a later period, and we find the Emperor *Mahomed Toghluk* in one of his mad schemes removing his capital to *Surgdwaree*, "near *Kumpil* and *Putialee* on the banks of the Ganges," according to "Ferishta;" and "near *Kusba K,hor* on the Ganges" according to "Zeea-ood-deen Burny." Either way, it shows that the course of the river was then unchanged.

Still later, in the time of *Syud Khizr Khan*, when there was unusual communication with *Kutehur*, or *Rohilcund*, we find the following allusions which may assist us in our investigation.

Digitized by Google

Taj-ool-Moolk, after subduing *Rae Hursingh* of *Kutehur*, "arrived at the ferry of *Surgdwaree*, and passing the Ganges,

بگذر سرک دواري رسيد وازاب گنگ گذشته

punished the Kafirs of *K,hor* and *Kumpil*."

The same General, after another campaign, marching from *Budaon* to *Etawa*, passes the Ganges at *Puchlana*.

بکنار گنگ آمد واز گذر پچلانه عبور نمود

In the same year, the Emperor himself, after plundering *Sumbhul*, crossed the Ganges near *Putialee*.

نزديک پتيالي از آب گنگ گذشته

These quotations are taken from the "Tubukat-i-Akberee."

The "Tareekh-i-Budaonee" uses precisely the same expression in two of these instances: and it is important to observe it, for the author was himself a great traveller, and was constantly on the move between *Agra*, *Sumbhul*, and *Budaon*. Both he and the author of "Tubukat-i-Akberee" were contemporaries of *Akber*, and could not fail, if any change in the course of the Ganges had occurred up to their time, to give prominent notice of the circumstance.

All the places noted above are on the right bank of the old Ganges, and would most probably not have been mentioned had the Ganges not run under them. At least in these days there are no such ferries as those of *Puchlana*, *Putialee*, and *Surgdwaree*. But as it may perhaps be said that, notwithstanding the change in the River's bed, the expressions quoted above would not altogether have been inapplicable, other more decisive testimony may be adduced from a document in an old "Dustoor-ool-Umul," in which mention is made of a Mouza in *Tuppa Aoolaee*, Pergunah *Budaon*, which though the document may not be an exact copy of one publicly issued (it being merely inserted as a model for imitation,) may yet serve to show without further question, that *Aoolaee* was once an integral part of Pergunah * *Budaon*. If it be remarked that the change in the course of the river is too great to have occurred within the period which has elapsed since the com-

---

* Moreover, in the book entitled the "Uhwali Soobajat," a new Pergunah under the name of *Nidhpoor* is entered as "in the *Sircar* of *Budaon*." This work was written before the final disruption of the empire, and is a highly interesting memorial of the state of India at the time of its composition. It was obtained from the library of *Nuwab Mahomed Meer Khan*, whose family has had close connection with the house of *Timoor* since its decline.

Digitized by Google

pilation of the *Ayeen-i-Akberee*, it may be replied that in our own time the change is almost every year perceptible, and that the Ganges has shifted its bed so much since the two opposite banks were measured, that although only five years elapsed between the surveys, they cannot be combined with any accuracy.

It is to be hoped therefore that the reasons given above may be considered to justify the innovation which has been ventured in the map.

Bŏŏjharut, بجهارت बुझारत bujhárat

Adjustment of accounts. From *Boojhana* بوجهانا to cause to comprehend.

Book, بوک बूक búk

Land recovered by the recession of a river.—*Rohilcund.*

Bookara, بوکارا बूकारा búkára

Bears the same meaning, but is applied only when the land is rendered useless, by a deposit of sand.—*Rohilcund.*

Bŏŏlundee, بلندی बुलन्दी bulandi

High land; from *Bŏŏlund* high.

Bŏŏn, بن बुन bun

Unground Coffee. Coffee before it is made into *Kuhwa* قهوه

Boondela, بوندیلا बूंदेला búndela

A spurious tribe of *Rajpoots*, who give name to the province of *Bundlecund* (*Boondelk,hund*). They are descended from *Gurhwars* of *Kuntit* and *K,hyragurh*. Various accounts are given of the origin of the name. They themselves state, that they are so called from the devotion to *Binda* (*Vindhya*) *Basnee*, for which their ancestors were conspicuous. The "*Kshutr Purkash*" says, that Raja *Punchum*, one of their ancestors, determined to sacrifice his life in honor of *Binda Basnee Bhuwanee*, but that she kindly interposed just after he had begun to inflict a wound on himself, and that the drop of blood (*boond*) which fell from the wound on the earth became a Kowur, or Prince, and hence his descendants are called *Boondelas*.

तातें रुधिर बूंद एक छूटयेा
मनहुं गगनतें तारा टूटयेा
छिति पर परयेा छत्रि छवि आयेा
जननि लियेा करुना रस पायेा

सोच उठाय बूंद वह देखयो
साहस अतुल भक्त का लेखयो
करुना रस जब घन सरसायो
सिर ससिकला अम्रत बरसायो
बरस्यौ अम्रत बूंद पर ज्यौंहीं
उपज्यो कुंवर तहां से त्यौंहीं

The whole geneology, however, of this work, which is the foundation of Colonel Pogson's "History of *Bundlecund*," is completely wrong, and this story has been made up to cover the disgrace of a humble origin.

The intelligent author of the "Hudeekut-ool-Akaleem" gives a much more probable origin of the name. He says that *Hurdeo*, one of the *Gurhwar* family, came with a slave girl from *K,hyragurh*, and took up his abode at *Gurh Kurar* in the neighbourhood of *Oorcha*. He was there invited to give his daughter in marriage to the Raja of *Oorcha*, which he refused to do as the Raja was a *Kuhkur*. After much importunity he consented, on the condition that the Raja and his family should come to the marriage feast, partake of the viands, and thus lose all distinction of caste. The Raja consented, was poisoned with all his family, and the *Gurhwar* obtained possession of the country. His son was called *Boondela*, because he was the son of a slave girl (*Bandee*), some say the daughter of the *Kuhkar* Raja; and this name has been given to his descendants.

The establishment of the *Boondelas*, to whatever it owes its origin, probably occurred about the beginning of the thirteenth century, after the *Chundels* had been humiliated by the *Chouhans*, and they in their turn had been compelled to yield to the supremacy of the *Mussulmans*. The country around *Calinger* and *Muhoba* must then have been in so distracted a state, as to have invited the attack of the first chieftain who could muster a band of followers sufficiently strong to maintain their occupation.*

---

* Franklin (Trans. R. A. S. Vol. I.) gives a later origin to the *Boondelas*. He says that from the time of *Mahmood* to *Timour* anarchy prevailed in the country of *Bundlecund*; and that about the time of *Timour's* invasion *Dewadri Bir* from *Goharbhuni* (evidently the country of the *Gurhwars*) established himself with his followers at *Mao Mahoni* (*Mow* on the Jumna,) and thence by degrees the dominions of the *Gurhwars* extended to the Westward, till they included the whole of what is now called *Bundlecund*.

Digitized by Google

Nursing Deo, one of the descendants of *Hurdeo*, obtained the appellation of *Dang*, equivalent to a dacoit, and hence arose the name of *Dangaya* applied to Eastern *Bundlecund*, particularly the part East of the *Dussan*, which was held by the descendants of *Chuttersaul*; so that neither from the name of *Boondela*, nor that of *Dangaya*, does this stock derive any honor. The estimation in which it is held for fraud and chicanery may be learnt from the familiar proverb:

न सौ डंडी न एक बुंदेलखंडी

"*Na sou dundee, na ek Boondelkhundee.*"

That is, one native of *Bundlecund* commits as much fraud as one hundred weighmen.

In British *Bundlecund* there are few *Boondelas*, except in the Pergunnah of *Punwaree*.

BOONGA, بونگا बुंगा búnga

A stack of *Bhoos*, or straw. It is frequently pronounced *Bonga*.

BOONT, بونٹ बुंट búnt

The green unripe gram, (Cicer arietinum).—See CHUNA.

BOORA, بورا बूरा búra

Redeemable mortgage.—*Eastern Oudh.*

BÒÒREEDA, بریدہ बुरीदा búrída

Fields cut by stealth by a cultivator; from the Persian *Bòòreedun* بریدن to cut down.—*Rohilcund.*

BÒÒRREE, برّی बुर्रई burrí

Sowing, by dropping seed from the hand into the furrow; instead of sowing broadcast, or with the drill. The words *Gòòrree, Gòòllee* and *See*, are also so applied.

BORA, بورا बोरा bora

A sack for holding rice.

BORO, بورو बोरो boro

Marsh rice. The "Fusl," which is added to the word in the Printed Glossary, means the harvest of this rice.

BOU, بو बौ bau

Is the name of the fee or perquisite of the *Zemindar*, whenever a daughter of any cultivator in his village is married. The word is probably a corruption of *Buhoo* बहू a bride.

Moorasa and *Mundwuch* are also used in this sense.

Digitized by Google

Bouchhar, بوچهار बौछार bauchhár

Wind and driving rain.

Boulee, بولي बौली baulí

Synonymous with a *Khas* settlement, according to Section 12, Reg. IX. of 1805. The word may be presumed to be meant for *Bhaolee*.

Bowaee, بوائي बौआई boáí

Sowing. *Bonee, Buwera* and *Boara* have the same meaning.—See Boara.

Brita, برته ब्रिता brita

A grant, generally of land, to a religious person, or to a tenant on certain stipulations. See Birt, and the Printed Glossary under Burt.

Brittantputtur, برتانت پتر ब्रित्तांतपत्तर brittántpattar

The record of a decision given by a *Punchayet*. From *Brittant* برتانت circumstance, narration; and *Puttur* پتر a leaf, a deed.

Bubool, ببول बबूल babúl

Buboor, ببور बबूर babúr

The name of a tree, called also *Keekur* (*Acacia Arabica, Roxb.*)—See Printed Glossary under Bavulla. The wood is much used in making agricultural implements, such as ploughs, sugar mills, &c. and in the construction of carts. The *Bubool* produces also a valuable gum. and its bark, being a powerful astringent, is used in tanning by *Chumars*.

Buch, بچ बच bach

An inferior tribe of Rajpoots in *Mongra* of *Jounpoor*.

Buchgotee, بچگوتي बचगोती bachgotí

A Rajpoot tribe said to be descended from the *Mynpooree Chouhuns*. The names of their progenitors were four brothers *Googe, Gage, G,hatum*, and *Raee*.—See Rajkoomar, and Rajwar.

There are several *Buchgotees* on the borders of *Jounpoor* and *Goruckpoor*, and in the South Eastern part of *Oudh*, where the two most conspicuous chiefs of the tribe are the Raja of *Koorwar* and the *Dewan* of *Husunpoor Bundhwa*. The last, notwithstanding his being a Mussulman, and hence called *Khanzada*, invests all the Rajas of *Benoudha* with the *Tiluk*. The *Sombunsee* chief of *Arour*, the *Bisen* of *Rampoor*, the

Digitized by Google

Kunpoorya of *Tiloee* and *Bandhulgotee* of *Amet,hee* would not be considered entitled to the privileges exercised by their ancestors without receiving it from his hands. The consequence of this family has however somewhat declined since the *Dewan Roshun Ali Khan Khanzada*, was killed in action by *Mahomed Coollee Khan*, the nephew of *Nuwab Sufder Jung*.

It may be proper to add, that most people deny the right of the *Husunpoor Bundhwa* family to the title of *Dewan*, which they say belongs only to the *Bilk,hurea* family; and in practice it is certainly usual to give the title to the latter.

The *Buchgotees* are of old notorious for their turbulence, We read of it as early as the time of *Secunder Lodi* and *Shere Shah*, in the "Tuwareekh-i-Afaghuna;" and again in *Mahomed Kazim's* history of the reign of *Alumgeer*. From these histories, and from the "Tubukat-i-Akberee" and "Tareekh-i-Budaonee,"* we learn also that the *Khanzadas* must have been converted to Mahometanism before the Moghul dynasty commenced, as we read of *Buchgotees* with Mussulman names before that period.

The Bilk,hureas, Rajwars, and Rajkoomars, (*q. v.*) are offshoots of the *Buchgotees*.

Buchhonta, بچھونٹا बछौंटा bachhonta

Distribution of an aggregate sum on several individuals. (See Behree.)—*Upper Doab*.

Budamee, بدامي बदामी badámí

A species of Rice. (See further under Dhan.)

Budbacha, بدباچه बदबाचा badbácha

A false or fraudulent *Bach* or division.—*Dehli*.

Budee, بدي बदी badí

The dark half of the month, from full to new moon.

---

* There are two works called the "Tubukat-i-Akberee," and two works called the "Tareek,h-i-Budaonee." Of the former only that by *Nasim-ood-deen Ahmud Bukshee* has been quoted throughout these notes: and of the latter that by *Abdool Qadir Mulook Shah*. He himself calls the work "Moontukhub-oot-Tuwareekh;" but this is the title of so very many works, that I have preferred "Tareekh-i-Budaonee," by which title the work is now more generally known in Hindoostan. The other "Tareekh-i-Budaonee" contains "a valuable history of Hindoostan by *Abdool Ruzzak Mulook Shah* of *Samarcund*," which I have never had an opportunity of seeing. This description of the work rests on the highly repectable authority of Dr. Lee: (Preface to Ibn Batuta, p. xiii.) yet I cannot help thinking he may possibly have been mistaken; and what, somewhat encourages the suspicion, is that the next work he quotes is the "Mutla-oos-Sadyn" by *Abdool Ruzzak Ibn Ishak* of *Samarcund*, which title is perfectly correct. As the names so closely resemble each other, and follow so closely, may we not suppose that *Ruzzak* and *Samarcund* have been given to Dr. Lee's "Tareekh-i-Budaonee" by some oversight, and that it may really be the same work which has been occasionally cited in this supplement.

Digitized by Google

BUDHIA, بڈھیا बढिआ badhiyá

A disease affecting *Juwar*, *Bajra*, Sugar Cane, and Indian Corn, which prevents the head from shooting.

BUDNEE, بدنی बदनी badní

A contract by which the borrower gives a bond at high interest, and in satisfaction of which he assigns his crops valued far below the market price. It is called *Buddunnee* in the Glossary. The word is derived from *Budna* بدنا to wager, to agree.

BUGAR, بگار बगार bagár

Pasture ground.—*Bundlecund.*

Applied generally as synonymous with *Bunjur*.

BUG,HEL, بگھیل बघेल bag'hel

Literally Tigers' whelps, from باگھ a tiger.

A branch of the *Solunk,hee* tribe of Rajpoots. They give name to the large principality of *Bug,helk,hund*, or *Rewa*, to the South of *Allahabad*, and were formerly rulers of *Guzerat*, where some chieftains of this family are still to be found. They acquired considerable influence during the time of *Akber*, who in his youth was for a long time a companion of *Raja Ram Bug,hel*, and whose mother was indebted to him for protection during the troubles of *Humayoon*.

In our own provinces we find *Bug,hels* in *Bundlecund; Chibramow, Tiròòa* and *T,huttea* of *Furruckabad;* (the Raja of *T,huttea* is a *Bug,hel*) in *Sarh Sulempoor* of *Cawnpoor; Barah* and *Arail* of *Allahabad; Bhudoee* of the *Benares* Raja's Domains; *Sulempoor Mujhowlee* of *Goruckpoor;* and *Sohagpoor*.

The *Bug,hel* chief of *Rewa*, or *Bhugel* (for it appears to be written in both ways) is the descendant of the famous *Sid Raee Jye Singh*, the ruler of *Anhulwara Puttun* from A. D. 1094 to 1145. His Court was visited by the Nubian Geographer, *Edrisi*, who distinctly states, that at the time of his visit the chief adhered to the tenets of *Budd,ha*.

BUGSUREA, بگسریا बगसरिआ bagsariyá

A small clan of Rajpoots chiefly found in *Kòòndoorkee* and *Sirsee* of *Moradabad*. It is also the appellation of a clan of *Canoujea Brahmins*, of which there are a few families in *Goruckpoor*.

BUGUREE, بگری बगरी bagarí

A species of Rice cultivated chiefly in the province of *Benares*.—See DHAN.

Digitized by Google

BUHEE, بہی बही bahi

An account book; a register; a ledger.

Thus, *Buhee K,hata* is the day book kept by merchants, and *Buhee Putwaree*, the village accountant's, or *Putwaree's*, register.

BUHERA, بہیرہ बहेरा bahera

The Belleric Myrobalan (*Terminalia bellerica, Roxb.*)

BUHERYA, بہیریا बहेरिया baheriya

A clan of Rajpoots in *G,hiswa* of *Jounpoor* and in *Chunar*.

BUHLEEM, بہلیم बहलीम bahlím

This tribe has a few villages in *Dasna*, and *Meerut*. They are Sheikhs, but do not rank high in the scale of respectability. Some of the sub-divisions of *Rohilcund Bunjaras* are called *Buhleem*, and evidently derive their name from this tribe.

BUHORO, بہورو बहोरो bahoro

The name given to the sloping pathway for bullocks drawing a well; especially that by which the bullocks return towards the well. The more general word is *Pueree*.

Buhoro is chiefly used in the *Central Doab;* but the origin of the word can be traced, where *Buhoro* is unknown, in the verbal root *Buhŏŏr* return, come back. Thus a man standing at the well-head, amongst other ditties which he chants, as well to soothe his toils as mark the time, will frequently say—

बहुरके ले आव भाई मेरा राम

*Buhŏŏrke le ao Bhaee mera Ram.**

That is "*bring back* the bullocks," as the water bag is raised. Hence *Buhoro* comes to signify the road by which the bullocks are brought back. We trace it again in the common Hindee word *Buhuron* بہورن "again."

BUJEEDAR, بجیدار बजीदार bajídár

An agricultural servant in *Rohilcund;* who takes corn (*beej* بیج) as a recompense for his labour, in distinction to a *Mihdar* who receives money. The latter is derived from *Mihnut* محنت labour, and might therefore apply equally to both.

---

* *Ram* is a mode of salutation and friendly address almost always used during well irrigation. Hence the common proverb—

गाड़ी की मसखरी कूआ राम राम

Garee kee muskuree kooa Ram Ram.

In which a driver's rudeness and incivility are contrasted with the courtesy of the well-man.

Digitized by Google

[illegible] [illegible] [illegible] bandhâl

Damming a water course for the purpose of irrigation.

[illegible] [illegible] [illegible] bandhwâl

One of the sub-divisions of the Bhurtiya caste, q. v.

[illegible] [illegible] [illegible] bangra

Is the name given to the white kind of *Sirson* (Sinapis dichotoma, *[illegible]*). It is also applied usually to well-water slightly brackish.—*[illegible]*.

[illegible] [illegible] [illegible] banglâ

An aquatic Reed which has few leaves. It is said to [illegible] something like a [illegible] from [illegible] and to handle [illegible] [illegible] from hand to hand. It is [illegible] when the water [illegible] it out from the [illegible]. It is also called *[illegible]*.—*Benares*.

[illegible] [illegible] [illegible] bangrâ

A species of [illegible] cultivated in *Benares*.—See [illegible].

[illegible] [illegible] [illegible] bangrabaniyâ

See [illegible] and [illegible].

[illegible] [illegible] [illegible] bangrauthâ

[illegible] to the [illegible].—See [illegible].

[illegible] [illegible] [illegible] bangralia

A species of [illegible] cultivated in the Eastern part of these [illegible].

[illegible] [illegible] [illegible] banihar

[illegible] whose [illegible] *[illegible]*.—*Benares*.

[illegible] [illegible] [illegible] [illegible]

[illegible] Glossary. It may [illegible] from [illegible] Shakespeare's [illegible] Rice [illegible] omitting [illegible]. Thus we [illegible] in the story of [illegible] *Nandi*—a [illegible] Introd. to [illegible]

Hitopadesa"). It is to be confessed, however, that Wilson does not assign an earlier origin to this compilation than the sixteenth century—("Journ. R. A. S." No, ix. p. 135.) Nevertheless, independent of this testimony, *Bunjaras* seem to be clearly indicated, even by Arrian, as constituting one of the classes of Indian Society—(*Indica* xii.) We may therefore rest assured that we are not to look to Persia for the origin of the name.

The *Bunjaras* of these provinces are not always wandering merchants, but many are denizens of the long tract of country under the Northern hills from *Goruckpoor* to *Hurdwar*. Most of those who are Mussulmans ascribe, like the *Lodanahs* of Central India, their origin to Multan, or its neighbourhood, and state that they were converted to Mahometanism by *Shahab-ood-deen Ghoree*; but it is probable that, like the *Multanies* of the *Deccan* and the *Lodanahs*, they did not leave their native country till about the time of *Nadir Shah's* invasion. The Hindoo Genealogical Records usually consider *Bunjaras* to be *Charuns*, or bards, who have chosen a wandering life, and disregarded the literary accomplishments which are considered to be their birthright. Their origin however, as the text says, is involved in great obscurity.

Those of Central and Western India, are doubtless usually *Charuns*. The sacred character of their office inspires respect among the lawless, but superstitious, people with whom they have to deal, and grain and merchandize under their charge are allowed to pass without question.

The original stock of *Bunjaras* mentioned above as living in the Northern forests, have become much intermixed with other classes, and men of all tribes are constantly deserting their homes, and joining the *Bunjara* fraternity.

The mere names of their tribes are sufficient to show this. The *Toorkea Bunjaras* are divided into 36 tribes—*Tomur*, *Chouhan*, *Gehlote*, *Dilwaree*, *Chace*, *Kunot,hee*, *Boorkee*, *Doorkee*, *Shaikh*, *Nut,hunnee*, *Afghan*, *Budun*, *Chakeeraha*, *Bukraree*, *Punwar*, *Kunoujea*, *G,horee*, *Chundoul*, *Telee*, *Churk,hu*, *Dhunggur*, *Dhundhelya*, *Gaddee*, *Gotuknee*, *Teetur*, *Hindia*, *Rahee*, *Musun,hya*, *Khil,hiree*, *Kureya*, *Buhleem*, *Bhuttee*, *Bundwaree*, *Burgoojur*, *Ahun*, and *Khiljee*. These assert that they came originally from Multan, and left their newly chosen country of the Deccan under a leader called *Rôôstum Khan*,* and

* They probably mean the famous *Rôôstum Khan*, who held the Government of Sumbhul for some time during the reign of *Shahjehan*. He was the founder of Moradabad, which he originally called *Rôôstumnugur*; but as that name gave offence to the Emperor, he called it after Prince *Môôrad*; by whom, however, he was subsequently opposed in the famous action in the Chumbul, in A. D. 1658, in which he lost his life.

Digitized by Google

BUJHWUT, بجهوت बझवट bajhwat

Stalk without ear.—*Eastern Oudh.*

BUKAR, بکار बकार bakár

Amount fixed by the appraiser.—See BAK.

BUKARA, بکارا बकारा bakárá

Intelligence forwarded by word of mouth: from *Bak* باك speech.

BUKEL, بکیل बकेल bakel

Twine made from the root of the *Dhak* tree. The word is chiefly used in the Eastern Provinces, not in the North-West.

BUK,HA, بکها बखा bák'ha

Grass kept for pasturage.—*Rohilcund.*

BUK,HAR, بکهار बखार bak'har

BUK,HAREE, بکهاری बखारी bak'harí

A granary or store house.—*Khan Arzoo* spells it بخار

BUK,HUR, بکهر बखर bak'har

A kind of plough or bullock hoe in use in *Bundlecund, Saugor* and *Malwa.* Its use has been fully described under BAK,HUR, but the more correct and usual pronunciation is BUK,HUR.

BUKHSHNAMA, بخشنامہ बख़्शनामा bakhshnáma

A deed of gift: from بخش share, portion, imparting, and نامہ a letter, a document.

BUKHSHEEAT, بخشیات बख़्शीयात bakhshíát

The name of a division of the *Jounpoor Sircar* mentioned in Regulation II. of 1795. This Pergunah no longer exists as a separate division. Its former history and the derivation of its name are very obscure; apparently however the designation of *Bukhsheeat*, or *Dehat Bukhsheeguree*, prior to the Cession, applied only to certain villages which were assigned to the *Bukhshee* of the Fort at *Jounpoor*, for repairs and other necessary expences, and it was not till after we got possession of the country, that the *Talookas* of *Soet,ha, Kureeawun, Nowyee*, and *Bhadee*, all of which are Peshkushee Mehals, were included in the Pergunah called *Bukhsheeat.* Under these circumstances, there was no objection at the late settlement to

Digitized by Google

absorb the sub-division in the manner most convenient, and the villages were accordingly distributed between *G,hisòòa*, *Huvelee*, *Kurakut* and *Unglee Mahòòl.*

BUKOLEE, بکولي बकोली bakolí

Name of a green Caterpillar destructive of rice crops.

BULAHUR, بلاهر बलाहर baláhar

A low caste servant, a village guide or messenger. The word is not generally in use to the East of *Allahabad*. In the "Ghuraeb-ool-Loghat" it is spelt بلادهر *Buladhur*. The word is probably derived from *boolana* بلانا to call, to summons; just as another village menial, the *Douraha*, is derived from *dourna* دوڑنا to run.

BULBHOG, بلبهوگ बलभोग balbhog

Taking possession by force of another's right. The word is derived from the Sanscrit *Bul* बल force, and *Bhog* भोग possession, wealth, enjoym.nt.

BULD, بلد बलद bald

Bullocks, horned cattle. The word is not in the Dictionaries, though *Buldea* بلديا is given as a cow-herd, a bullock driver.

BULDEO, بلديو बलदेव baldeo

A Cow-herd: from the preceding word.

BULDIHAEE, بلدهائي बलदिहाई baldiháí

Compensation for pasture ground.—*Rohilcund.*
It is usually called *Burdyhee* to the Eastward.—See ANG.

BULESUR, بليسر बलेसर balesar

A sub-division of the GOOJUR tribe, *q. v.*

BULKUT, بلکت बलकट balkat

Rent taken in advance.—*Lower Doab*, *Bundlecund* and *Benares.*

The word is also applied to the cutting of ears of corn without going through the usual process of reaping. *Kutaee* is likewise used in this sense in *Benares.*

From this word is derived the name of the old Mahomedan tax *Balkutee*, which used to be demanded on commencement of reaping. The etymology is *bal* بال an ear of corn, and *katna* کاٹنا to cut.

BULÒÒA, بلوا बलुआ balua

Sandy. The word is used chiefly in *Benares*.—See DORUS.

Digitized by Google

BULSŏŏNDUR, بلسندر बलसुन्दर balsundar

The name of a kind of soil in *Azimgurh*. The origin of both these words is *Baloo* بالو sand.

BUMEET,HA, بميٹها बमीठा bamít'há

A term applied to Ant hills in the *Lower Doab*. *Bambhee* بانبهي which is the correct word, is used in the *North West*, and *Bit,huk* in *Eastern Oudh*. *Bumba* means the spout of a fountain, and may be the origin of the word, as the Ant hills resemble a *jet d'eau* both in their shape and numerous orifices. The name is applied also generally to the hole or retreat of snakes, as they are frequently found tenanting deserted Ant hills.

BUMHNEE, بمهني बमह्नी bamhní

Light red soil.—*Eastern Oudh*.

BUMHUNEA, بمهنيا बमहनिया bamhaniá

A sub-division of the CACH,HEE tribe, *q. v.*

BUMHUNGOUR, بمهن گور बमह्नगौर bamhangaur

See GOUR RAJPOOT.

BUMTELE, بمتيلي बमतेले bamtele

The name of a Rajpoot tribe which preceded the present Zumeendars of the Eastern portion of parts of the *Central Doab*. They still remain in the original seats of their occupation, but are not held in high consideration.

BUNAFUR, بنافر बनाफर banáfar

A tribe of *Yadoobunsee Rajpoots* which is found in considerable numbers in the Southern part of *Oudh*. There are some also in *Kurra* of *Allahabad;* in *Nurwun*, *Huvelee*, and *Kutehur* of *Benares;* in *Gurra Mundla;* and in *Bundlecund*.* Their original seat is *Mahoba*, and they have acquired much celebrity from their clansmen, *Ala* and *Oodul*, whose desperate bravery in their contests with *Pirt,hee Raj* forms the subject of several well known ballads, and gives title to one of the sections of *Chund's* voluminous poem.

BUNBHANTA, بن بهانٹا बनभांटा banbhánta

The wild egg plant. (Solanum Melongena.)

---

* There is a tract in Pergunah *Chandla* called after them *Bunfari*, or more correctly *Bunphari*.

BUNCHUREE, بنچري बनचरी banchari

A high jungle grass, the leaves of which are much like the *Juwar*. Wild Elephants are very fond of this grass, which is known also by the name of *Buro*.

BUNDA, بندا बन्दा banda

A grain Magazine above ground.—*Saugor*.

BUNDBEHREE, بندبهري बन्दबेहरी bandbehrí

Statement of the amount of each money instalment or share of a village. The word *Bund* is used in many other combinations in the sense of statement, account, ledger; thus *Bundburdasht* or *Bundbutaee* is a statement of the amount of each instalment in grain. *Bund-hisab* is an abstract account. *Bundphantah* is a paper like the *Bundbehree* which shows the liabilities of each sharer of a village.—See K,HEWUT.

BUNDHAN, بندهان बनधान bandhán

A Pension.

BUNDHAN, بندهان बनधान bandhán

BUNDHEA, بندهيا बंधिया bandhia

Raised earthen embankments for flooding lands. *Bandh*, from *Bandhna* باندهنا to bind, is in more general use.—See BUNDHWAS.

BUNDHAN, بندهان बनधान bandhán

BUNDHOOR, بندهور बनधूर bandhúr

Purchase of grain in advance of the harvest.—*Saugor*.

BUNDHWAS, بندهواس बनधवास bandhwás

Land embanked all round, or in such manner as to retain the water. It is also generally applied to level ground; uneven ground being called *Tagur*, and when surrounded by embankments *Tagur Bundhea*.—*Jubulpoor*.

BUNDLEE, بندلي बनदली bandlí

A species of *Rohilcund* Rice, called also *Raeemdônea* and *Tilokchundhun*.—See DHAN.

BUNDREE, بندري बनदरी bandrí

A grass which is found in fields of rice and *Codo*. It grows to the height of about two feet, and has an ear, but produces no grain. It is used as fodder for cattle.

Digitized by Google

BUNDTAL, بندتال बनद्ताल bandtál

Damming a water course for the purpose of irrigation.

BUNEEWAL, بنيوال बनीवाल baníwál

One of the sub-divisions of the BHUNGKE caste, *q. v.*

BUNGA, بنگا बंगा banga

Is the name given to the white kind of *Surson* (Sinapis dichotoma: *Roxb:*) It is also applied locally to well-water, slightly brackish.—*Central Doab.*

BUNGKA, بنککا बंगका bangka

An aquatic Beetle which eats rice plants. It is said to manufacture something like a boat from leaves, and to paddle itself along from plant to plant. It is harmless when the water is let out from the field. It is also called *Kutòòa.—Benares.*

BUNGKEE, بنککی बंगकी bangkí

A species of Rice cultivated in *Benares.*—See DHAN.

BUNGKUTEYA, بنکتیا बंगकटइया bangkataiyá

See JUWASA and BHUTKUTEYA.

BUNGOUT,HA, بن گونٹھا बनगौंठा bangaut'ha

Cowdung found in the forests.—See BUNKUNDA.

BUNGULEA, بنگلیا बंगलिया bangalia

A species of Rice cultivated in the Eastern part of these provinces.—See DHAN.

BUNIHAR, بنہار बनिहार banihár

The word is used to signify a ploughman, or labourer, whose services are paid in *Bunnee*, or in kind.—*Benares.*

BUNJARA, بنجارہ बनजारा banjára

In addition to what is stated in the Printed Glossary, it may be as well to mention that the word appears to be derived from the Sanscrit *Bunij* वणिज a merchant, and not, as Shakspeare's Dictionary tells us, from the Persian *Birunjar* برنج آر Rice carrier; the word being of higher antiquity than (omitting fabulous legends) the Indian connection with Persia. Thus, we find mention of a cock fight in a *Bunjara* Camp in the story of *Ramati* in the "Dasa Kumàra Cheritra," written by *Dandi*—a predecessor of *Calidasa*, according to Colebroke ("Introd. to

Digitized by Google

Hitonadesa"). It is to be confessed, however, that Wilson does not assign an earlier origin to this compilation than the ninth century—("Journ. R. A. S." No, IX. p. 185.) Nevertheless, independent of this testimony, *Bunjaras* seem to be clearly indicated, even by Arrian, as constituting one of the classes of Indian Society—(*Indic:* XI.) We may therefore rest assured, that we are not to look to Persia for the origin of the name.

The *Bunjaras* of these provinces are not always wandering merchants, but many are denizens of the long tract of country, under the Northern hills from *Goruckpoor* to *Hurdwar*. Most of those who are Mussulmans ascribe, like the *Lodanaks* of Central India, their origin to Multan, or its neighbourhood, and state that they were converted to Mahometanism by *Shuhab-ood-deen Ghoree;* but it is probable that, like the *Multanies* of the *Deccan* and the *Lodanaks*, they did not leave their native country till about the time of *Nadir Shah's* invasion. The Hindoo Genealogical Records usually consider *Bunjaras* to be *Charuns*, or bards, who have chosen a wandering life, and disregarded the literary accomplishments which are considered to be their birthright. Their origin however, as the text says, is involved in great obscurity.

Those of Central and Western India, are doubtless usually *Charuns*. The sacred character of their office inspires respect among the lawless, but superstitious, people with whom they have to deal, and grain and merchandize under their charge are allowed to pass without question.

The original stock of *Bunjaras* mentioned above as living in the Northern forests, have become much intermixed with other classes, and men of all tribes are constantly deserting their homes, and joining the *Bunjara* fraternity.

The mere names of their tribes are sufficient to show this. The *Toorkea Bunjaras* are divided into 36 tribes—*Tomur, Chouhan, Gehlote, Dilwaree, Ulwee, Kunot,hee, Boorkee, Doorkee, Sheikh, Nut,hameer, Aghwan, Budun, Chakeeraha, Buhraree, Pudur, Kuneeke, G,huree, Chundoul, Telee, Churk,hu, Dhungya, Dhunheekya, Guddee, Gotuhnee, Teetur, Hindia, Raha, Murout,hya, K,hak,hura, Kureya, Buhleem, Bhuttee, Bundwaree,* Burgudda, *Aleea*, and *Khiljee*. These assert that they came originally from Multan, and left their newly chosen country of the Deccan under a leader called *Roostum Khan*,* and

* They probably mean the famous *Roostum Khan*, who held the Government of Sumbhul for some time during the reign of *Shahjehan*. He was the founder of *Moradabad*, which he originally called *Roostumnugur;* but as that name gave offence to the Emperor, he called it after Prince *Moorad;* to whom, however, he was subsequently opposed in the famous action in the *Chumbul*, in A. D. 1658, in which he lost his life.

Digitized by Google

first of all took up their abode at *Badlee Tanda* near *Moradabad* from which they have gradually spread to *Belaspoor*, *Richha*, and the neighbouring tracts. They are for the most part occupied as carriers.—See Tòòrk.

The *Beyd Bunjaras* came from *Bhutneer* under a leader called *Doalha*. Of them there are eleven *Gotes*—*Jhuloee*, *Tundur*, *Hutar*, *Kupahee*, *Dunderee*, *Kuchnee*, *Tureen*, *Dhorpahee*, *Keeree*, and *Buhleem*. Their occupations are more various than those of the *Tòòrkeas*, as they are occasionally employed as Doctors and Weavers. They are found in *Pilibheet*, *Kant*, and in the neighbourhood of those places.

The *Lubana Bunjaras* have also eleven *Gotes*. They state that they are descended from *Gour* Brahmins, and came in *Aurungzebe's* time from *Runt,humbor*. They engage almost entirely in agricultural pursuits alone.

The *Mookeree Bunjaras* of the Northern Pergunahs of *Bareilly* assert that they derive their name from *Mecca*, which one of their *Naeks*, who had his *tanda* in the neighbourhood, assisted Father Abraham in building! Leaving *Mecca*, they came and resided at *Jhujjur*, where their illustrious name became corrupted from *Meccaee* into *Mookeree*. Their fabulous history is not worth recording, but their names also betray a strange compound of tribes, Mussulman and Hindoo—*Aghwan*, *Moghul*, *K,hok,hura*, *Chouhan*, *Simlee-Chouhan*, *Chot,hya-Chouhan*, *Punjtukya-Chouhan*, *Touhur*, *Kut,herya*, *Put,han*, *Tureen-Put,han*, *Ghoree*, *Ghoreewal*, *Bunguroa*, *Kunt,hya*, and *Buhleem*.

The *Buhroop Bunjaras* are for the most part Hindoos, and lead a more wandering life than the Mussulmans. They are divided into the tribes of *Rat,hore*, *Chouhan* or *Koorree*, *Powar*, *Tomur*, and *Burtea*. The origin of the four first is sufficiently apparent from their names. The fifth is said to be derived from a *Gour Brahmin*. Of these tribes again there are several ramifications. Of the *Rat,hore* there are four, *Moochharee*, *Buhookee*, *Mòòrhawut*, and *Panot*. Of the *Moochharee* there are fifty-two divisions; of the *Buhookee* there are twenty-seven; of the *Mòòrhawut* there are fifty-six; and of the *Panot* there are twenty three. The *Chouhan*, who have forty-two *Gotes*, are unanimous in stating that they came from *Mynpooree*. The *Powars* have twenty *Gotes*, and state that they came from *Dharanugur*. The *Tomur*, *Tuar*, or *Toree*, have forty-two *Gotes*, and state that they came from *Dehli*. The *Burtea* have fifty-two *Gotes*. They claim *Chittore* as their original seat. The *Buhroop Bunjaras*, like all the other clans, intermarry, but do not allow of any connexion between members of the same *Gote*. They receive the daughters of *Nuts* in marriage, but do not allow their own daughters to marry into *Nut* families; and they have some curious customs at their marriages, which need not be detailed in this place.—See further under Nut.

Digitized by Google

It is evident that the *Buhroop Bunjaras* have a close connection with those of the *Deccan*. In a paper in the "Bombay Literary Transactions," (Vol. I.) General Briggs divides them into *Chouhan*, *Rat,hore*, *Powar* and *Bhurtea*. In a paper published in the "Journal Asiatic Society," (No. 145, for the year 1844,) the last is omitted. It seems strange, where the sub-divisions are in the four cases mentioned in the Bombay Transactions identical, we should miss the fifth (*Tomur*) who form so large a clan of our *Buhroop Bunjaras*.

Before the predominance of the *Rohilla Afghans*, the jurisdiction of the *Rohilcund Bunjaras* was of great extension, and in the middle of last century, they held a great portion of the forest, as well as of the country to the South of it. But after the defeat of Raja *Hurnund* by *Ali Mahomed Khan*, the pergunah of *Pilibheet* was wrested from *Daisput Bunjara* by *Painda Khan*, and added to the *Jageer* of *Hafiz Rehmut*.

The *Bunjaras* of *Goruckpoor* used to commit extensive depredations in that district, and were not put down till a short time previous to the British accession, when they were severely punished by Raja *Surbajeet* of *Bansi*.

The turbulence of the *Bunjaras* has now been entirely suppressed both in *Goruckpoor* and elsewhere, and they have become, under our pacific rule, a quiet and well conducted people. They now confine themselves principally to the occupations of cattle graziers and carriers.

During the early part of the cold weather, many parties of them visit the Northern and Eastern forests to graze their cattle, and dispose of their cargoes of salt; and on their departure in the hot season load them with rice, turmeric, and other produce of those regions; and as they are distinguished for the honesty of their mercantile transactions, their credit is considerable. They usually take advances from a Native Merchant to purchase the goods they require, and repay him by a bill from the market where they are disposed of. Each community has a Chief or *Naek*, whom all implicitly obey, and trust in all matters connected with their traffic and conduct. Through him the city Merchants make their bargains, for the punctual execution of which he is security. Any *Bunjara* committing an offence against the tribe, or its head, in his public capacity, is tried by *Punchaet*, and punished by fine or expulsion, as may be thought proper. Their decisions, indeed, are said sometimes to extend to the length of inflicting capital punishment, and such may possibly have, till within the last few years, been the case, for the regions they visit are so remote, that they are pretty secure of escaping detection.

BUNJIN, بنجن बंजिन banjin

Lands close by the village.

Also, the name of a weed about three feet high, which springs up with *Khureef* crops. It is much sought after by *Fukeers* who practice Alchemy.

BUNK,HURA, بنکهرا बनखरा bank'hara

Lands on which Cotton has grown during the past season.—*Central Doab.*

The word is derived from *bun*, cotton, which, though very commonly used in this sense, is not in the Dictionaries. It is not improbable that it is so applied, because a field of cotton bears resemblance to a *bun* बन or forest. *Buroundha* is more commonly used in the same sense as *Bunk,hura*, in *Rohilcund* and the *Upper Doab;* and *Moodee*, (perhaps from موندنا to cut, to shave) in *Dehli.*

Kupseta is also very generally used for a field of cut cotton; from the Sanscrit *Kurpas*, कर्पास, the cotton plant, or undressed cotton; which is the origin perhaps of the Latin *Carbasus*, a cloth, a curtain, a sail.

BUNKUNDA, بنکنڈا बनकनडा bankandá

Cowdung found in a jungle or forest, and dried for fuel: from *Bun* بن a forest, and *Kunda* کنڈا cowdung. *Bungout,ha* is also used in this sense. *Urnee Kunda* is likewise applied to this useful article of Hindoo economy; from the Sanscrit अरण्य a forest. In *Dehli* this is corrupted into *Rana*, and coupled with گوسا *Gosa*, *i. e.* a cake of cowdung. The familiar words *Oopla* and *Gobur* are applied to that which is collected at home.

In Persian the distinction is observed of calling the former *Pachuk* DUSHTEE پاچک دشتي from دشت a forest, and the latter *Pachuk* DUSTEE پاچک دستي from دست a hand.

BUNKUR, بنکر बनकर bankar

Spontaneous produce of jungle or forest land, such as gums, brush-wood, paunage,* cablish, honey, &c. &c. It is generally

* Paunage, or pawnage, is applied properly to the mast of the woods: "Cablish signifies brush-wood according to the writers of the forest laws, but Spelman thinks it more properly windfall-wood, because it was written of old *Cadibulum*, from *Cadere:* or if derived from the French *Chabilis*, it also must be windfall-wood."—Tomkins' Law Dictionary.

It might have been added that, as this Cablish was the perquisite of the keeper of the forest, it gives rise to the familiar expression of Tailor's *Cabbage:* but as their Cablish admits of much latitude of interpretation, it has now become almost synonymous with stolen property. Sartoribus nemo Deorum veterum præest, cum ipsi sint *furacissimi.*—"Papatus."

Digitized by Google

supposed that the person who possesses the right of collecting *Bunkur*, or any tax or cess in lieu of it, holds necessarily a Zemindaree title in the ground which produces it. But this is an erroneous impression. The *Sudder Dewany Adawlut* have ruled that the sale of *Bunkur* does not convey Zemindaree right. One case is reported in which A. purchased, at a public sale, a portion of a Zemindaree.—B. purchased another portion, besides the *Bunkur* of the whole estate. The *Sudder Dewany Adawlut* ruled that the purchase made by B. conveyed to him a right over all the forest timber of the entire estate, though growing on the portion purchased by A. It was declared however that the latter from his right in the soil was permitted to clear away the trees, and to cultivate it; the proceeds of the timber felled appertaining to B.—(See "Reports," Vol. II. p. 105.)

It will be seen also at Section 9, Reg. I. of 1804, that the British Government consider *Bunkur* as a thing altogether distinct from Zemindaree.

BUNKUS, بنکس बनकस bankas

A grass used in making ropes.

BUNKUTEE, بنکٹی बनकटी bankatí

The right obtained by clearing jungle, and bringing it into cultivation.—*Benares.*

BUNNEE, بنّی बन्नी banní

A portion of grain given to a labourer as remuneration for his services.—*Benares.*

BUNOTSURG, بنوتسرگ बनोत्सर्ग banotsarg

Is the name given to the marriage ceremony performed in honor of a newly planted Orchard, without which preliminary observance it is not proper to partake of its fruit.

A man holding the Salikram personates the bridegroom, and another holding the sacred Toolsee (Ocymum sanctum) personates the bride. After burning a *hom*, or sacrificial fire, the Officiating Brahmin puts the usual questions to the couple about to be united. The bride then perambulates a small spot marked out in the centre of the Orchard. Proceeding from the South towards the West, she makes the circuit three times, followed at a short distance by the bridegroom holding in his hand a strip of her *chudder* or garment. After this the bridegroom takes precedence making his three circuits, and followed in like manner by his bride. The ceremony concludes with the usual offerings.

Digitized by Google

The word is derived from the Sanscrit बन *bun*, a forest, a grove, and उतसर्ग *ootsurg*, abandoning, resigning, a donation, a presentation of any thing promised to a God or Brahmin with suitable ceremonies. (Wilson's Sanscrit Dictionary, p. 144.) Thus also *Brik,hotsurg** विखोतसर्ग is applied to the ceremony of marriage performed in the name of the bullock which is abandoned to the wide world on the eleventh day of mourning for a rear relative, and which infests our streets and high roads under the name of *Bijar*, *Sanr*, and Brahminee Bull.—See JULOTSURG.

BUNS, بنس बनस bans

Lineage; race; family.

BUNSA, بنسا बनसा bansá

A grass which grows in fields of Rice and *Oord*. It is given as fodder to cattle.

BUNSEE, بنسي बनसी bansí

A kind of Wheat with blackish ears.—*Hoshungabad*.

BUNTURIA, بنتريه बन्तरिया bantaria

A class of wood rangers, or verderers, in the Northern Pergunahs of *Goruckpoor*, holding about 20,000 acres granted by the Native Government in lieu of Police services. As the services are no longer performed, the lands have been resumed, and settled at very easy rates with the occupant *Bunturias*.

BUPUNS, بپنس बपंश bapans

Father's share.—*Benares* and *Eastern Oudh*.

Bupoutee is more usual in the *N. West* and *Bundlecund*.

The word is derived from *Bap* باپ a father, and *Uns* انس right, division, share.

---

* *Brik,h* means a Bull; the Zodiacal sign of Taurus. It may be questioned if English Farmers do not retain the word in *Broc*, which, though the vulgar name of a badger, is still in many parts of England applied to draught oxen: and so Chaucer uses it—

They saw a cart, that charged was with hay,
The which a carter drove forth on his way:
Depe was the way, for which the carte stode;
The carter smote and cryde as he were wode,
Heit Scot! heit *Brok!* what spare ye for the stones?
The Fend, quoth he, you fetch, body and bones.

Digitized by Google

BUQAYA, بقایا बकाया bakáyá

Old balances of Revenue; plural of the Arabic *báqee* باقي an arrear, a residue.

BUR, بر बड़ bar

The Banian tree. The large Bengal or Indian Fig tree. (Ficus Indica). It is commonly known also as the *Burgut* बरगत. In Sanscrit the word is spelt वट.

BURABHAO, بڑابهاو बड़ाभाव barábháo

A kind of appraisement. Literally, a high price, from *Bura* بڑا large, and *Bhao* بهاو rate. The term is used in distinction to the *Ak,hteej ka bhao,* in which when money is borrowed by a cultivator, he agrees to re-pay it in corn, with the *oop* or interest, at the price prevailing on the day of *Ak,hteej.* (See AK,HTEEJ.) The Grain merchant can scarcely ever lose under this engagement, as in consequence of the season of the year, the average necessarily ranges high.

In borrowing money on *Burabhao,* the cultivator agrees to re-pay it with interest at the highest rate of the whole season. Suppose a man at the beginning of the season, when wheat is selling at 20 seers per rupee, borrows 10 rupees on *Burabhao,* at the rate of 5 seers *oop;* and supposing corn subsequently at any time during the season to range up to 25 seers, he will have to pay 1¼ maund as interest, added to 6¼ maunds principal, in all 7½ maunds, having borrowed only a few months previous what was equal to 5 maunds.

BURAHEE, براهي बराही baráhí

A small species Sugar cane.—*Saugor, Lower Doab,* and *Bundelcund.*

BURAR, برار बरार barár

Tod says, (Annals of Raj: Vol. I. p. 143). "*Burrar* is an indefinite term for taxation, and is connected with the thing taxed, as *hulburrar, plough-tax.*"

An apportionment of *Bhyachara Kists* according to the agreement of the village community. Generally, any division; bearing much the same meaning as *Bach.*

The word, though common in the *Doab* and Western India, is not found in Hindee Dictionaries.

BURAREE, براري बरारी barárí

A shareholder paying his portion of the Juma according to the *Burar.*

Digitized by Google

BURAWŌŌRD, برآورد बरावुर्द barâwurd

An estimate; calculating; casting up. From the Persian بر above, and آوردن to bring.

BURBUN, بربن बर्बन barban

A North wind, according to *Khan Arzoo.*—See DUNDWARA.

BURDEE, بردی बर्डी bardí

Light stony soil. *Burda* is also so used. ——— *Saugor.*

BUREHTA, بریہٹا बरेहटा barehtá

Land of the third quality; also a plot of ground on which Sugar cane has been lately grown.——— *Saugor.*—See BHUTKUTEYA.

BUREJ, بریج बरेज barej

BUREJA, بریجا बरेजा bareja

A Betel garden.

BURESIREE, بریسری बरेसिरी baresirí

A tribe of inferior *Judon* Rajpoots in *Futtehabad,* and *Shumsabad* of *Agra.*

BURGUN, برگن बरगन bargan

Partition; a share.—*Hoshungabad.*

BURHA, برہا बरहा barhá

A channel for the passage of water from a well to a field, or from one field to another. To the Eastward it may be considered the smallest size of water course; the size in the ascending grade being indicated by the terms *Burha, Nulkee, Nulee, Nurwa* and *Gool.* But in the West, *Burha* is by no means a small water course. The word is probably derived from *Burhna* بڑھنا to increase, though the usual mode of spelling it is against that etymology.

A field in which cows are fed. A rope, or string; especially one by which a harrow is drawn, or one that is thrown over a cart to keep the load from falling or getting injured.

In parts of *Central* and *Upper Doab Burha* is the term applied to the land of a Township which is farthest from the homestead. *Bara* is the nearest to the village; *Munjha* between both.

BURHAEE, بڑھئی बढ़ई barhaí

A carpenter.—There are usually said to be, as in many other inferior tribes, seven sub-divisions. Their names are never

Digitized by Google

given accurately; but it is easy to ascertain that there are many more than seven; even the list of the most conspicuous exceeds that number, for among them are enumerated those of *Kookas, Mahòòr, Tank, K,hatee, Ooproutya, Bamun Burhaee* or *Mut,hòòrea, Ojha Gour,* and *Chumur Burhaee.*

BURHAWUN, برهاون बढावन barháwan

A round cake of cowdung placed on the top of a heap of corn, to prevent the effects of an evil eye, and for good luck's sake, in order that the corn (*burhe*) may increase. There is a well known satirical couplet in ridicule of the practice.

जग बौराहा त्रिश्ना बिबस भूत पूज भावखेयं
बढे न बढे बढावना जन किसान रचदेयं

Jug bouraha trishna bibus bhoot pooj bhou len,
Burhe nu burhe Burhawuna jun kisan ruch den,

"The world is mad, and for the sake of avarice will worship devils, and will still put on the *Burhawun,* whether increase result from it or not."

The word is used chiefly to the East of *Allahabad.* To the Westward CHANK and CHHUTTÒÒR, *q. v.* are applied in the same sense.

BURHEE, برهي बढी barhí

Profits, a corruption of *Burhoturee*: from برهنا to increase.

BURHEA, برهيا बढिया barhiá

The name of a Sugar Millstone, extracted from the *Chunar* quarries.

BURHEYA, برهيا बढैया barhiya

The name of a species of pulse.—*Eastern Oudh.*

A grain measure of one seer, and in some places of a seer and a half.—*Saugor.*

A small clan of *Rajpoots* of which we find a few in *Secunderpoor* and *Bhudaon* of *Azimgurh,* and *Sydpoor Bhittree* of *Ghazeepoor.*

BURHOLIA, برهوليا बढौलिया barholia

A branch of the *Bhrigubunsee** stock of Rajpoots, and the chief proprietors of *Burhoul* in *Benares,* from the principal town of which Pergunnah they derive their name. They are

* And therefore of the same illustrious lineage as *Parasurama,* who was descended from *Bhrigu,* one of the first *Prajapatis* or sons of Brahma. The BISEN Rajpoots also claim the same descent.

Digitized by Google

said to have come from *Reingurh* in *Marwar*, and were on their way to *Juggernat,h*, when their chief *Nurotum Rae* accepted service with the *Seoree*, or *Cheroo*, *Raja*.—See CHEROO.

The Raja rewarded him with several villages, in consequence of being relieved from some dangerous illness by his skill. *Rae Nurotum* was also authorised to raise troops for the expulsion of the *Rugbunsee* Rajpoots, who ravaged the borders of the Raja's territory. When the Raja died, *Nurotum* usurped the chieftainship, and from that period the *Burholias* have increased their possessions, and still hold several villages in *Mujhwar*, *Huvelee*, *Dhoos*, *Muwee*, and *Mehwaree*. Raja *Bulwund Singh's* favourite wife was a *Burholia* girl, whom he seized in one of his forages, and her influence was much exercised in advancing the interests of her own tribe.

BURHOTUREE, بڑھوتری बढ़ोतरी barhotarí

See BURHEE.

BURKÒÒYAN, بڑکوئیاں बड़कुइयां barkuiyán

A *Kuchha* well, *i. e.* one without a cylinder of masonry.—*E. Oudh.*

BURKULA, برکلا बरकला barkala

An inferior clan of Rajpoots found in some of the Western and Central Pergunnahs of *Bòòlundshuhur*.

BURMHOTUR, برمھوتر बरमहोतर barmhotar

A free grant given to Brahmins for religious purposes.

BURO, برو बरो baro

The name of a high jungle grass.—See BUNCHUREE.

BURONK,HA, برونکھا बरोंखा baronk'ha

A kind of Sugar Cane with long thin joints.

BUROT,HEE, بروٹھی बरोठी barot'hí

A tribe of *Aheers* in the neighbourhood of *Pyndhut* in the *Mynpooree* district.—See AHEER.

BUROUNDHA, برونڈھا बरौंधा baraundhá

Cotton land.—*Rohilcund.*—See BUNK,HURA.

BURRA, برا बर्रा barrá

A rope; especially that which is pulled on the fourteenth of *Kooar Söödee*; which day is known as the *Banta Choudus*,

Digitized by Google

बांटा चोद्दस. The rope, which is made of the grass called *Mukra*, is thicker than a man's arm; and that village party in whose quarter the rope is broken, or by whom the rope is pulled out of the hands of their antagonists, remain the champions during the ensuing year, and retain possession of the rope. If during the next year, no other party succeed in breaking the new rope, that also remains as their spoil, and so continues till more successful competitors are found. The practice is observed chiefly in the East of these Provinces, being unknown, even by name, in the West.

I believe, that a custom of the same kind is observed during Michaelmas atLudlow in Shropshire.

BURROH, بروه बरोह barroh

A name given to the Uplands in the Pergunnah of *Janibrast* *i. e.* the right bank of the Jumna, Zillah *Etawah*.

BURSANA, برسانا बरशाना barsáná

To winnow the grain; literally, to cause to rain.

BURSODIA, برسودیا बरशोदिया barsodia

BURSALIA, برسالیا बरशालिया barsália

A servant engaged in cultivation, who contracts for one year's service; from برس *burus*, a year.

BURTÒÒSH, برتش बरतुश bartush

Land sown with Sugar Cane, after a Rice crop.—*Rohilcund.*

BURUT, برت बरत barat

A disease which affects Rice crops.

A leathern girth, or large cable; especially one used for drawing water by a *poor*, or large well bag.

In the *Dehli* territory, *Burut*, or *Burit*, is also used to signify the Government Juma, or a portion of it.—See BHURIT.

BURWAEK, بروایک बरवाएक barwáck

A class of hereditary Chokeedars, introduced into the South Eastern extremity of the BHABUR, *q. v.* for the purpose of guarding and patrolling that inhospitable region. Nearer the hills in the same direction, we have the *Jooteal*, who have been introduced into that tract for the same purpose.

BURWAR, بروار बरवार barwár

The name given in the North West to a class of people engaged in cleaning and selling rice.—See DHUNWYEA.

It is also the name of a tribe of *Rajpoots* in *Munsoornugur* and *Chiloopar* of *Goruckpoor*; *Sugree*, *G,hosee*, *Secunderpoor*

Digitized by Google

and *Mohomedabad* of *Azimgurh* ; *Khureed* and *Kopachet* of *Ghazeepore* ; and *Huvelee, Benares*.

BUSEEKUT, بسيكت बसींकत basíkat

Inhabited ; from *Busna* بسنا to dwell.

BUSEET, بسيت बसींत basít

The head manager in a village ; the same as *Muhetya* or *Mokuddum*.—*Central Doab*.

BUSEND, بسيند बिसेंड basend

An edible root which is found in *Jheels*.

In *Rohilcund* the word signifies a *Khakrob*, or sweeper.

BUSGIT, بسگت बसगित basgit

Homestead. Sité of a village residence ; from بسنا to dwell. The word is pure Hindee, but is chiefly used in *Eastern Oudh, Bundlecund, Lower Doab* and *Benares*.

BUSOOLEE, بسولي बसूली basúlí

A small instrument for cutting. The diminutive of *Busoola*, an adze.

BUSTUH, بستہ बस्ता bastah

A cloth in which papers are bound up. A bundle of papers: from the Persian بستن to bind.

BUSTOBUND, بستوبند बस्तोबनद् bastoband

An agreement. Settlement. The same as *Bundobust*. From بستن and بندن both signifying to bind.

BUSWAREE, بسواري बसवारी baswárí

BUSOUR, بسور बसौर basaur

A bamboo garden. From بانس or بنس a bamboo.

BUT, بٹ बट bat

A partition ; division. The root of بٹنا to be divided ; to twist.

BUTAEE, بٹائي बटाई batáí

Is derived from the word preceding, and signifies the same as the Metayer system of Europe ; but it includes not only the literal Metayer *i. e.* "a moitié fruit," but the "tier franc," or any share into which the crops may be divided. In poor lands a *Butaee* of one-sixth only is not unfrequently the extent of the Zemindar's demand.

Butaee Noaseea is applied to a division which gives nine shares to one party, and seven to another.—*Benares.*—See Hureeanw.

Butar, بٹار बटार batár

A tribe of *Goojurs*, who are considered to hold a *Bawun* (*i. e.* fifty-two villages) in *Gungoh* and *Luk,hnoutee* in Zillah *Seharunpoor*. There are many also in *Bijnore* on the opposite side of the Ganges.

Butent,h, بٹینٹھ बटेंथ batent'h

Butunea, بٹنیا बटनिया batania

Proprietor, or holder of a share.—*Central Doab.*—See above, under But and Butaee.

Butes, بٹیس बटेस bates

A passage, a pathway. *Butea* بٹیا is in more general use in the same sense. Both are from the Sanscrit *Bat* बाट a road, a highway.

But,han, بٹھان बठान bat'hán

Pasture ground. From بیٹھنا to sit, to settle.—*Eastern Oudh.*—See Bysuk; which is also similarly derived; just as *Agist*, that is, taking in and feeding the cattle of strangers in the King's forest, is derived from the French *giste*, a bed or resting place.

But,hòòa, بٹھوا बथुवा bat'hua

A herb which springs up with *Rubbee* crops, and in the neighbourhood of water. It is sometimes cooked as a pot-herb by the poorer classes. (Chenopodium Album.)

But,hya, بٹھیا बथिआ bat'hya

See Bitoura.

Butnun-bad-Butnun, batnan-bád-batnan

بطنا بعد بطنا बतनन बाद बतनन

Generation after generation—words frequently inserted in grants, after the corresponding expression of *Nusulun bad Nusulun*, to signify that the tenure is heritable by lineal descendants in the male line. Under the present interpretation of the resumption laws, the expression is construed to convey the right of perpetuity, without this restriction.

Butooree, بٹوری बतूरी batúrí

A name given in *Benares* to *Chunee*, or the small kind of Chuna, *q. v.*

Digitized by Google

BUTOLUN, بٹولن बटोलन batolan

BUTORUN بٹورن बटोरन batoran

Gathering or collecting grain in one place at the time of harvest, from بٹورنا *butorna*, to gather up.

BUTTA, بٹّہ बट्टा batta

Difference of exchange; any thing extra; an extra allowance; discount on uncurrent or short weight coins: usually called *Batta*. The word has been supposed to be a corruption of *Bhurta* increase, but it is a pure Hindee vocable, and is more usually applied to discount, than premium.

BUTUR, بتر बतर batar

Land in a state fit for the plough.—*Saugor*.

BUTWAR, بٹوار बटवार batwár

A Customs or Police Officer stationed on a road.
A tax gatherer, who collects taxes in kind.

BUWADA, بوادہ बवादा bawáda

A herb somewhat like the Turmeric. It springs up in the rains, and is sometimes sown, as it is considered a specific in Rheumatism.

BUWERA, بویرہ बवेरा bawera

Sowing. See BOARA and BOWAEE.

BYA, بیا बैया bayá

A person appointed in bazars to measure grain. The word is principally used in the *Lower Doab* and *Bundlecund*.

BYAEE, بیائی बैयाई bayáí

Weighman's perquisite; from the preceding word.

BYB, بیب बैब baib

Afar off—at a distance.—*Bundlecund*.

BYDAR, بیدار बैदार baidár

A proprietor by purchase; from the Arabic بیع commerce, selling. Hence *Bynama*, a deed of sale.

Digitized by Google

BYBILWUFADAR, بيع بالوفادار बैबिलवफ़ादार baibilwafădár

A person having the possession and usufruct of a property on its conditional sale to him; the stipulation being that if a sum of money borrowed from him be not repaid by a fixed period, the sale shall become absolute; from بيع sale, and وفا performance of a promise.

BYGAR, بيگار बैगार baigár

One of the names by which the *K,hurwar* tribe are known. Affecting also a Rajpoot lineage, they frequently call themselves *Benbuns*.—See K,HURWAR.

BYJILA, بيجلا बैजिला baijila

A species of black pulse.—*E. Oudh.*

BYK,HUT, بيكهت बैखट baik'hat

Sale.—*Eastern Oudh* and *Benares.*

BYNSEE, بينسي बैनसी bainsí

A sub-division of the GOOJUR tribe, *q. v.*

BYSUK, بيسک बैसक baisak

A spot in a jungle to which cattle are sent out to graze.—*Dehli.*

It is elsewhere called *K,huruk* (a cowshed) and *But,han.*—See BUT,HAN.

The word is also applied, generally, to old and worn out animals.

Digitized by Google

C

CABUR, کابر काबर cábar

The second description of the *Mar*, or black soil of *Bundlecund.*

CACHHEE, کاچھی काछी cáchhí

A tribe of industrious cultivators extending throughout the greater part of Hindoost,han. They are much employed in market and flower gardens. Those of the North Western Provinces assert that they have, like the *Còòrmees* and *Chumars*, seven sub-divisions, which are generally enumerated as the *Canoujea, Hurdeeha, Singrourea, Jumunpoorea, Bumhunea*, or *Mug,hya, Juret,ha* and *Cuchhwaha.* These tribes do not eat together or intermarry. The *Canoujea* are considered to rank the highest of the seven; the *Cuchhwaha* the lowest. By the *Cuchhwahas* themselves this relative rank is reversed.

The *Canoujea* extend from about *Canouj* to *Benares.* The *Hurdeeha* are chiefly in Eastern *Oudh* and *Beiswara*, the *Singrourea* in the South West corner of *Oudh*, the *Jumunpoorea* in *Benoudha*, the *Bumhunea* and *Juret,ha* in Behar, and the *Cuchhwaha* are chiefly found to the Westward, as in *Birj* and *Jyepoor.*

There are, however, other *Cachhees* besides these, such as the *Dhukolea, Suksena*, and *Suchan:* in short, like the *Còòrmees, Cachhees* seldom coincide in the names of their seven sub-divisions; and it is evident that that definite number does not exist.—See CUCHHWARA, KOEREE, MORAO.

CANOUJEA, قنوجیہ कनौजिया kánaujia

This is the name of a sub-division of several tribes in the North West, who trace their origin from the ancient city of *Canouj;* (See CÒÒRMEE and CACHHEE): but, taken by itself, it is more especially applied to a large and influential clan of the Brahminical order.

Of Brahmins there are ten well-known sub-divisions, of which 5 are *Gour*, and 5 *Dravira.* Of the 5 *Gour, Canoujea* is one, and may also be considered the most numerous; as it extends from the *Sewalik* Hills to the *Nerbudda*, and the Bay of Bengal. The sub-divisions of the *Canoujeas* are five. *Canoujea* proper, *Surwurea, Sunadh* or *Sunoudha, Jijhotea*, and *Bhoonhar.*

Digitized by Google

These *Canoujeas* again, according to the statement in the "Tumbeeh-ool-Jahileen," are sub-divided into 16 denominations, of which most, as in the other Brahmin classes, are derived from the occupations and abilities which each was supposed to possess. The sixteen names are here repeated from the same work—*Gurg, Goutum, Sandel, Pandè, Deechhut, Patuk,h, Sòòkòòl, Dòòbe, Tewaree, Choube, Awust,hee, Tirbedee, Bhutta-charj, Oopudhea, Bajpaee* and *Misr*, of which the three first are said to be far superior to the rest. There seems reason to believe that the author is quite wrong in this classification, and that his error partly arises from his confusing the accounts of the *Surwureas* and *Canoujeas*. The three first are the chief amongst the *Surwureas*, but amongst the *Canoujeas* are either of no importance, or not extant.

Amongst the *Canoujeas* the chief families are called the *K,hut kòòl*, or six houses. There are, however, really, six and a half chief houses, and their names and *Gotes* (*Gotra*) are as follows:

1	2	3
Sandel Gote.	*Oopmun Gote.*	*Bharadwaj Gote.*
Pursoo ka Misr, &c.	Luk,hnow ka Bajpaee, Gurhwas ka Dòòbe, Purbhakur ka Awust,hee, &c.	Bala ka Sòòkòòl, &c.

4	5	6
*Bhuradwaj Gote.**	*Kateayun or Viswamitra Gote.*	*Kusip Gote.*
K,hor ka Pande, Gurgason ka Pande, &c.	Manjganw ka Misr, Soot,hean ka Misr, &c.	Jehangeerabad ka Tewaree, &c.

6½
Sakrint Gote.
Nubhele ka Sòòkòòl, Futtoohabadee. &c.

---

* Professor Wilson in a note to the *Uttara Rama Cheritra* observes that the accounts of *Bharadwaja* are rather obscure. "In some places he is called the son of *Vrihaspati*, and in the *Harivans* is said to have been adopted by *Bharata*, as King of *Pratisthana*. In the *Rámáyana*, *Bharadwaja* appears as a sage residing at *Prayága*, or *Allahabad*, where a temple dedicated to him still exists on the high bank of the Ganges. In the *Mahábhárat*, he is described as residing at *Haridwar*, and the father of *Drona*, the military preceptor of the *Pandava* and *Kaurava* princes. He is also the parent of *Arundhati*, the wife of *Vasishtha*." May not this obscurity be cleared up by supposing, as the above genealogy purports, that there are two saints of nearly the same name, *Bharadwaja* and *Bhuradwaja*? The *Canoujeas* certainly acknowledge the distinction, and this kind of evidence being founded on immemorial tradition and usage in respect to intermarriages, is not to be slighted.

In Sanscrit the long *A* indicates descent; as *Ságara* from *Sagara*; *Bhágirathee* from *Bhagiratha*. In the same way *Drona*, the son of *Bhu-*

Digitized by Google

The divisions below these are almost endless, and few *Canoujeas* can ever be got to enumerate them. It may be sufficient to remark that these 6½ houses, or the *K,hutkòòl*, are of much greater consequence than the rest, and receive from them daughters in marriage; but do not allow their own daughters to marry, except in one of the *K,hutkòòl* tribes. The honor of an alliance with these privileged classes is so great, that like the *Kòòleens* of Bengal, some of them have as many as twenty or twenty-five wives.

The equally intricate divisions of the *Surwureas* will be noticed in their proper place, but it may be as well to mention here that amongst them are included the *Suwaluk,hee*, who are said to have been made Brahmins by *Raja Ram Bug,hel*, when he was in a hurry to make a sacrifice, but as he could not perform it without assembling a lac and a quarter of Brahmins, he collected people from all classes and parts, and invested them with the *Juneoo*, or sacred thread. Others say that *Manik Chund*, the brother of the famous *Jye Chund Rat,hore*, others, that one of the *Surneyt Rajas*, others, that the redoubtable *Ram Chunder* himself was the manufacturer. However this may be, they rank very low in the scale of Brahmins.

The *Canoujeas* are found chiefly in the *Central Doab*, where many, particularly in *Etawa*, are possessed of Zumeendarees. They extend also into *Koonch* and the Western portion of British *Bundlecund*, and into *Beiswara* in the *Oudh* Territory.

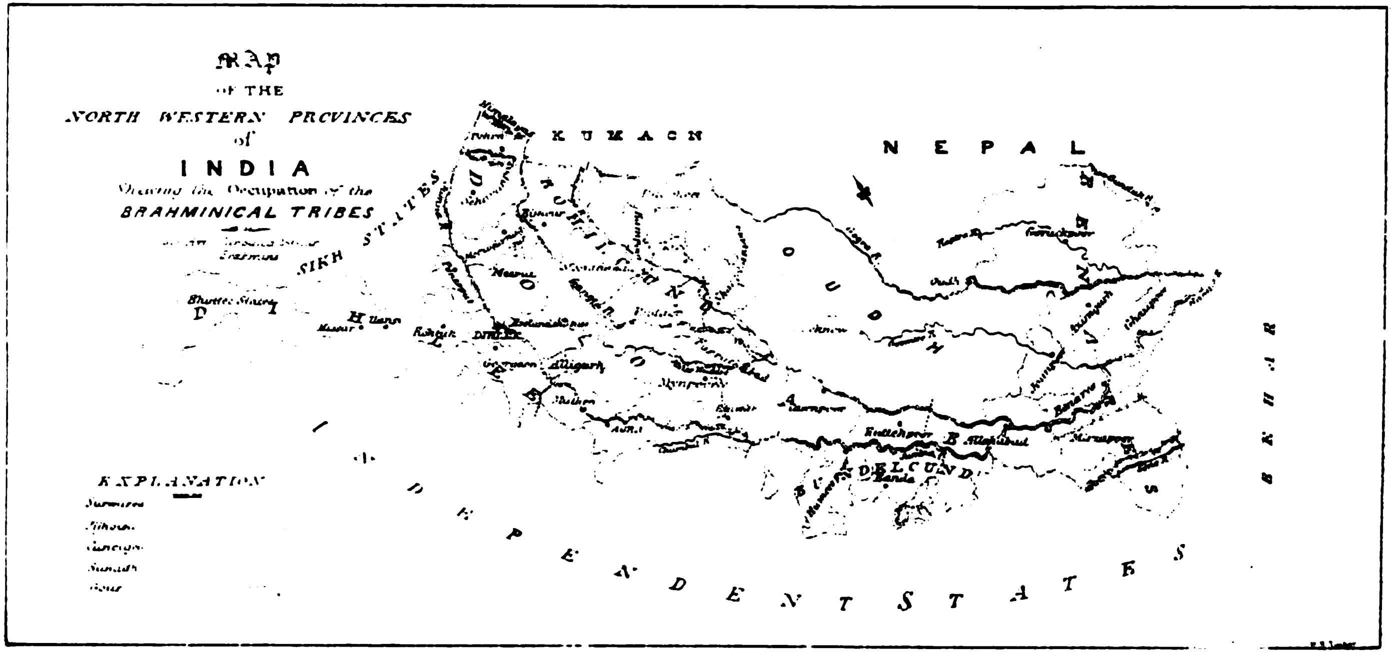
---

radwaj, is called *Bháradwaj* in the *Mahábhárata*.—(See page 3 of "Johnson's Selections," "Wilkins' Sanscrit Grammar," page 494, and Langlois' "Harivansa," pp. 70, 71, 145.) But that cannot be the relationship existing between these two persons; because, if they had been father and son, the son could not have established a separate *Gote*, being already of the *Gote* of his father—himself the child of two fathers (see "Vishnu Purana" p. 449). The "Prubur Munjuree" appears to explain the difficulty. *Bhuradwaj*, the father, established no Gote, but his son *Bharadwaj* did—and the *Bhuradwaj*, whose Gote we now have, was the son of *Ungira*.—See also the "Nirnye Sindh," (Chap. iii.) in which the "Prubur Munjuree" is quoted.

Again, in Vol. II. p. 12, of the Hindu Theatre, Professor Wilson says, "it is asserted that thirteen *Gotras* or families of *Brahmins* owe their origin to as many divine sages called after their names. *Kasyapa* (Kusip) is one of the number. The *Aswalayana Sutra* of the *Rig Veda* contains the enumeration of the *Gotras*, and their sub-divisions, but in a very involved and unintelligible style. The popular enumeration of them, however, is not uncommon; but it is *nearly, if not wholly*, confined to the South of India, where several of the reputed representatives of these tribes yet exist."

He again says at p. 3, of his notes to "Johnson's Extracts from the *Mahábhárata*," that in the *South* of India Brahmans are still found pretending to be sprung from some of the patriarchal families. Do not these statements require qualification, with reference to the *Gotras* of the *Canoujeas* given above?

Digitized by Google



Digitized by Google

The *Sunoudhas*, or *Sunadhs* as they are more familiarly called, touch the *Canoujeas* on the North-West, extending over *Central Rohilcund*, and part of the *Upper* and *Central Doab*, from *Pilibheet* to *Gwalior*.

The boundary line (which has been delineated on a small map) runs from the North-West angle of *Rampoor*, through *Richa*, *Jehanabad*, *Nuwabgunge*, *Bareilly*, *Fureedpoor*, to the *Ramgunga*; thence through *Sulempoor* and the borders of *Mehrabad*; thence down the Ganges to the borders of *Canouj*; thence up the *Kaleenuddee* to the Western border of *Alipoor Puttee*, through *Bhoeegaon*, *Soj*, *Etawa*, *Beebamow*, and down the Jumna to the junction of the *Chumbul*. Instances of course occur of occupation by either party on the other line, but they are very rare.

On the North-West, the *Sunadh* are met by the *Gour* Brahmins, whose boundary line is also sufficiently definite to admit of description. It runs through the *Rampoor* territory as far as the *Ramgunga*, thence through *Serowlee*, *Seondara*, *Nerowlee*, *Bukjoee*, *Rujpoora*, *Dubhaee*, and the Western borders of *Coel*, *Chundous*, *Noh Jheel*, and *Kosee*.

The whole of the British territory to the Westward of this line is in their occupation. It might have been expected, that a great portion of this would have been occupied by *Sirsootee Brahmins*, but they are not to be found in any numbers, except in a small tract on the borders of *Rampoor*.

The *Jijhoteas* commence only in the South-West portion of *Budousa*, and thence extend Southward and Westward.

The *Surwureas*, including the *Bhoonhars*, touch the *Canoujeas* on the East, extending from *Bahraitch* in *Oudh*, through the Pergunahs of *Kotila*, *Hutgaon*, *Ekdulla*, *Oogasee*, *Dursenda*, and *Budousa*, to the hills of *Bundlecund*.

The name of *Surwurea* is an abbreviation of *Surjooparea*,* or people living in *Surwar*, *i. e.* the other side of the *Surjoo*, or *Gogra*. *Surwar* is pretty nearly comprised within the limits of the present district of *Gorukpoor*. They say that they offended the great *Ram Chunder*, because they would not officiate at a *Jug* which he wished to perform without divesting himself of his arms. They refused, as this was contrary to the Shasters. The *Sunoudhas* however were not so scrupulous, and satisfied his desires. He subsequently respected the independence of the *Surwureas*, and promised to give them as much land for their residence as the flight of his arrow would cover.

* In the *Jatimala* given in "Price's Hindee Selections," *Canoujea* Brahmins are divided into four clans—namely, *Surwurea*, *Surjooparea*, *Jijhotea*, and *Sunoudha*. But it is surely a mistake to divide the *Surwurea* from the *Surjooparea*. Perhaps by the former is meant the *Canoujea* proper, for of this, the most important subdivision, no mention is made; but the *Canoujeas* would be very loath to acknowledge such a title.

Digitized by Google

The hero drew his bow on the banks of the *Surjoo*, and the arrow, as is devoutly believed, sped as far as the *Turaee*. Hence that country was assigned to them, and from it they derive their name.

It is strange that a somewhat similar legend is told respecting the location of Brahmins and other Colonists in *Malabar*. The traditions of the Peninsula relate that *Parasurama* stood on the promontory of *Dilli*, compelled the ocean to retire, and shot his arrow over the site of *Kerala* or *Malabar*, and presented the new territory to the Colonists whom he invited from the North, and thus, to the present day, the Brahmins of *Malabar* and *Canara* are mostly of the five Northern nations. ("Catal. of the Mackenzie Collection").—See JIJHOTEA, SURWUREA, SUNADH, BHOONHAR, and GOUR BRAHMIN.

CAS, کاس कास cás

Saccharum Spontaneum. A grass which is found in every part of the Upper Provinces. Its existence is generally considered to be indicative of extreme poverty of soil, but this is not always the case. It particularly affects soils which have been allowed to remain long untilled, and as its roots strike deep, it is very difficult to eradicate.

In the *Saugor* territory it is said to grow in great abundance on lands which have been exhausted by over-cropping; it is also said that when the weed rots and disappears, it denotes that the soil has gained heart again, and is fit for cultivation; that it is stronger in proportion as the lands are richer; and that the strongest disappears in fourteen years.

Cas, however, is not altogether useless; it is sometimes applied as a thatch, is in much demand for twine, and elephants, horses, and horned cattle do not object to it as fodder.

The grass grows from three to fifteen feet high, and it flowers in great profusion after the rains. The base of the flowers is surrounded with a bright silvery fleece, which whitens the neighbouring fields so much as frequently to resemble a fall of snow. It is hence frequently called in aid by the Hindoo Poets:

> "Like Siva's ashen whiteness, autumn bears
> The budding grass, and like the foul hide wears
> The dun clouds, &c."
>
> *Mudra Rakshasa*, p. 196.

The word is more generally pronounced *Cans*, with a nasal *n* as the penultimate letter; but it is correctly *Cas*, as in *Casgunge*. The familiar couplet, in which the hunger and avarice of Brahmins are sportively alluded to, shows the correct pronunciation as well as the season of its flowering—

आया कनागत फूले कास
बामहन बैठे फूछे पास

Aye kunagut phoole Cas
Bamhun buet,he choolhe pas.

"The time (*Kooar*) for performing the ceremony in honor of deceased ancestors has arrived, the *Cas* is in flower, and Brahmins surround the fire place."

CASHTKAR, کاشتکار काश्तकार cáshtcár

A cultivator. This is a Persian word; the Hindee *Kisan* is in more general use.

CASTE,

The Printed Glossary says, "a word employed by Europeans to express the sub-divisions of the different Hindoo tribes, although properly it has only reference to one, the *Kayestha* or writer division." This surely is a very fanciful origin to assign to the name. It is more probably derived from the Portuguese word *Casta*, signifying race, lineage.

Caste is by no means exclusively an Anglo-Indian word. It has a place, I believe, in the early copies of Johnson's Dictionary, and an old authority is given for its use, but it appears to be excluded from the later editions.

CHAHEE, چاهی चाही cháhí

Lands irrigated from wells; from the Persian *Chah* چاه a well.

CHAHIL, چاهل चाहिल cháhil

Chahil, or *Chahira*, is the name of a tribe of Rajpoots of which the greater part is now converted to Mahometanism. There are a few in the *Hissar* district and on the borders of *Bikaneer*. A peculiar interest attaches to them from their connexion with *Goga Chouhan*, whose wife, *Sireal*, was the daughter of *Sinja*, the *Chahil*, Raja of *Sirsa Putun*. The memory of this relationship is still preserved by the *Chahil* tribe being the exclusive managers of the Saint's tomb.

According to some authorities the *Chahil* ranks as one of the thirty-six Royal Races; but the distinction is not usually conceded to them.—See GOGA PEER.

CHAK, چاک चाक chák

A wheel. Especially applied amongst cultivators to the Pulley over which the *Lao* passes; called *Bhon* in *Dehli*; *Chuhlee* and *Churk,hee* in *Rohilcund*, *Gurree* and *Gureelee* in the *Doab*; and *Girra* and *Guraree* in *Benares* and *Bundlecund*. But these four last terms are only applied if the wheel is formed out of one block of wood.

Digitized by Google

Chak means also a mill; rings of earth for forming a well; a vessel in which Sugar is manufactured, after being transferred from the *Chasnee* or *Kurahee.*—See Bel.

Chakuree, چاکري चाकरी chákarí

Grant for personal services in the village; from *Chakur* چاکر a servant.

Chanchuree چانچري चांचरी chánchari

The meaning of the word is explained under Buddlree.

Chanda, چانده चानदा chánda

A common station of the Revenue Survey.

Chandum, چاندم चानदम chándam

There are some Rajpoots of this clan in *Allahabad* and *Jounpoor.*

Chank, چانک चांक chánk

Chank, or *Chanka*, is a stamp fixed on a stack or heap of grain, called also *Chhapa;* from *Chhapna* چهاپنا to print.

The *Chank* is cut on wood, and impressed on a cake of moist earth, called the *Burkut kee mittee.* The legend engraved upon it generally consists of such words as عاقبت بخير باد *Akbut bu khyr bad*, or ايمان کي سلامتي *Eman kee sulamutee*, to imply that the honor of the parties to whose care the corn is entrusted is appealed to against any dishonest alienation of it. The seal is then placed on the sides of the heap, never as in the Chhuttoor, *q. v.*, on the top, lest the increase of corn may be thereby prevented. The *Chank* is only impressed where *Butaee* tenures prevail, and only on heaps which are to be divided, or, having been divided, are left under charge of only one of the parties.

Another meaning of *Chank* is given under the articles Chhuttoor and Burhawun.

Chank is also the name of the ceremony which is observed in the threshing ground at the time of forming the winnowed corn into a heap.

After the foundation has been laid as described in the article Angounga, or according to any other mode in local use, and after the heap has been raised about a foot, a man, standing with his face to the North, takes the winnowing basket in his right hand, his left hand being full of grain, and commencing from

Digitized by Google

the South, goes round from West to East,* and again to the South, pressing the basket against the bottom of the heap. When the heap is raised to about three feet, each hand changes its occupation, his left hand holds the basket, and his right the grain, and he circumambulates the heap the contrary way, from East to West, pressing the basket against it. When the heap is raised about five feet, he changes hands again, and goes through the same form as he did on the first occasion, pressing the basket against the top of the heap. It is seldom that more than three circuits are made, but if the heap is very high, as many as five, or even six, are made.

Sometimes the *Chank* is not performed till the entire heap is made, when it is perambulated three times successively in the order above-mentioned.

When the performer again reaches the South at the conclusion of his last circuit, he places the basket before him on the ground, and joining the palms of his hands together, makes a low bow to the corn, exclaiming:

स्यावढ परमेश्वर जी
से बर्कत दीजिये

Seeawurh Purmeshurjee
Sy burkut deejiye,

or,

अन्न देवता जी
सहेस गुना हूजिये

Ann Deota Jee,
Suhes gŏŏna hoojiye,

---

* A superstitious observance in the Highlands of Scotland bears a remote resemblance to this. In an extract given in Brande's notes to May-Day Customs we read. "Baltein signifies the Fire of Baal. Baal or Bal is the only word in Gaelic for a globe. This festival was probably in honor of the sun, whose return, in his apparent annual course, they celebrated on account of his having such a visible influence by his genial warmth on the productions of the earth. That the Caledonians paid a superstitious respect to the sun, as was the practice among many other nations, is evident, not only by the sacrifice at Baltein, or Beltane, but upon many other occasions. When a Highlander goes to bathe, or to drink water out of a consecrated fountain, he must always approach by going round the place from East to West on the South side, in imitation of the apparent diurnal motion of the sun. This is called in Gaelic going round the right, or the lucky way."

And again, in "Martin's History of the Western Islands," p. 116.

"In this Island of Lewis, there was an ancient custom to make a fiery circle about the houses, corn, cattle, &c. belonging to each particular

Digitized by Google

or

सहदेवन गोसाइन हम को तुम राज बयौहर के से उरगिन करो

Sahdewun Gosain hum ko tòòm raj beohur ke se òòrgin kuro,

or some other ejaculation, by which he hopes to obtain a blessing on his corn.

This is the mode as it is practiced in the *Upper Doab* and *Dehli.* In *Rohilcund* it is different. In the Northern parts of that province, a man, holding nothing in the left hand, goes from the South towards the West, then towards the North till he reaches the *Merh* or pole: he then returns the same way, and goes towards the East till he reaches the pole, and back again to the South—he then places the basket on the ground, and makes the same obeisance, concluding with some pious ejaculation. In the Southern portion of *Rohilcund* they generally press their hands from bottom to top in six different parts of the heap, and repeat each time the name of one of the *Chukrvurtee* Rajas, such as *Mandhata, Ben, Duleep,* &c. &c.

In the *Lower* and *Central Doab* and *Saugor,* the ceremony generally consists in making a circle with cow-dung or ashes round the *Ras* and *T,hapa* at the same time, commencing from the East, and going from South to West till the East point is again reached; the operator taking care all the while to hold his breath. Sometimes the South is again reached by going back again from the East, and thus a complete circle is not formed. The part from the East to the South being left, because from that part the presentations to the Brahmins and Gods are taken and put aside. The same happens at the *Pukurma* in worship, for a more obvious reason, that the foot may not overstep the running water.

In most other places the ceremony of going round the *T,hapa,* or heap formed for the village servants, is somewhat different. The man goes from the South to the North, and back again, not placing his foot anywhere on the Eastern side, because that is the *umun* or *kund,* which contains the refuse corn belonging to

---

family. A man carried fire in his right hand, and went round, and it was called Dessil, from the right hand, which, in the ancient language, is called Dess. There is another way of the Dessil, or carrying fire round about women before they are churched, and about children until they be christened, both of which are performed in the morning and at night. They told me this fire round was an effectual means to preserve both the mother and the infant from the power of evil spirits, who are ready at such times to do mischief, and sometimes carry away the infants, and return them poor meagre skeletons, and these infants are said to have voracious appetites, constantly craving for meat."

Digitized by Google

the *Chumars*, which having fallen behind the winnower, is of a very inferior quality.

The entire ceremony of *Chank* is gone through with the utmost silence, which is to be observed till the grain is measured and distributed. The reason is said to be that evil sprites who "bootless make the breathless housewife churn," injure the corn if any talking takes place.

All these rites, ridiculous as they are, are devoutly supposed to be efficacious for obtaining the advantages which it is their aim and object to secure, and though from the influence of the opinions of their utilitarian masters the common people are getting gradually weaned from their credulity and superstition, and these trifling observances begin to be less thought of than they were a century ago, a long time yet will elapse before they cease to be practised.

> "Yet in the vulgar this weak humor's bred,
> They'll sooner be with idle customs led,
> Or fond opinions, such as they have store,
> Than learn of reason or of virtue's lore."
>
> *G. Withers.*

CHANTEE, چانٹي चांटी chántí

Cesses levied from artizans and others; from *Chantna* چانٹنا to squeeze, to press.

CHAONREE, چانڑي चैंाड़ी cháunrí

A police station; usually the Kotwal's.—*Saugor.*

CHAP, چاپ चाप cháp

The refuse of the *Jhurberee* after the *Pala* is beaten from it. *Delhi* and *Upper Doab.*—See JHURBERER.

CHAPRE, چاپڑے चापड़े chápre

Cakes of Cow-dung. They are also known by the names of *Gobur, Oopla, Gosa, Doja, T,hepree* and *Chot.*

CHARA, چارا चारा chára

Truss, sheaf, grass, food.

CHASNEE, چاسني चासनी chásní

A pan in which the juice of the Sugar cane is boiled. It is much the same as the *Kurahee*, except that it is somewhat larger. From the *Chasnee* it is transferred into the CHAK *q. v.*

It is probably a corruption of the Persian چاشني flavour, syrup.

CHAWUL, چاول चावल cháwal

Undressed rice, but cleared of the husk.

Digitized by Google

CHEEBHUR, چیبھر चीभर chíbhar

Land which remains long moist.—*Saugor.*

CHEEHE, چیہی चीहे chíhe

See GOOJUR, of which tribe they form a sub-division.

CHEEK, چیک चीक chík

CHEEKUR, چیکر चीकर chíkar

Mud, slime. The name of *Cheek* is consequently given to the turf or rushes on which the water pot of the *Dhenklee* is made to rest, when it is brought to the top of the well. *Parchha* and *Chilwaee* are likewise so applied.

CHEEKUT, چیکٹ चीकट chíkat

CHIKTEE, چکٹی चिकटी chiktí

Clayey soil.—*Saugor.*

CHEETA, چیتا चीता chíta

The name of a creeping herb. It is used in medicine as a cure for leprosy. (Plumbago Zeylonica).

CHEHRA, چہرا चेहरा chehra

A descriptive roll of a servant: literally, a face.

CHENA, چینا चेना chena

(Panicum Miliaceum.) (Panicum pilosum. *Roxb.*)

Chena, *Cheena*, or *Chyna*, for it seems to be known by any of these names, is sown and reaped in the hot season, after nearly all the *Rubbee* crops have been cut. It requires much irrigation, and is a precarious crop; hence the saying:

चेना जीका लेना
चौदह पानी देना
बयार चले तो न लेना न देना

Chena jee ka lena
Chouduh panee dena
Byar chule to na lena na dena.

"You may irrigate your *Chena* as much as you like, but a blast will destroy it, and you get nothing for your pains."

CHENCH, چینچ चेंच chench

A herb which springs up in uncultivated places during the rainy season. Its fruit is frequently called *Jonk*, from its resemblance to a leech.

Digitized by Google

CHEROO, چیرو चेरू cherú

Cheroos appear to be the aborigines of *Ghazeepoor*, a part of *Goruckpoor*, the Southern portion of *Benares* and *Mirzapoor*, and of *Behar*. They are sometimes said to be a branch of the *Bhurs*.

There seems great reason to suppose that *Cheroos* are called also *Sivira*, or *Seoree*; though Buchanan is of opinion that the two are distinct, and that the *Seorees* subdued and expelled the *Cheroos*. At the same time, he considers the *Coles* and the *Cheroos* to be the same, and even to be the ancestors of the *Beis* Rajpoots; ("Eastern India," Vol. I., pp. 24. 406. 407. 457. 465. 466. 494. and Vol. II., pp. 345. 348. 372. 460.) but his statements can rarely be relied on, and are especially confused when he has to deal with the abstruse subject of Indian Ethnography.

It is, however, confessedly very difficult to trace the connexion or difference between the aboriginal tribes of *Bhurs*, *Cheroos*, *Seorees*, and *Coles*, and to learn whether their occupation of the above-mentioned tracts was successive or synchronous. As the *Cheroos* declare themselves to be descended from the great Serpent, we may possibly have in them the remnant of the *Nagbunsee* dynasty of *Magadha*.—(See GOUR TUGA.)

Remains of buildings attributed to them are found near *Buddha Gya*, *Sasram*, and *Ramgurh*, and the images of *Siva* and *Hunòòman*, which are found in them, indicate the prevalence of the Hindoo religion.

They appear to have been expelled from their ancient abodes by the *Pramars* of *Bhojpoor*, the *Hyobuns* of *Hurdee*, and the *Bhoonhars*, not long perhaps before the first Mahometan invasion, about which time there appears to have been a general convulsion throughout India, during which several tribes acquired their present possessions. The features of the *Cheroos* are said ("Eastern India," I. 495) to mark them as belonging to the aboriginal tribes of the *Vindya* mountains. They live chiefly by cutting timber, collecting drugs, and killing game, and though their numbers are reduced very low, they continue to create a Raja for every five or six houses, and invest him with the *Tiluk* in due form.

We do not read of *Cheroos* any where in history, except in the life of the Emperor *Shere Shah*, who is stated to have ordered out *Khawas Khan* against *Muharta*, the *Cheroo*, Zumeendar of the districts of *Behar*. Thus far had the progress of the Rajpoots compelled the aboriginal clan to emigrate; and the extravagant joy shewn by the Emperor at the conquest of *Muharta* shews that the last effort of the *Cheroos* to maintain their independence was sustained with considerable vigour. The present chief of *Singrowlee* in *Mirzapoor* is said to be a *Cheroo*, but he attempts to disguise his origin by the assumption

Digitized by Google

of the title of *Benbuns.* (See BYGAR and K,HURWAR.) *Cheroos* are still found in the Southern parts of the Province of *Benares,* and in the fastnesses of *Ramgurh.*

It is probable that the limits assigned in the first paragraph to the *Cheroos* are too narrow, for in the *Central Doab* a tradition is still preserved that the Rajpoots of that quarter expelled *Cheroos.* The *Kayet,hs* also of *Bhoegaon* state, that their predecessors were *Chirars;* and the *Cheerahs,* who are alluded to in the Glossary as slaves in *Etawah,* are perhaps of the same race; unless, which is not improbable, this word has been written by mistake for *Chela.* It would be highly interesting to obtain any authentic memorials of this race, but it does not at present appear that there is any likelihood of adding to our information respecting this or any other aboriginal tribe.

It may not be out of place to hint the bare possibility that in the *Siviras, Seorees,* and *Cheroos* we may have the descendants of the ancient *Suraseni.* There is a passage in the "Harivansa" worth transcribing. "From this race came the *Souras, Souraviras,* and *Sourasenas.* The great King *Sourasena* has given his name to the country over which he reigned:" (p. 158,) and the following passage from a note by the translator is also worthy of record, as shewing the connection between the countries of the *Souviras* and *Sourasenas*—" Le Târâ-tantra appelle le *Souvira* le pire des pays, et le place á l'est du *Soûraséna.*" ("Harivansa," p. 141.) But how does this Eastern position of *Souvira* coincide with that which is assigned to it on the better authority of Wilson?—See "Vishnu Purana," p. 177, and notes to "Johnson's Selections from the Mahábhárata," p. 65.

May it not be possible also that there may be some allusion to the *Seoree,* where the *Chouhan Raja* describes the *Soorji* as being to the Eastward of *Chundelcund?*—See the "Transactions of the Roy: As: Soc:" Vol. I., p. 260.

CHHAEE, چھائی छई chhaí

A pad, to prevent laden bullocks from being galled.

CHHAJ, چھاج छाज chháj

A basket used in winnowing grain.

CHHAKNA, چھاکنا छाकना chhákná

To clean the water of a well.

CHHAP, چھاپ छाप chháp

A stamp; generally the *Potdar's* stamp.

In *Dehli* and the *Upper Doab,* it is the name applied to a small bundle or heap of thorns about a foot high. When larger, it is called K,HEWA کھیوا *q. v.*

Digitized by Google

CHHAPA, چهاپه छापा chhápa

The village seal used to impress grain with. See CHANK and T,HAPA.

It also means the heap of refuse corn and chaff which is formed in winnowing. In a heap of cleaned corn there is about 4 per Cent. *Chhapa*. Also, a small heap of grain appropriated to purposes of charity.

Chhapa is likewise in some places the name given to the basket used for throwing water out of a pond, for the purpose of irrigation.—See BEREE, BOKA, and DOUREE.

CHHAR, چهار छार chhár

A bank of a river; hence *Chharchittee*, a permit, or pass, over a river.

CHHEDA, چهیدا छेदा chhedá

A destructive little animal similar to the weevil (Calandra Granaria); from *Chhed* چهید a hole, the verbal root of *Chhedna* to pierce. It is also the name of the disease which the corn sustains when affected by the ravages of this animal.

CHHEEDA, چهیدا छीदा chhída

Thin, not close—according to Shakspeare's Dictionary, "said of a person or animal whose legs are much separated." But it is also applied to cornfields, or plantations, in opposition to *G,huna* گهنا or *G,hinka*, گهنکا close, thick.

CHHEEMEE, چهیمی छीमी chhímí

A pod, a legume.

CHHEENKA, چهینکا छींका chhínká

An ox muzzle.—*Dehli;* called *Mook,ha*, *Mooshka*, and *Jalee* in *Rohilcund* and the *Doab; K,honta* in *Benares;* and *Mooska* in *Bundlecund*. Also, a net for hanging pots, &c.—(See JAB.)

CHHEENTA, چهینٹا छींटा chhínta

From *Chheentna* چهینٹنا to sprinkle; a field in which Peas and Linseed have been sown by broad-casting, while the Rice crops are standing on the ground. When the Rice is cut, these crops are left to grow, and harvested in the beginning of *Chyte*. In *Dehli*, the term *Chhanta* is applied to throwing more seed amongst a growing Rice crop.

The same word is employed in *Goruckpoor* to signify lands in which seed has been scattered after a single ploughing; more particularly at the extremities of villages, with a view to secure possession.

Digitized by Google

CHHEEOOL, چهیول छीयुल chhíúl

A jungle tree; called also DHAK, *q. v.*

CHHEER, چهیر छीर chhír

The lessee's own cultivation; corrupted from SEER, *q. v.*—*Saugor.*

CHHEONA, چهیونا छेवना chheoná

To extract juice from a *Tar* tree.

CHHIKAEE, چهکائی छिकाई chhikáí

Bears the same meaning in *Rohilcund* as FARIGHKHUTANA, *q. v.* The word is perhaps derived from *Chhinkwana* چهنکوانا to cancel.

CHHILKA, چهلکا छिलका chhilka

Bark, rind.

CHHITÒÒA, چهٹوا छिटुवा chhituá

Sowing broad-cast: from *Ch,hee.tna* چهینٹنا to sprinkle.—*Benares.*

The usual words in the *Doab*, *Rohilcund*, and *Dehli*, are *Puberee*, or *Pubar phenk dena*, or *Jel kurna.* In *Bundlecund* it is called *Chheentub*, from the same root *Chheentna.*

CHHITREE, چهتری छितरी chhitrí

Said in Shakspeare's Dictionary to be "a small basket without lid or handle," but it is more generally understood to be a broken basket, or *Dulea;* one nearly ineffective from being worn out.

CHHOLA, چهولا छोला chhola

Gram—*Saugor* and *Bundlecund.* Also the title of the man who cuts the standing Sugar Cane. He strips off the leaves, and lops off the head, which he receives as his perquisite, besides about ten Canes per diem during the time he is employed. The name is derived from *Chholna* چهولنا to pare, to scrape.

CHHOLNEE, چهولنی छोलनी chholní

A scraper.

CHHOOT, چهوٹ छूट chhút

CHHOOTOUTEE, چهوٹوتی छूटौती chhútautí

Remissions, allowed either on the *Beeg,ha*, or in *Rupees*, by *Malgoozars*, after forming an estimate of a field. Also,

Digitized by Google

generally, any remission of Revenue by Government; from *Chhootna* چھوٹنا to be dismissed, to escape.

Chhoot, Chhoot Mafee, or *Mòòjraee,* are terms specially applied in *Benares* to the reductions which have been made in the assessment of 1197 *Fuslee.* Some of these have been authorized by the Government, but most of them have been granted without any such authority. Some of those in the former Category are alluded to in Sect. 22, Reg. II. of 1795.

CHHORCHITTHEE, چھورچٹھی छोरचिट्ठी chhorchitthí

A deed of release, from *Chhorna* چھورنا to abandon, and *Chitt,hee* چٹھی a note.

CHHOUR, چھور छौर chhaur

A large stack of *Jowar* or *Bajra* collected for fodder, comprising several smaller stacks called *Syee.* In years of plenty this is added to, till the village stock amounts to several hundreds of maunds.—*Dehli.*

In some districts, as in *Rohilcund,* this is known by the name of GURREE—elsewhere by the name of *Kòòndur* and *K,huruee.* —See GURREE.

Chhour also means walking a boundary with a raw cowskin on the head, under a solemn oath to decide correctly. Five sticks are also held in the hand to imply that the arbitrator is the representative of the *Punchayet.*

The word is in use in the North West. *Moochhundurce* (which see) is used in *Saugor* and *Rajpootana,* and *Dill* in *Benares,* in which latter province the *Hurbuns Pooran* is laid on the head.—See GOLA.

CHHUDAM, چھدام छदाम chhadám

Literally, six *dams;* equal to two *dumrees.* The proper amount is six and a quarter *dams,* but by abbreviation it is called *Chhudam.*—See DUMREE, ADHELA, and GUNDA.

CHHUHKÒÒR, چھہکر छहकुर chhahkur

Division of crops, where the Zumeendar gets only one-sixth. —*E. Oudh.*

CHHUKRA, چھکرا छकड़ा chhakrá

A carriage. It is built on the principle of a *Buhlee,* has no sides like the *Garee,* but carries burdens on a sort of platform. It is much used for the conveyance of Cotton, to which its construction is well adapted. The names of some of its component parts are *Nusouree, Gorea, Toolawa, Akuree, Korha, Phur, Shugoon, Ank, Teef, Dantoa, Choukura,* and *Bichooa,* the uses of which it is needless to particularize.—See GAREE.

Digitized by Google

CHHUTAO, چهتاو छटाव chhatáo

Clearing rice from the husk.

CHHUTREE, چهتری छत्री chhatrí

A small ornamented pavilion, generally built over a place of interment, or a Cenotaph in honor of a Hindoo chief.

CHHUTTÒÒR, چهتر छतुर chhattur

Is the name given to the covering placed on a heap of winnowed corn: from the Hindee *Chhuttur* چهتر an Umbrella, Persian *Chutr* چتر It is known also by the names of BURHAWUN and CHANK, *q. v.* In *Benares* it is generally a mere cake of cow-dung; elsewhere, it is a shoot of grass, or a dry stick of *Arhur*, with several (generally five) projecting twigs, on each of which a small piece of cow-dung is placed, or a flower of the *Ak* or *Mudar* (Asclepias gigantea). Sometimes a spear is stuck in the ground, not on, but at the side of, the heap; and sometimes an artificial flower is placed at a short distance from the bottom of the heap.

The object in fixing the *chhuttòòr* upon, or near, the corn, is to prevent the effect of an evil eye, or the injury which is sure to be sustained from the praises of any casual visitor, or any "eyebiter," as an Irishman would say. It is for this reason that natives, when their children are sent out on a visit, always place upon their cheek or forehead some black spot, as it is considered to have the virtue of preventing the effects which would be occasioned by any expression of admiration. The general dissemination of this strange opinion is matter of considerable surprize. That it was entertained among the ancients is known to every reader of Virgil and Theocritus, and that it is a prevalent opinion not only among the Scotch and Irish, but with almost every other nation of the globe, is a matter of common observation. By the superstitious natives of this country the *Chhuttòòr* is devoutly believed to offer a sure remedy against the disastrous effects of fascination. If his *Ras* or heap be but surmounted with this fanciful emblem, the husbandman may sleep secure; but as sure as he neglects it, should an evil eye fall upon the grain, it is infallibly gone, and he will have to weep over the lost hopes of a year's labours.

> Nam quocunque aciem horribilem intendisset, ibi omnes
> Cernere erat subito afflatos languescere flores.
> * * * * * * * * * * * * * * * * *
> Spemque anni Agricolæ mœsti flevere caducam.
>
> *Vida. Bombyc: II.* 137.

CHIHEL, چہل चिहेल chihel

Wet oozy land; from *Chihla* چہلا mud.

Digitized by Google

CH'K,HUR, چکهر चिखर chik'har

The husk of CHUNA, *q. v.*

CHIK,HURWAEE, چکهرواي चिखरवाई chik'harwáí

Wages for weeding.—*E. Oudh;* called generally *Niraee* and *Noulaee* elsewhere.

CHIKNAWUT, چکناوٹ चिकनावट chiknawát

A clayey soil; from *Chikna* چکنا greasy, oily.

CHILLA, چله चिल्ला chilla

A holy place where Fakeers abide; so called from the initiatory abstinence of 40 days (*Chalees*) which they undergo.

CHILWAEE, چلواي चिलवाई chilwáí

See an explanation of its meaning under CHEEK.

CHIMBÒÒR, چمبر चिंबुर chimbur

An inferior kind of grass which grows in the Bhuttee territory. It is perhaps the same as the *Chuprooda* of Huriana.

CHIN, چن चिन chin

A kind of Sugar Cane.—*Upper Doab* and *Rohilcund.*—See EEK,H.

CHIRCHIRA, چرچرا चिर्चिरा chirchira

Name of a medicinal plant (Achyranthes aspera). Its ashes also are used in washing linen. It is called also *Cheechura, Chitirra* and *Sutjeera.* In Sanscrit it is known by the name of *Apamarg* अपामार्ग. There is a white and a red kind. The former, if it is carried about the person, is firmly believed to render one invulnerable, particularly against scorpions, and the application of it to the part effected is as immediate and certain a remedy as was the application of basil according to the classical writers: but whether those so healed feel themselves, like Olearius, particularly affected ever after, whenever the Sun is in Scorpio, is not said.

CHIRCHITTA, چرچٹا चिरचिट्टा chirchitta

The name of a grass which somewhat resembles young *Bajra.* It produces an ear like that of the *Kungnee* کنگني (Panicum Italicum), and its grain is about the size of a barley corn. This plant also is said in Native Herbals to have secret virtue. If any one will eat a chuttack of its grain, he will not feel the pressure of hunger for twenty-one days. As the experiment is

Digitized by Google

easily made, and it is not a common practice to eat *Chirchitta,* we may presume it is somewhat nauseous.

CHITT,HA, چتها चिटठा chitt'ha

A rough note. Servants' pay. A memorandum.

CHITT,HEE, چتهي चिटठी chitt'hí

A note; a paper containing an order or demand. From this word are formed *chitt,hee tulub,* or *tulub chitt,hee,* meaning a process or precept; a summons; from the Arabic طلب search; demand; and *Chitnuvees,* (written *Chitnees* in the Printed Glossary) a writer of notes or precepts; a Secretary; from the Persian نوشتن to write.

CHIWANA, چوانا चिवाना chiwáná

A place for cremation; called also *Chihaee* and *Chihanee.* These three are derived from *Chaee,* ashes. *Murg,hut, Bhoee-dugdha* and *Smusan,* or *Sumsan* (in *Benares*) are also employed to signify the same.

CHOEA, چويا चोइया choya

A hole dug in the dry bed of a river, to get water. Also a name commonly applied to rivulets.

CHOHA, چوها चोहा choha

A small well. Both these words are derived from *Choona* چونا to leak, to be filtered.

CHOKA, چوکا चोका choká

Rice.—*Saugor.*

CHONDA, چونڈا चोंडा chonda

Kuchha wells where the water is near the surface.—*E. Oudh.*

CHOOA, چوا चुआ chúá

Chooa, battoo, or *marsa* forms one of the chief Khureef products of the hills. The flowers are of a fine red colour. It is supposed to be the *Amaranthus oleraceus.*

Chooa is also the siliqua, seed vessel, or pod of a pulse.

CHŎŎGAEE, چگائي चुगाई chugái

Pasturage; from *chŏŏgna* چگنا to peck, to graze.

CHOOHRA, چوهڑا चुहड़ा chúhrá

The lowest caste of Village servants. They are known also by the names *Bhungee, Hulalkhor,* and *Khakrob;* (See BHUNGEE); but *Choohra* is the most usual term in villages. The head of

Digitized by Google

this tribe, as well as that of *Chumars*, is known by the title of *Mihtur*, and receives perquisites under the name of *Mihturaee;* so that the word *Mihtur*, far from being contemptuous, as is usually supposed, is one of honour and dignity. In Persian *Mihtur* مهتر signifies a prince; literally, greater, being the comparative of مه great. In Sanscrit also महत्तर signifies greater, more—a man of the fourth or servile tribe; from महत् great, with the affix of comparison: "perhaps," according to Wilson (Sanscrit Dict: p. 648,) "given in derision, or in comparison with the mixed tribes." The latter is more probable than the former, but it appears more likely that the title was derived from the fourth being more in number than the other three tribes. Either way, both the Persian and Sanscrit terms convey no dishonorable distinction.

CHÒÒKARA, چکارا चुकारा chukára

Customs duty.—*Saugor.*

CHÒÒKOUTA, چکوتا चुकौता chukauta

Field rates of rent; money rate; from *Chòòkana* چکنا to settle, or complete.

CHÒÒKREE, چکری चुकरी chukrí

A fractional division of land.—*Gurhwal* and *Kumaon.*

CHÒÒKUT, چکت चुकत chukat

A settlement; from *Chòòkana* چکنا to settle.—*Dehli* and *Upper Doab.*

CHOOLA, چولا चूला chúla

Choola, or *Choolut*, is a tribe of *Tugas* in *Baghput;* so called from their having come from *Chooloo* in *Bikaneer;* which is more commonly known as the mart of *Chooroo* on the Eastern border of that territory.

CHÒÒLLEE, چلی चुल्ली chullí

The supports which are placed below stacks of straw, or stores of grain; called by English Farmers, staddles. In some places the ground is merely cleaned and elevated, and no supports are raised; it is then called *G,hye.*

CHÒÒLLOO, چلو चुल्लू chullú

The palm of the hand contracted for the purpose of holding water. Sometimes incorrectly pronounced *Chulloo.*—See AJOULEE and CHÒÒNGUL.

Digitized by Google

CHOON, چون चून chún

CHOONEE, چونی चूनी chúní

Flour, pulse coarsely ground.

CHŎŎNGEE, چنگی चुंगी chungí

Illegal abstraction of handfuls of market produce. It is frequently, however, given voluntarily as a sort of rent for the use of market conveniences, such as booths, sheds, &c.; and in this sense is equivalent to the *Bytuk* of the Deccan and the English *Bord-half penny*.

Chŏŏngee is also sometimes given to Fukeers, Zumeendars, or Bunias, for the establishment of new markets.

CHŎŎNGUL, چنگل चुंगल chungal

A handful of any thing dry, as *Chŏŏlloo* is of any thing liquid. *K,honch* is used in the same sense. In *Rohilcund*, *Lup*, or *Luf*, is as much as two hands joined can hold; but in *Benares*, *Dehli* and the *Doab*, it means only one handful.*—See AJOULEE, CHŎŎLLOO.

CHOONTROO, چونترو चूंत्रू chúntrú

Headman of a district in *Dehra Doon*.

CHOPNA, چوپنا चोपना chopná

To throw water from a DOUREE, *q. v.*—*Oolchub dena* is the equivalent term in *Bundlecund*.

CHOT, چوٹ चोट chot

An ingenious way adopted by shepherds and husbandmen of folding a blanket or sheet into a covering for the head and shoulders, making it nearly impervious to the rain. It is somewhat similar to the mode by which a Scotchman converts a plaid into a sleeved great coat. It also signifies the tying the end of a blanket in a knot, and so placing it over the head, which in some places is called *G,hoonghee;* but that word is generally otherwise applied.—See G,HOONG,HEE.

CHOU, چو चैा chau

A ploughshare.—See HUL and HULUS.

---

* It is strange that, in Scotch, *Luff*, or *Loof*, signifies the hollow of the hand ("Jamieson's Scottish Dict:") and hence is derived the term *Love*, familiar to us in the scale of the Game of Whist, when the adversaries score none. It originally meant that they have so many *love* (*luff*) *i. e.* so many in hand.

Digitized by Google

CHCUBACHHA, چوباچهه चौबाछा chaubáchha

A levy of Revenue on four things, under the ancient regime, in the *Dehli* territory; namely, *pag*, *tag*, *koree*, or *kóódee*, and *poonchhee:* i. e. *pugree** a turban, *tag*† a rag, or thread worn by a child round its waist, *koree* a hearth, and *poonchhee* animals' tails, as of buffaloes, bullocks, &c. The two first correspond with the poll tax, the third with hearth money, or the fumage of the Domesday Book, and the fourth with the Hornegeld.

As *tag* may be considered to be included in *pag*, another tax is substituted for it according to some authorities. Thus *pulkutee*, a cess on the *pala* cuttings—(See JHURBEREE);—or a cess on the *durantee* or sickle—or on the *k,hoorpa* or grass-scraper; but the insertion of *tag* is correct, for the tax upon the *pag*, or men, was double of that upon the *tag*, or children.

CHOUBEESA, چوبيسا चौबीसा chaubísa

From *Choubees*, twenty-four; is a name applied to a tract of country containing that number of villages in the occupation of a particular tribe. There are several of them scattered over our Provinces, but they may perhaps be considered more frequent in the neighbourhood of *Muttra* than elsewhere. Thus, we have within a circuit of about thirty miles round that city—

A *Choubeesa* of *Jaes* Rajpoots.
A *Choubeesa* of *Jadon* Rajpoots.
A *Choubeesa* of *Bachhul* Rajpoots.
A *Choubeesa* of *Cuchhwaha* Rajpoots.
A *Choubeesa* of *Jyswar* Rajpoots.—See CHOURASEE.

CHOUBE, چوبي चौबे chaube

A class of Brahmins who originally received their names from reading the four (*chou*) *Veds*, as *Dóóbe* was derived from reading two, and *Tribedee* from reading three, of the *Veds*.—See CANOUJEA.

CHOUDHURAEE, چودهرائي चौधराई chaudharáí

The jurisdiction of a *Choudhuree*, whose occupation has been described in the Printed Glossary.

---

* Called by our early travellers *puckery*. "To scold lustily and to pull one another's *puckeries* or turbats off, being proverbially termed a banyan fight." "*Fryer's Trav:*" *Lett. iii.*, *Chap.* 3.

† In the Somersetshire dialect *tacker* is used in the sense of a waxed thread. "Maester, 'tis saw cawld, I can't work with the *tacker* at all; I've a brawk it ten times I'm shower ta dà—da vreaze sa hord."—*Farmer Bennet an Jan Lide.*

Digitized by Google

CHOUDHURAET, چودھرایت चैाधराइत chaudharáet

A *Choudhuree's* fees of office.

CHOUGUDDA, چوگڈہ चैागड्डा chaugadda

The place where the boundaries of four villages meet; called by the Roman Agrimensorial writers "Quadrifinium," or "Terminus quadrifinalis." It is known also by the names of *Chouhudda, Chousingha, Chouk,ha, Chouraha* and *Chompta.*

CHOUHAN, چوہان चैाहान chauhán

This highly interesting tribe of Rajpoots trace their origin from the neighbourhood of *Sambhur* and *Ajmere.* They have many sub-divisions, such as the *K,heechee, Nurban, Nicòòmb, T,hoon, Bhudouria, Buchgotee,** *Rajcoomar, Hara, Bilk,hurea, Chiryea, Bandhulgotee,* &c. These are not all honored with mention in the "Annals of Rajasthan," where, however, twenty-four *Sachæ* are enumerated, most of which are not at all known in our N. W. Provinces.

Chouhans are very generally distributed throughout the districts of these Provinces, but we find them in great numbers chiefly to the North and East of *Seharunpoor*, in *Jehangeerabad, Fyzabad, Sirsawa, Behut, Jowalapoor,* and *Sukrouduh.* These are now many of them converted to Mahometanism. In *K,hyr, Chundous, Secundra Rao, Mahrera,* and *Moort,hul* of *Aligurh.* In *Rohilcund* we find them in *Ajaon, Ounla, Suneya, Sutasee, Mundawur, Chandpoor, Nugeena, Nehtour, Huldour,* and the Eastern Pergunnahs of *Bijnore.* In *Humeerpoor;* in *Ruttunpoor Bansee, Sulempoor Mujhowlee,* and *Tilpoor* of *Goruckpoor;* in *Sugree* and *Bhudaon* of *Azimgurh;* and in the environs of *Dehli* and *Meerut.* But the most important clans of the *Chouhan* branch in these Provinces are those of the *Central Doab,* in *Khundowlee* of *Agra; Lucknau, Janibrast, Deolee Jak,hun,* and the *Huzoor Tehseel* of *Etawah;* in *Akberpoor* of *Cawnpoor;* and in *Moostufabad, Gihror, Sonj, Etah, Kishnee-Nubeegunge,* and *Bhoongaon* in the district of *Mynpooree.* Of these the most conspicuous are the families of *Rajore, Pertapneer, Chukurnugur,* and *Munchuna,* the head of which latter is usually known as the Raja of *Mynpooree.* These four families, as well as their relatives, do not allow other *Chouhans* to associate with them on terms of equality, being descended

* All *Chouhans* are, in fact, *Buchgotee,* inasmuch as they are of the *Gotra* of *Buch.*

Digitized by Google

from the illustrious *Pirt,hee Raj*, and therefore connected with the regal stem of *Neemrana.**

Raja Sungut, the great grandson of *Chahir Deo*, the brother of *Pirt,hee Raj*, had twenty-one sons.† Of these twenty-one, the youngest (as in the case of the sons of *Dasarat,ha*, and of *Raja Sunkur* in the *Mahábhárata*) succeeded to the *Guddee*, in consequence of an agreement to that effect made in his old age, when he married a bride of the *Touhur* clan, and of the house of *Jeela Patun:* the issue of this marriage were *Lah* and *Loure*. *Loh* became *Rao* of *Mundawar*, and is now reckoned the head of the clan. *Loure* became *Raja* of *Neemrana*, and receives investiture from the *Rao*, who marks his superiority by fixing on the *Tïluk* with his great toe, instead of with his hand.

लाह मंडावर बैठियो आठै मंगलवार
जो जो बैरी संचरै सो सो गैरे मार

Lah Mundáwur buet,hyó at,he Mungulwar,
Jo jo bueree sunchire so so gire mar,

is a common saying indicative of the superiority of *Lah*.

The other sons sought their fate and fortunes in different parts. Two are said to have established principalities in the Hills, one of which is now represented by the influential lords of *Jummoo;* two went to *Sonkra Sonkree;* one to *K,hyr;* five to *Puchwara;* from one, the *Seorám Jats* are descended; from

---

* These four houses have the title of *Raja*. The house of *Sukrowlee* in *Biawa* has the title of *Rana*; and the houses of *Jussohun* and *Kishnee* have the title of *Rao*. Thus, also, amongst the *Bhudourias*, besides the title of *Raja*, we have that of *Deewan*, which is held by the house of *Parna* in *Bah Punahut;* that of *Chaond Raee*, held by the house of *Chitoulee* in *Atair;* and that of *Rao* held by six different houses. The *Mynoo* and *Tusselee* are altogether excluded from those dignities, being of inferior quality, and contaminated, it is said, with a little *Mewatee* blood in their veins.

† In Tod's Genealogical Table (Annals, Vol. II., p. 451,) this number is ascribed to *Raja Luk,hunsi*, the father of *Sungut*. He mentions also *Nonud Singh* as the present chief of *Neemranu*. But this is a mistake. *Nonud Singh*, who is still alive, was never chief; being the illegitimate child of *Chunderbhan*, the grand-father of the present Raja, *Bijye Singh*, who is in the twenty-ninth generation from *Pirt,hee Raj*, the last Hindoo King of *Delhi*, who died in prison at *Ghuzni*.

The Mussulman historians say that *Pirt,hee Raj* was killed at the battle of the *Cuggur*, or shortly afterwards; but *Chand*, or rather his continuator, represents him as dying in captivity at *Ghuzni;* and the Bard would gladly have concealed so humiliating a fact, if he could. Several of our *Chouhan* sepoys, after the capture of that Fortress, sought out, and professed to find, the *Chhutree* of their ancestor, where they shewed their devotion to his memory by presenting their humble offerings in honor of the Champion of their faith.

Digitized by Google

another, the *K,horo Aheers;* and from another, it is said, the vagabond BAOREES, *q. v.*

Suhes Mul and *Hursroo* remained in the neighbourhood of *Neemrana. Beeg,ha Raj,* the grandson of the former, established the name of BEEG,HOTO बंघोतो *q. v.*; the latter that of DHOONDHOTEE धुंधेटी *q. v.* The country of the descendants of *Lah* is known by the name of RAT,H राठ *q. v.* All the *Chouhans* of this neighbourhood, and of similar descent, are know~ by the name of *Alunote.*

The *Mynpooree* family are represented to be the descendants in the direct line of *Pertab Rōōdur,* another son of *Raja Sungut.* He, and some others of the same family, left their original seat at *Neemrana,* and invited by the distractions of the *Doab* not long after the Mahomedan ascendancy, founded the several principalities of *Pertapneer, Rajore, Sukeet, Chandwar, Mynpooree,* &c. &c. of which the last named is considered to rank the highest.

These *Chouhans* of the *Central Doab* formed a sufficiently strong confederacy to oppose frequen..ly a successful resistance to the imperial troops; and the principalities of *Rapree* and *Chandwar* on the *Jumna,* and *Mynpooree Bhoongaon,* are always spoken of with respect, even by *Mussulman* historians.

In the reign of *Buhhole Lodi,* we find *Raee Pertap, Hakim* and *Zumeendar,** sufficiently strong to obtain the Government of *Mynpooree Bhoongaon;*† and his descendants appear to have maintained for some time subsequent a show of independence, which says much for the credit of their adroit management; for, during that period, this part of the *Doab* was constantly exposed to hostile incursions, and was the seat of war for more than half a century, being on the borders of the rival kingdoms of *Dehli* and *Jounpoor.*

To the East of the *Rewah* territory, and to the South of the *Kimoor* range, between *Sirgooja* and *Sohagpoor,* there is a

---

* The value of this expression, as applied to *Pertab Raee,* will be considered under TALOOKDAR.

† و ازآنجا بپرگنهٔ کول آمده تمام محال عیسی خان را بدستور سابق مقرر داشت و ازانجا بپرگنه سکیته آمد مبارک خان حاکم سکیته ملازمت نمود محال جاگیر اورا نیز مسلم داشته و راي پرتاپ حاکم و زمیندار نواحي بهون گانون را نیز برو مقرر داشت و ازانجا به راپري چنداور آمد

(*Mukhzun Afghanee.*)

district called *Chouhank,hund,* of which the occupants trace their descent from the *Mynpooree Chouhans,* and the same origin is asserted by the *Chouhans* of *Benoudha.*—See BUCHGOTEE and RAJCOOMAR.

Chouhank,hund is better known to the people themselves* as *Chunderkona,* so called from their leader *Chundersein,* from whom also *Chundwar* takes its name; and did not the *Chouhans* of *Chundwar* and *Chunderkona* concur in the same story, it might have been supposed that the latter were descended from the original *Chouhans* who peopled *Gowalk,hund* and *Gurra Mundla.*

The *Chouhans* of *Upper Rohilcund,* as those of *Nehtour, Huldour, Sherecote, Afzulgurh, Nugeenu, Chandpoor,* and *Mundawur,* are considered a very inferior stock, and are frequently not ranked with Rajpoots.

The *Chouhans* of the *Goruckpoor* district, branches of which have extended into *Behar,* are said by Buchanan ("Eastern India," Vol. II. 462) to be descended from *Raj Sen,* son of *Rutna Sen,* the last Raja of *Chittore.* But the whole account was evidently furnished to him by some ignorant scribe, who has mingled the histories of *Chouhans* and *Seesodyas.* Nevertheless, the Doctor has accepted and recorded the statement without question; like too many others of a more injurious tendency, which have been industriously circulated from his works to the prejudice of the Natives of India.

In the history and traditions of the *Chouhans* of our Provinces, there is little to confirm, or disprove, the alleged modern origin of the race. Many arguments may be adduced against that view of the case, notwithstanding some respectable authorities maintain it. But there is no space for the controversy in this place. (See "Transactions R. A. S.," Vol. I. p. 133.—"Oriental Quarterly Magazine," No. XV.—"Bird's Guzerat," p. 79.—Tod's "Annals of Rajpootana," I. 94, II. 439, and "Journal Asiatique," May, 1827.)

CHOUK,HA, چوکها चौखा chauk'há

A station where four boundaries meet.—See CHOUGUDDA.

CHOUKURA, چوکڑا चौकड़ा chaukara

Division of crop, in which the cultivator gives only one-fourth; called also by the name of *Choukoor.*

---

* The *Chouhans* themselves generally assign a more distant position to *Chunderkona,* asserting that it is in the neighbourhood of Calcutta.

With respect to *Chundersein,* he is claimed not only as the leader of these Southern *Chouhans,* but as the ancestor of the *Bhudourias,* q. v. of which one sub-division bears his name to this day.

Digitized by Google

CHOULA, چولا चैाला chaula

Choula, or *Choura*, is the name of a kind of pulse commonly cultivated in Hindoost,han. (Dolichos sinensis). It is also called *Ruwas* and *Rumas;* but it is best known throughout the country under its Persian name of LOBEA لوبيا *q. v.*

CHOULAEE, چولائي चैालाई chauláí

The name of a weed which shoots up during the rainy season, particularly in old buildings. (Amaranthus polygamus). It is also sometimes sown and eaten as a pot-herb. There are two kinds of *Choulaee*, red and green. The one is called *Gunder*, and the other *Mursaee.*

CHOUMAS, چوماس चैामास chaumás

Lands tilled from *Asarh* to *Kooar*, that is, during the *Choumasa* (four months), or rainy season, and prepared for the *Rubbee* sowings.

CHOUMASA, چوماسه चैामासा chaumása

The Indian seasons are, according to the Shasters, six in number, each comprising two months. These divisions are more fanciful than real; and the common people are content to adopt the more definite division of three.—*Choumasa*, or *Burk,ha*, constitutes the four months of the rainy season. The rest of the year is comprised in *Seeala*, *Jara*, or *Mohasa*, the cold season; and *Dhoopkala*, or *K,hursa*, the hot season.

CHOUMUSIA, چومسيه चैामसिया chaumasia

A ploughman hired for the season.—*Saugor.*

CHOUNRA, چونڑا चैांड़ा chaunrá

A subterranean apartment for grain.

CHOUNTALEE, چونتالي चैांताली chauntálí

Cotton pods, in which the fibre is equal to one-fourth of the whole produce. *Tihalee*, in which the fibre is one-third. *Puchdoolee*, (i. e. two out of five) when it amounts to about 16 seers in the maund.

CHOUPAL, چوپال चैापाल chaupál

CHOUPAR, چوپار चैापार chaupár

A small shed in which the village community meet; generally built by the head man of the village, and used by him in former days as a kind of *Cuchehree.*

Digitized by Google

CHOUR, چور चैार chaur

A large open space in the forest.—*Rohilcund.*

A large tract of low land.—*Eastern Oudh.*

CHOURAHA, چوراها चैाराहा chauráha

The junction of four villages, or roads.—See CHOUGUDDA.

CHOURASEE, چوراسی चैारासी chaurásí

The word means, literally, eighty-four: and is territorially applied to a sub-division of a Pergunah, or district, amounting to 84 villages. Tod, in his "Annals of Rajpootana," where *Chourasees* are numerous, remarks that they are tantamount to the Saxon Hundreds. (Vol. I., p. 141). This may be the case in some respects, but it is evident that Hundreds rarely contained a hundred *villages*, and sometimes not even half a hundred. Spelman, in his Glossary, says, "*Nusquam, quod scio, reperiuntur* 100 *villæ in aliquo Hundredo per totam Angliam. Magni habentur qui vel* 40, *vel* 30, *numerant. Multi ne* 10 *: Quidam duas tantum.*" Hallam also observes, ("Middle Ages," Vol. II. p. 390,) that the great divisions of the Northern counties had originally a different name, and that in course of time many of them have *improperly* acquired the name of Hundreds, which is conjectured to be a mere political division more peculiarly belonging to the South of England. Lingard also (Vol. I., p. 335) gives an extract from Domesday Book to show how little uniformity prevailed with respect to the area and number of manors contained within each Hundred. Thus we see that Hundreds were never originally equally partitioned, and in this respect, they differ from *Chourasees ;* for there is no *Chourasee*, even though it may have dwindled down to ten or twelve villages, of which every originally component village could not be pointed out by the neighbouring Zumeendars; so that *Chourasees* once comprised, as the name implies, eighty-four villages.

I took occasion, when reporting the *Meerut* Settlements, to remark that I had discovered some *Chourasees* in that district, and expressed my surprise that their existence had not been previously observed. The assertion, I well remember, was received with some degree of incredulity, and the existence of *Chourasees* in any part of these Provinces was altogether denied. I have therefore taken some trouble to ascertain if I was deceived, and the following list, which is the result of my enquiries, will perhaps be considered to establish their existence beyond a question, not only in *Meerut*, but in almost every district in this Presidency.

Digitized by Google

In *Deolee*, now included in the Pergunah of *Beebameyoo* in *Etawah*, there is a *Chourasee* of *Tilokchundee Beis* Rajpoots.

The Pergunah of *Kooraolee*, in *Mynpooree*, constitutes a *Chourasee* of *Rat,hore* Rajpoots.

In *Jewur* of *Böölundshuhur*, the *Choukurzadu Jadon* Rajpoots have a *Chourasee*.

In the Pergunah of *Chandous* in *Aligurh*, there is a *Chourasee* of *Chouhan* Rajpoots.

In Pergunah *Kuntit*, of Zillah *Mirzapoor*, there is a *Chourasee* of *Gurhwar* Rajpoots, of which most of the villages are now in the possession of *Brahmins*.

In Pergunah *K,hyrabad*, of Zillah *Allahabad*, there is another *Chourasee* of *Gurhwar* Rajpoots.

The *Lohaeen Jats* have a *Chourasee* in *Huriana*.

One of the *Tuppas* in *Atrowlee* of *Aligurh* is a *Chourasee*.

The Pergunahs of *Mulout* and *Bharungee* in *Bhutteeana* are each a *Chourasee*.

The *Solunk,hee* Rajpoots have a *Chourassee* in *Nidhpoor* and *Suhawur*, on the borders of the *Mynpooree* and *Budaon* districts. They are the descendants of the Princes of the sacred *Soron*, before the *Rat,hores* conquered *Canouj*.

From *Allahabad* to *Kurra* there is a *Chourasee* of *Johya* Rajpoots, who have been for a long time converted to Mahometanism.

In the Pergunah of *Hansi* there is a *Chourasee* of *Jats*, comprising the *Gotes* of *Seil*, *Rongee*, *Bora* and *Sutroungee*.

In Pergunah *Sheolee* of *Cawnpoor* there is a *Chourasee* of *Chundel* Rajpoots.

In *Oudh*, opposite to *Sheorajpoor*, there is a *Futtehpoor Chourasee*, tenanted by *Bisen* Rajpoots.

There is a *Chourasee* of *Chundel* Rajpoots in *Cureat Dost*, in Zillah *Jounpoor*.

There is a *Chourasee* of *Touhur* Rajpoots in *Dasna* and *Julalabad*, Zillah *Meerut*.

There is half a *Chourasee* of the same tribe in *Poot,h*, in the same District.

The *Nagree Goojurs* have a *Chourasee* in *Dunkour*, Zillah *Böölundshuhur*.

The Pergunah of *Loni* was formerly a *Chourasee*.

The Pergunah of *Ghazeepoor*, in *Futtehpoor*, was formerly a *Chourasee*.

In *Mahomedabad Gohna*, of Zillah *Azimgurh*, there was also formerly a *Chourasee*.

The *Balaeen Jats*, the *Suluklaeen Jats*, and the *Kalsean Goojurs*, have each a *Chourasee* in the Western Division of the *Moozuffernugur* District.

The *Nirwal Jats* have a *Chourasee* to the South of *Dehli*.

In *Baghput* the *Gour Tugas* had a *Chourasee*, of which but few now remain in their possession.

Digitized by Google

In the same Pergunah the *Deswal Aheers* had half a *Chourasee.*

Pergunah *Jhillo* in *Saugor* is a *Chourasee.*

The *Teetwal Tugas* of the *Upper Doab* had formerly a *Chourasee.*

There is a *Talooka Chourasee* to the North of the *Soane,* in *Agoree Burhur* of *Mirzapoor.*

There is a *Chourasee* of *Birgoojur* Rajpoots in *Muhendwar,* the local name of a tract of country between the *Mewat* Hills and the Jumna.

There is also a *Chourasee* of *Birgoojur* Rajpoots, now Mussulman, on the banks of the *Hindun,* to the South West of *Moozuffernugur.*

The *Birgoojur* Rajpoots had also a *Chourasee* in *Rujpoora,* and in *Nerowlee,* Pergunahs of *Rohilcund,* and another on the opposite side of the Ganges at *Anoopshuhur.* These, however, are only sub-divisions of the much more extensive possessions they had on either side of the Ganges.

There is a *Chourasee* of *Rangurs* in Pergunah *Kata* of *Seharunpoor.*

There is a *Chourasee* of *K,hoobur Goojurs* in *Rampoor* in the same District.

The *Bunafur* Rajpoots have a *Chourasee* in *Gurra Mundla.*

There is a *Chourasee* of *Goutum* Rajpoots, now Mussulman, in *Tuppa Jar,* Zillah *Futtehpoor.*

There is a *Chourasee* also in *Hutgaon,* in the same District.

The *Muhesura Tugas* have a *Chourasee* in *Kit,hore,* Zillah *Meerut.*

The *Bascean* and *Dutean Tugas* have each a *Chourasee* in *Poot,h* and *Seeana,* on the borders of *Boolundshuhur.*

There is a *Chourasee* of *Sukurwal* Rajpoots in Pergunah *Chynpoor* of *Arrah.*

The Pergunah of *Rohtuk* is a *Chourasee.*

The Pergunah of *Teezgurh,* in *Dumoh,* is a *Chourasee.*

There is a *Chourasee* of *Chouhans* in *Aonla,* a Pergunah of *Bareilly.*

There is a *Chourasee* of *T,hoohurele Jats* in the Western parts of *Alligurh.*

There is a *Chourasee* near the Cantonment of *Ooraee* in *Jaloun.*

The *Saburun* Brahmins have a *Chourasee* in Pergunah *Etawah.*

The *Aheers* have a *Chourasee* in the Northern parts of *Shekohabad,* in *Mynpooree.*

There is a *Chourasee* near *Bhojpoor,* at a short distance from *Furruckabad,* known generally by the name of the *Chourasee* of *Sirowlee.*

There is a *Chouhan Chourasee* of *Jhilmilee* in *Sirgooja.*

There is a Chuk *Chourasee* between *G,hiswa,* and *Jounpoor.*

There is a *Chourosee* of *Pulwar* Rajpoots in *Anowla* of *Goruckpoor.*

Digitized by Google

There is also another kind of *Chourasee* in *Anowla*. When *Chundersein*, the *Surneyt Raja*, divided his acquisitions among his three sons, he gave a *Chourasee* (in *Coss*) to his eldest son, constituting the Raj of *Goruckpoor*; half a *Chourasee* (in *Coss*) to his second, constituting the Raj of *Husunpoor Mug,hur*; and a quarter *Chourasee* (also in *Coss*) to the third, constituting the Raj of *Anowla*.—See SURNEYT.

There are two *Chourasees* in Pergunah *Chandpoor*, Zillah *Bijnore*.

There are also two *Chourasees* of *Mewatees*, one called the *Kamoo Chourasee* in *Bhurtpoor*, and the other the *Dehli Chourasee*, near *Sonah*.

Soorujpoor, in *G,hosee* of *Azimgurh*, is a *Chourasee Talooka*, belonging to *Koorhunya Bhoonhars*.

The *Suksena** *Kayet,hs* had formerly a *Chourasee* around

---

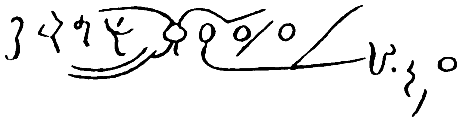
* The *Suksena Kayet,hs* have now entirely deserted *Sunkisa (Sunkasya)*. From this place, have also sprung the *Suksena Naees*, *Cachhees*, and *Bhurbhoonjas*; and it is highly interesting as being mentioned in the *Ramayana*, and by the Chinese Traveller, *Fa Hian* (A. D. 400), who speaks in terms of high approbation of *Seng-kia-shi* and its neighbourhood.

"Ce royame est fertile et abondant en toutes sortes de productions. Le peuple y est nombreux, riche, et sans comparaison plus joyeux que partout ailleurs," (*p.* 126). There is nothing in the present appearance of the country to warrant this high eulogium.

In the 14th Number of the Journal of the Royal Asiatic Society, there is an interesting account of a visit paid to *Sunkisa* by the Moonshee of Lieutenant Cunningham, Bengal Engineers, which seems to call for a few remarks. The ruins of *Sunkisa* (not called now *Samkassa*) can enter into no comparison with those of *Canouj*, even if we include the ancient *k,hera* of *Suraee Ugut,h*. The *Gosaeen's* Temple, moreover, can scarcely be said to be built of the ancient large bricks; as there are but very few in the whole structure. There is also an important misapprehension to be corrected, as Lieutenant Cunningham and Colonel Sykes both lay too much stress upon it. It is stated as an extraordinary fact that the worship of the identical *Naga* mentioned by *Fahian* is still annually performed: but the truth is, that the mound where this worship takes place is nothing more than the common heap of bricks, or earth, which we see in every village, erected for worship during the *Nag-Punchumee*. The only local Deity of *Sunkish* is *Bisaree*, whose favor is supposed to be efficacious in removing diseases of the eyes.

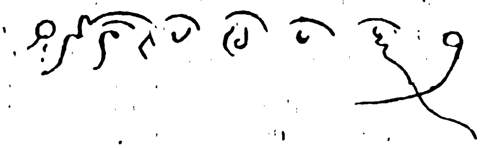
The Elephant, mentioned at page 242, is the most interesting object at *Sunkisa*. It is carved out of precisely the same description of stone as the *Lat* of *Dehli* and *Allahabad*. The body, which is about three feet high and on a pedestal sunk into the ground to the same depth, is well formed, but the snout has been knocked off by some zealous Iconoclast. It bears inscriptions, or rather scratches, on its two flanks, and on the front of the right thigh; the nearest resemblance to which is represented below.

On the right flank.

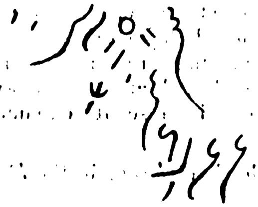


Sunkisa, on the *Kaleenuddee*, between *Mynpooree* and *Furruckabad*.

On the left flank.



On the front of the right thigh.



The outer wall of the Town, which does not appear to have a greater circuit than five miles, has been washed down, and nothing of it is now left, but a succession of sloping mounds with several large gaps, which appear to represent the old Gates. *Saraee Ugut,h*, which is indebted for its name to the famous *Muni Agastya*, the fabled regenerator of the *Deccan*, is about a mile to the North of *Sunkisa*, and has every appearance of being equally old. In 1843, about 20,000 Rupees worth of coins were found at *Suraee Ugut,h*; but there were none among them of any type previously unknown. *Suraee Ugut,h*, appears to have been an outwork of *Sunkisa*, for it is beyond the wall above mentioned. There are mounds beyond the wall in the same direction, which seem to have been rather fortifications than *Stupas*, though it is not improbable that close search will reward the enquirer with Buddhist remains. Several images of *Buddhisatwas*, and beautiful specimens of double-glazed pottery, strew the ground in various directions. It was in a vase of this description that the coins lately discovered were enclosed. Lieutenant Cunningham is probably correct in thinking that *Sunkisa* was destroyed in the wars between *Prit,hee Raj* and *Jyechund*, but there seems reason to conclude that the town must have belonged to the latter when it was captured, for it is to the East of the *Kalleenuddee*, and is familiarly known as one of the Gates of *Canouj*. Hence perhaps we derive the story of the area of *Canouj* being so large as to contain 30,000 shops of Betel-sellers.

As the determination of the site of *Seng-kia-shi* confirms the truth of *Fahian's* narrative, the European public are much indebted to Lieutenant Cunningham for his communication. It is only strange that Professor Wilson, who must have travelled close to, or over, its remains, and must have heard of the *Sukiena* Division of *Kayet,hs*, and their original abode, should have doubted at all respecting its position—for *Sunkisa* is generally recognised amongst the learned natives of these Provinces to be the site of the *Sunkasya* of the *Ramayuna*; and it is not unimportant to add that when any inhabitant of *Sunkisa* visits *Nepal* or *Kumaon*, he is treated with marked respect by the Pundits and men of influence, as a traditional story of some original connection with this ancient city is still preserved in those remote regions.

Digitized by Google

There is a *Chourasee* of *Chouhan* Rajpoots in *Bhopal.*

There is a *Chourasee* of *Sukurwal* Rajpoots in *Pahargurh* in *Gwalior.*

There is a *Chourasee* of *Jutranee Jats* in *K,hera Bijwasun.*

There is a *Chourasee* in the Northern parts of *Gudurpoor*, Zillah *Bareilly.* It belonged to the race called *Gobree;* but the space is perhaps too small to have comprised a *Chourasee* of villages, and it may therefore have represented a *Chourasee* of tanks, which are in that spot very numerous. There is one village in the tract which still goes by the name of *Chourasee.* But here we appear to have a *Chourasee* within a *Chourasee;* for the whole tract from the *Peera Nuddee* to the *Surdah*, when it was under Hill-jurisdiction, was called the *Chourasee Mal* (*i. e.* submontane region,—see Des), because it extended eighty coss in length and four in breadth, or, according to some authorities, because it extended eighty-four coss in length.

The Pergunah of *Gohana*, in the *Dehli* Territory, constitutes a *Chourasee.*

Curcat Seek,hur, in the Province of *Benares*, also constitutes a *Chourasee.*

The *Jourasees* have no doubt the same origin. There is a Pergunah *Jourasee* in *Seharunpoor*, a *Jourasee Khalsa* in *Paneeput*, and a *Jourasee* near the *Muha Bulee* temple in *Gurhwal.*

In *Jounpoor*, the Pergunah of *Bealsee* is an abbreviation of *Bealeesee*, or half a *Chourasee*, of *Rug,hoobunsee* Rajpoots..

The Pergunahs of *Kòòtea* and *Gòòneer* in *Futtehpoor* also form a *Bealeesee*, or half *Chourasee.*

Besides those enumerated in the N. West, and those which are known to exist in *Rajpootana*, we find indications of *Chourasees* in several distant parts of the country.

There is a Pergunah *Chourasee* in *Surat*, and a *Seeam Chourasee* between the *Beeah* and the *Sutlej.*

The "Oopdes Presád" says there are 84 cities in *Goojur Des*, or *Guzerat.*

In the *Deccan*, 84 villages constitute a *Desmuk,h*, or Pergunah. This can scarcely be universal, but it is so stated ("*Journal R. A. S.*" *No. IV.* page 208) on the authority of Col. Sykes. Elphinstone, on the contrary, says the *Deccan* Pergunahs contain 100 villages.—(*Hist. of India*, Vol. I. 120).

There is a *Chourasee Jurah* in *Orissa.* (*As. Res.* XV. 213.)

Captain Blunt (*As. Res.* VII. 92) in Pergunah *Mahtin*, on his way to *Ruttunpoor*, meets with a *Couheir* chief, of whom he says, "All that I could collect from this chief was, that in these

Digitized by Google

mountains there are seven small Districts, called *Chourasees*, containing nominally 84 villages, but that in reality not more than 15 were then in existence."

There is a *Chourasee* marked on the Surveyor General's Map at a short distance to the South of *Cabul;* which, if the word is spelt correctly, shews that all vestiges of ancient Hindoo occupation are not yet erased from that country.

I proceed now to adduce instances of the existence in these Provinces, or at least the traditionary remembrance, of the still larger division of 360 villages, which number, as will hereafter be shewn, bears an intimate relation to the *Chourasee*, and is based on the same principle of computation. I will merely premise here (what is well worthy of remark) that for territorial sub-divisions there is no intermediate number between 84 and 360.

Amongst the six Cantons of *Jats* on the borders of *Huriana* and *Bikaneer*, there are no less than four, which have each 360 villages, viz. *Poonya*, *Kussŏŏa*, *Sarun*, and *Gudarra*.

Paneeput Bangur, and *K,hadur* are considered to constitute 360 villages.

Soneput Bangur and *K,hadur* are also considered to constitute 360 villages.

In, and around, *Sirsa* in the *Bhuttee* Territory, there are, or rather were, 360 villages of *Chouhan* Rajpoots.

The *Bisen* Rajpoots have 360 villages in *Oudh*.

The Pergunah of *Barah*, in *Allahabad*, is reckoned to comprise 360 villages.

The Pergunah of *Bhoelee*, in the Province of *Benares*, consisted of 360 villages.

The *Aheers* of *Beeg,hoto* have 360 villages.—See Beeg,hoto.

The Pergunah of *Meerut* is said to have consisted of 360 villages.

The *Bhuttee Goojurs* have 360 villages in the Western side of the *Bŏŏlundshuhur* District.

The *Pŏŏndeer* Rajpoots, most of whom are now Mussulman, have 360 villages in the North East of *Seharunpoor*.

The *Cuchhwaha* Rajpoots had formerly 360 villages in the *Northern Doab*.

The *Chundel* Rajpoots in *Bit,hoor*, and the neighbourhood, formerly had 360 villages.

The *Rat,hee Goojurs* are said to have had 360 villages in the *Upper Doab;* but though they claim this number for themselves, it is questionable if they ever had so many.

In the old Province called *Narduk*, to the West of Kurnaul, the *Moondahur* Rajpoots (now Mussulman) have 360 villages.

Digitized by Google

In Pergunah *Kutehur*, of *Benares*, the *Rug,hoobunsee* Rajpoots have 360 villages.

The *Kut,herya* Raja of *Mudhur*, in *Serowlee*, of District *Moradabad*, claims as the ancient possession of his tribe 360 villages in *Rampoor*. This, however, could only have been a subdivision, as the *Kut,heryas* had many more villages in their possession.

Raja Ram, Bug,hel, is said to have given 360 villages to the Brahmins of *Arail*.

The *Dhangul Mewatees*, who were formerly *Cuchhwaha* Rajpoots, have 360 villages.

The *Doolout*, and the *Sarban Mewatees* have also, each, 360 villages.

The larger division of 1,440, or 360 x 4, such as the *Mohils* have at *Aureent*, (*Annals of Rajast,han*, Vol. I. p. 627,) does not seem to exist any where in these Provinces, though it is claimed by the *Poondeer* Rajpoots near *Hurdwar*, the *Jurea Lodhees* of *Ramgurh* in *Jubbulpoor*, the *Gour* Brahmins and the *Jutoo* Rajpoots of *Huriana*, and sometimes by the *Beis* of *Beiswara*. (See GOOTUM.)

It is not, however, with respect to the occupation of land only that the numbers of 84 and 360 are regarded with such favor. We find them entering into the whole scheme of the Hindoo, Buddhist, and Jain religions, cosmogonies, rituals, and legendary tales; so much so, as to shew that they are not taken by mere chance, as arbitrary numbers to fill up some of their extravagant fictions, but with a designed purpose of veiling a remote allusion under a type of ordinary character.

Thus, within the sacred precincts of *Brij* there are considered to be 84 Forests. (*Smyth's Dict. v. Bunjatra.*)

Chitterkote (*Chittore*) is the chief among 84 castles, and has 84 Bazars. (*K,homan Rasu.*)

The country of *Brij* is 84* *Coss* round *Muttra*. When *Mahadeo* stole *Sri Krishna's* cows, the sportive God created new ones which grazed within this precise limit; and from that period, according to the Indian legend, the boundaries of *Brij* have been fixed, and to this day they are annually perambulated in the month of *Bhadon*.—(*Brij Bilas.*)

The Mercantile tribes are 84. (*Tod's Raj. Vol. I. p.* 120.)

---

* There appears to be a double *Chourasee* in *Brij*. The *Purkurma*, or annual perambulation, similar to the Roman Amburbium or English Gangings in Rogation-week, extends in *circumference* 84 *Coss*, and does not come nearer to *Agra* than *Gao-G,hat*: but the *Bhágavata* says that *Brij* is shaped like a *Sing,hara*, or Pignut; and the three corners of it are thus given in a familiar couplet,

Digitized by Google

The Tribes of *Sudras* are also 84*. (*Price's Hindee and Hindoost,hanee Selections, Vol. I. p.* 265.)

Mount *Meru* is described as being 84,000 *Yojans* above the earth. (*Bhagavata; 5th Khund:* and *As: Res: Vol. VIII. pp.* 273, 353.)

The important places of Hindoo Pilgrimage are reckoned to be 84.—It is the popular belief, which does not appear to rest on written authority.

Vallahba, the founder of the *Rudra Sumprudya* sect, had 84 followers. (*As: Res: Vol. XVI. p.* 95.)

There are 84 *Gurus*, or spiritual chiefs, of the sect of *Ramanuj.* (*Buchanan's Mysore.*)

There is an ankle ring called a *Chourasee*, from that number of Bells upon it. (*Qanoon-i-Islam.*)

इत बरहद इत सोनहद उत सूरसेन का गांव
ब्रिज चौरासी कोस में मथुरा मंडिल मांह

It Burhud, it Sunhud, oot Soorsen ka ganw,
Brij chourasee kos men Mut,hoora mundil manh.

That is the *Chourasee* of *Brij* extends on one side to *Sonah*; on another to the lake of *Burra* (on the *Beeun*, near *Bijygurh*); and on another to *Soorsen ka Ganw*, or *Butesur*.

It is strange, that notwithstanding this mention of *Soorsen ka ganw* in these trite lines, Colonel Tod should so often take credit to himself for being the discoverer of this capital, which he identifies with the Cleisobaras of Arrian. (*Trans. R. A. Soc. Vol. III. p.* 145.) Even in the *Tareekh-i-Sher Shahee* (and Mussulmans are rarely antiquarians) "*Soorsenee*, opposite to *Rapree*," is spoken of as the scene of an imporatant engagement. In the 1st Vol. of the Transactions, Colonel Tod announces his discovery in these words—"By the acquistion of this coin of Apollodotus, I made a double discovery, namely, of the coin itself, and of an ancient capital city. Conversing with the principle disciple of a celebrated Jain priest of Gwalior about ancient cities, he related to me an anecdote of a poor man, about thirty-five years ago, having discovered, amidst the few fragments left of *Súrapura* on the *Yamuná*, a bit of (what he deemed) glass: shewing it to a Silversmith, he sold it for one rupee; the purchaser carried his prize to Agra, and sold it for 5,000, for it was a diamond. The finder naturally wished to have a portion of the profit, and on refusal, way-laid and slew the Silversmith. The Assassin was carried to *Agra* to be tried, and thus the name of *Súrapura* became known beyond its immediate vicinity. This was a sufficient inducement to me to dispatch one of my coin-hunters, and I was rewarded by an Apollodotus and several Parthian coins. The remains of *Súrapura* are close to the sacred place of pilgrimage, called by us "Bateesur," on the Yamuná, between *Agra* and *Etawah*. Tradition tell us, that it was an ancient city, and most probably was founded by Surasena, the grandfather of Crishna, and consequently the capital of the Suraseni of the historians of Alexander." See also *Vol. II. p.* 286.

* I know no other authority for this statement than the one quoted, which is very poor. The whole *Jatimala* in the "Selections" is entirely wrong; and though it must be confessed that it would be no easy matter to compile a correct one, yet the more obvious errors should be expunged, as the work is intended to be educational.

Digitized by Google

The same name is given to the Bells on an Elephant's Howdah Cloth. (*Ayeen-i-Akberee.*)

The Temples of *Mahadeo* at *Oojein* are 84. *Jour. A. S. B. Vol. VI. p.* 829.)

The Hindoo Hell is called *Chourasee;* signifying that 84 places of punishment exist in *Narak lok.**

The grand palace at *Dutteah,* which was built by *Nur Singh Deo,* was a series of ascending *Chourasees* (on pillars.)—(*Badshanama,* by *Ubd-ool-Humeed Lahoree:—9th Juloos.*)

A *Chourasee* of minor fortifications is said to have been contained within *Rhotas.*—(*Jehangeernama,* 1*st Vol.*)

The different postures of *Jogees* are 84. (*As: Res: Vol. XVII. p.* 184.) These are called *Asun;* and the same name and number is given to the attitudes illustrated in the *Kok Shastras.* (*Tohfut-ool-Hind.*)

The perfect *Jogees,* or *Siddhas,* are 84. (*As: Res: Vol. XVII. p.* 191.)

The *Gotras* of the *Goojurs* are 84. (*Bunsaolee.*)

The *Gotras* of the *Aheers* are 84. (*Tushreeh-ool-Akwam.*)

There are reckoned to be 84,00,000 species of animals: and these are comprised in four grand divisions, containing each a quarter *Chourasee,* or 21,00,000—viz. *jurаðj,* those which are produced from the belly; *unduj,* from eggs; *seoduj,* from perspiration; and *ððdbhid,* from the earth. *Gáruda Purana,*† *Pret Khund.*)

The third grade of Bengal Brahmins is divided into 84 families. (*Colebrooke's Misc: Essays, Vol. II. p.* 188.)

---

* This is the popular belief; but it is not confirmed by the Shasters. In the *Vishnu Purana,* p. 207, a list of 28 *Narakas* is given. The *Bhagavata* also enumerates 28, but the names differ from those of the *Vishnu P.* In the *Marcandeya Purana* and in *Menu.* (B. IV. V. 88—92) a list of 21 is given, *i. e.* a quarter *Chourasee.* In some other *Puranas,* a list of 42 is given or half a *Chourasee.* Wilson, in his Sanscrit Dict: Art: नरककुण्ड says there are 86 pits in Tartarus, and the same is asserted by *Radha Kanta Deo* in the *Sabda Kalpa Druma,* on the authority of the *Brahma Vaivartta Purana.*

† The usual sub-division is somewhat different—9,00,000 fish, 10,00,000 birds, 11,00,000 reptiles, 20,00,000 plants, 30,00,000 quadrupeds, and 4,00,000 different species of men. This division is confirmed in popular credit by the following memorial verses.

नौ लाख जीव जल मैं बसै दश पक्षी परिवार।
ग्यारह लाख कीट करम बीस लक्ष स्थावर विस्तार।
तीस लाख पशु जीव चारि लाख नर प्राणी॥

There is also a *Chourasee* division among the *Gour* Brahmins.

There are 84 different sects of Brahmins in Central India. (*Malcolm's Central India, Vol. II. p.* 122.)

The *Bhats* have a *Chourasee* sub-division.

There is a *Chourasee* sub-division also among the Hindoo *Kumbohs* of Upper India.

The *Kuhars*, or Bearers, of Pergunahs *K,hyr* and *Coel* constitute a *Chourasee.*

There are 84 *Nayat*, or families of Brahmins, in *Guzerat.* (*Enc: Metrop: Vol. XXIII. p.* 33.)

There is a *Chourasee* sub-division among *Tumbolees.* (*Martin's Buchanan, Vol. I. p.* 164.)

There is a *Chourasee* sub-division also among *Baraees*, or Betel-sellers. (*Ib. p.* 165.)

There is another among *Koerees.* (*Ib. Vol. II. p.* 470.)

Amongst the 12 divisions of *Kayet,hs*, the *Mat,hoor* and *Bhutnagur* have, each, 84 sub-divisions. The *Sireebastum* say they also have 84, but this is not confirmed.

Siva has, like *Krishna*, 1008 names, *i. e.* 12 x 84. (*Linga Purana.*)

In the *Vaya Purana* we are told that the water of the ocean, coming down from heaven on *Meru*, encircles it through 7 channels for the space of 84,000 *Yojans.* (*As. Res. Vol. VIII. p.* 322.—See also *p.* 353.

One of the four *Vicramas* lived, or reigned, 84 years.* (*As. Res. Vol. X. p.* 43.)

The following Musical *Chourasee* may be considered more artificial than natural, notwithstanding Sir W. Jones' opinion to the contrary.

"Now, since each of the tones may be divided, we find twelve semitones in the whole series; and, since each semitone may in its turn become the leader of a series formed after the model of every primary mode, we have seven times twelve, or *eighty-four*, modes in all, of which seventy-seven may be named

* Col. Wilford considers this *Vicramaditya* (*Bikermajeet*) to be the same as the *Salivahana*, mentioned below; and adds, "It is not obvious at first, why *Sálivàhana* is made to have lived *eighty-four* years; but it appears to me, that this number was in some measure a sacred period among the Christians, and also the Jews, and introduced in order to regulate Easter day; and it is the opinion of the learned, that it began five years before the Christian Era, and the fifth year of that Cycle was really the fifth of Christ, but the first only of his manifestation to the world, according to the Apocryphal Gospels: and it was also the first of the Christian Era. In this manner the cycle of *eighty-four* years ended on the 79th of the Christian, which was the first of *Sálivàhana's* Era, and was probably mistaken for the period of his life. It is mentioned by St. Epiphanius, who lived about the middle of the fourth century." (*As. Res. Vol. X. p.* 93.)

It is scarcely to be wondered at, that this imaginative writer should have noticed the very questionable existence of *Chourasees* amongst Christians and Jews, and should have altogether passed over their obvious prevalence amongst the Hindoos.

Digitized by Google

secondary; and we shall see accordingly that the Persians and the Hindoos (at least in their most popular system) have exactly *eighty-four* modes, though distinguished by different appellations and arranged in different classes: but, since many of them are unpleasing to the ear, others difficult in execution, and few sufficiently marked by a character of sentiment and expression, which the higher music always requires, the genius of the Indians has enabled them to retain the number of modes, which nature seems to have indicated, and to give each of them a character of its own by a happy and beautiful contrivance." —(*Sir W. Jones on the Musical Modes of the Hindoos.*)

It may not be unimportant to add, with reference to the particular purposes of our enquiry, that the year is distributed by the Hindoos into six *Ritus*,* or seasons, each consisting of two months, *i. e.* two Springs, Summer, Autumn, and two Winters; and an original *Rag*, or God of the mode, is conceived to preside over a particular season. "By appropriating a different mode to each of the different seasons, the artists of India connected certain strains with certain ideas, and were able to recal the memory of autumnal merriment at the close of the harvest, or of separation and melancholy during the cold months; or reviving hilarity on the appearance of blossoms, and complete vernal delight in the month of *Madhu*, or honey; of languor during the dry heats, and of refreshment by the first rains which cause in this climate a second spring. Yet farther: since the lunar year, by which festivals and superstitious duties are constantly regulated, proceeds concurrently with the Solar year, to which the seasons are necessarily referred, devotion comes also to the aid of Music, and all the powers of nature, allegorically worshipped as gods and goddesses on their several holidays, contribute to the influence of song on minds naturally susceptible of religious emotions. Hence it was, that *Pavan*, or the inventor of his musical system, reduced the number of original modes from seven to six." (*Ibid.*) And here we cannot but invite attention to the assertion of Dion Cassius, that the planetary theory from which the denomination of the days of the week has been derived—(see note to pp. 170 and 171)—is itself founded upon the doctrine of musical intervals. A highly curious exposition of this idea has been given in the "*Mémoires de Trévoux*," A. D. 1770, and 1771.

The following are a few instances of the use of 360.

The Sun's car is 3600000 *Yojans* long, and the yoke is a quarter of that amount. (*Bhagavata*, *5th K,hund.*)

Revati, the wife of *Bala Ram*, was so tall that her stature reached as high as the hands clapped 7 times could be heard,

---

* See Choumasa; and note to p. 53 of Babington's *Gooroo Paramartan.*

and her age at the time of her marriage was 38,88,000 years. Her age therefore was 360 x 10800 years. (*Coleman's Hind. Myth. p.* 49.)

The wives of *Salivahana*, the founder of one of the most noted Indian Eras, were 360.—See Beis.

There are 360 chief places of Pilgrimage at Gya. (*Gya Mahatmya.*)

There are 360 chief places of Pilgrimage at *Misruk,h Neemk,har*, in *Oudh*. (*Neemk,har Mahatmya.*)

There are also 360 at *Sumbhul*, in *Moradabad*. (*Sumbhul Mahatmya*).

The respirations of a healthy man are said by the *Jogees* to be 360 in the course of a *Ghurree*. (*Mooalijat-i-Dara Shekohee*; and *Surode*, 1*st K,hund.*)

A *Chukrvurtee* Raja has 360,000,000 Cooks in his dominions, and 360 for his special use.—(*Ayeen-i-Akberee.*)

Raja *Bikermajeet* is said to have raised 360 temples near *Ajòòdhya* on the places sanctified by the extraordinary actions of *Rama*. (*Buchanan's Eastern India, Vol. II. p.* 334.)

In the *Mahabharata* we read, "Oh twin *Aswinas!* There are 360 Milch Cows. There is a wheel without an axis, which revolveth without decay. It hath one name, and its felloes are fixed 720, *i. e.* 2 x 360, spokes." (*Annals Or: Lit: p.* 287.)

Again, "In this wheel, furnished with 24 critical divisions, and turned in perpetual motion round about this axis by six boys, are placed in the midst of it 360;" (*Ib.* 294), which is afterwards (*p.* 450) explained to mean, that the wheel with 12 spokes, turned by 6 boys, signifies the year divided into 6 seasons.

Rama's auxiliaries, in his attack on *Lunka*, amounted to 360,000 Monkies. (*Ramayana.*)

But, to revert to *Chourasees*—amongst the Buddhists there is a still more systematic use of them than we have seen to prevail amongst the Hindoos.

Thus, in a Translation by the Hon'ble Mr. Turnour (*Jour. As: Society for* 1837, *p.* 526) we read, "How does it by the *Dhamma Khardo* division consist of 84,000 portions?"

"It comprises the whole of *Buddho*. It has been said by *Anando*, I received from *Buddho* himself 82,000, and from the *bhikkhus* 2,000; these are the 84,000 *Dhamma* maintained by me. By this explanation of the *Dhamma Khardo* it consists of 84,000 divisions." Again, (*at p.* 792.) "Having learned that there were 84,000 discourses on the tenets of *Buddha*, I will dedicate a *viharo*, or monastery,* to each."

---

* *Viharo* is rather a temple or pleasure ground, than monastery. See a definition by Wilson (*Journ: R. A. S. No. IX. p.* 110); by Mr. Joinville (*As: Res: Vol. VII. p.* 422,) and by B. Hodgson (*Trans: R. A. S. Vol. II. p.* 246.) This word *Viharo* is the origin of the name of the city at *Behar*, an important seat of Buddhism. (See *Sadik Isfahani, p.* 21.)

Digitized by Google

"Then bestowing 6,000 *Kotis* of treasure on 84,000 towns in *Jambudipo*, at those places he caused the construction of temples to be commenced by the Rajas." (*Ibid, p.* 792.)

Again, "From 84 cities despatches were brought on the same day, announcing that the *viharos* were completed." (*Ibid. p.* 793.)

Asoko raised also 84,000 columns throughout India. These are supposed by M. Remusat to have been the same as the *viharos* above mentioned; but the two seem quite distinct. (*Nouveau Jour. Asiatique, Tom. XII., p.* 417; *Fa Hian, Ch. XXIII. and XXVII.* and *As: Res: Vol. VII. p.* 423.)

In the extracts from the *Divaparso*, we read

"The last of these was *Ajitajaoro;* his descendants, 84,000 in number, ruled in *Kapilanagaram.*" (*Jour. Asiat. Soc., Vol. VII. p.* 926.)

The descendants of *Makhadewa* were 84,000 monarchs, who reigned supreme at *Mithala.* (*Ibid. p.* 926.)

Asoko's descendants were 84,000 rulers, who reigned supreme in the capital *Baranasi.* (*Ibid. p.* 927.)

In the opinion of Buddhists the life of man reached at one period 84,000 years. This was the highest it attained after successive augmentations.—(*Enc. Jap. Cap. IV. p.* 32. See also note 14 by M. Landresse to Ch. XXXIX. of *Fa Hian's Travels.*)

Maitreya was to live 84,000 years, and the law which he was to deliver after his *nirvan* was also to endure for 84,000 years. (*Ibid. Ch. VI. Note* 8.)

In the third heaven they lived to the number of 1344,000,000 years; i. e. 16 x 84,000,000. (*Alphab. Tibet. p.* 484, and *Journal Asiatique, Tom. VIII. p.* 44.)

The life of other gods in the Buddhist Mythologic hierarchy was equal to 360,000,000 years. (*Ibid.;* and *As: Res: Vol. VI. p.* 210.)

Buddha had 84,000 wives. (*Sieon hing pen kei King,* quoted by *Remusat.*)

The Buddhists assign to Brahma a life of 1008,000,000 years; *i. e.* 12 x 84,000,000. (*Foue tsou tonug-ki,* quoted also by *Remusat,* in the *Foe koue ki.*)

The fourth kind of *Arupa,* a species of spirit residing in the uppermost heavens, live 84,000 *Maha kalpas.*—(*Trans: Royal A. S. Vol. III. p.* 91; and *As: Res: Vol. VI. p.* 214.)

The Cingalese Historians say that 84,000 rocks encircle the great rock *Mahameru.* The height of this rock is 168,000, (*i. e.* 2 x 84,000) *Yodoons.* (*Annals of Orien. Lit. pp.* 385, 386.)

Meru is generally considered, with the Cingalese, as with the Hindoos, to be 84,000 *Yojanas* high, and its ranges, according

Digitized by Google

to the following progressive scale, shew the value attached even to sub-divisions of the *Chourasee.*

Sumeru, or *Meru*, is in height, ...	84,000	*Yojanas.*
1st—*Yokhunthara*, the first hill, is in height,	42,000	"
2nd—*Isinthara*, the second ditto, ...	21,000	"
3rd—*Karaweka*, the third ditto, ...	10,500	"
4th—The Hill *Sudihatsana*, ...	5,250	"
5th—Ditto *Nimethara*, ...	2,625	"
6th—Ditto *Wimantaka*, ...	1,312	"
7th—Ditto *Atsakana*, ...	656	,

(*Trans. R. A. S. Vol. III. p.* 78.)

The Cingalese fabulous histories also treat us with periods regulated according to this mysterious number. The "Raja-vali" says, the most powerful King amongst them was called *Maha Dewe*, who remained in the wilderness for 84,000 years. There were also, notwithstanding this pre-eminence, 84,000 Kings, who had this title.—(*Annals of Or: Liter: p.* 392.)

Four Brothers of King *Mohalinde* had 84,000 children and grandchildren.—(*Ib. p.* 39'.)

Amongst the Burmese, also, the mountain *Mienmo* is 84,000 *juzeena* high. The *Juganto* is also 84,000 high, and the first River 84,000 *juzeenas* wide and deep. The seas, in the midst of which the great islands lie, have a depth of 84,000 *juzeenas.* The seats of the *Nat*, are placed one above the other at the distance of 42,000 (84,000 ÷ 2) *juzeenas.* The second chain of mountains is 42,000 *juzeenas* high, and the second river 42,000 *juzeenas* wide and deep. The eastern and western island are each 21,000 (84,000 ÷ 4) *juzeenas* in circumference, and so on. (*Tandy's Birman Empire, Chap.* 2 *and* 3, and *As: Res: Vol. VI. pp.* 175—186.)

The Buddhists of Nepaul assert that the original body of their sacred Scriptures amounted, when complete, to 84,000 Volumes.—(*As: Res: Vol. XVII. p.* 42.)

The *Shastras*, or brief Aphorisms of Buddha, comprise half a *Chourasee*, or 42; and the book in which they are contained is the first which was translated from the Sanscrit into Chinese. (*C. F. Neumann's Catechism of the Shamans, p.* 150.)

This is perhaps the Book of Foe, contained in 42 Chapters. (*Foe koue ki, pp.* 44, *and* 263.)

In the Jain religion, also, the prevalence of *Chourasees* is surprisingly great. Thus, *Rishabdeo* sent 84 teachers to instruct other countries in the principles of his faith. (*Ward's Hindoos, Vol. II., p.* 244.)

Digitized by Google

Near him were 84,000 Jains. (*Ibid. p.* 244.)

The Boy Buddha taught 42,000 boys, *i. e.* 84,000 ÷ 2. (*Ibid. p.* 261.)

The same holy personage retained 84,000 concubines, (stated above to be wives,) and he lived 84,00,000 great years. (*As: Res: Vol. XVIII., p.* 250.)

Sukra, the regent of the North in the Jain Mythology, has 84,000 fellow gods. (*Ibid. p.* 275.)

In their Cosmogony also, as in the Cingalese, the height of the Mountains bears an evident reference to this mystic number. *Himavat* is twice as broad as *Bharata varsha*, (*i. e.* omitting fractions, 1052 *yojanas*); the valley beyond it is double its breadth (2105); the mountain *Mahá himavat* is twice as much (4210); its valley is again double (8421); and the mountain *Nishadha* has twice that breadth (16842).—*Colebrooke's Misc: Ess: Vol. II., p.* 223.)

The *Swetambaras* have 84 *Siddhantas*. (*As: Res: Vol. XVII., p.* 242.)

There are 84 points of difference between the *Digambaras* and *Swetambaras*, regarded as of infinite importance. (*Ibid. p.* 289.)

They have 84 *Gachchas*, or *Gotes*, of which a list is given in detail. (*Ibid. p.* 293; and *Trans. R. A. S., Vol. III., p.* 337.)

Mahavira, in one of his births, reigned victoriously 84,00,000 years. (*As: Res: Vol. XVIII. p.* 251.)

Rishabdeo lived 84,00,000 great years. (*Colebrooke's Misc: Essays, Vol. II. p.* 208.)

The ages of many other *Jinas*, besides *Rishabdeo* and *Mahavira*, are based on the number 84. Thus, the 11th lived 84,00,000 of common years; the 18th lived 84,000; the 19th was deified 65,84,000 years before the close of the fourth age; the 20th 11,84,000 ditto; the 21st 5,84,000 ditto; the 22nd died 84,000 years before the close of the 4th age. (*Ibid. pp.* 310—312.)

It is to be hoped that these many instances of the use of 84 will not be considered to rank with the Trinads, Septads, and Enneads, of Varro, Bungus, Fabritius, Morel, and a host of other laborious triflers, who have occupied themselves in philosophising about the properties of numbers, and have exercised their time and talents in endeavouring to prove that, *Numero Deus impare gaudet.* The thought may not improbably occur to some, that if works on Indian History and Antiquities were ransacked, it would be as easy to trace a predilection for any other number as for 84; but a little examination would soon end in disappointment. *Seven* and *twelve*, as might reasonably be expected, and will be hereafter shown, come in for a good share of attention; but any higher numbers it would be in vain to look

Digitized by Google

for. Popular sentiment has, to be sure, invested the numbers 24, 32, 52, 60, and 64* with some slight degree of favor, and a commune of villages comprising one of these numbers is occasionally to be found, but very rarely; and there are also two instances of 87; that is, if the large tracts of *Suttasee* in *Budaon* and *Goruckpore* derive their names from that number, which may be doubted: but to get any number that can be at all considered to rival 84, it must be shewn that it pervades not only the tenures of land, but the mythology, theogony, and literature of India. That this is the case with 84, must be considered sufficiently established from the concurrent proofs collected from different parts of India. It is evident from the frequency of its adoption that these manifold coincidences are any thing but fortuitous; and we cannot therefore resist the cumulative evidence here adduced to show that they must have had some esoteric meaning, and been designed with a view to impress the initiated with peculiar veneration for this number.

It becomes then a question to consider what is the cause of the selection of the number 84 for such a marked preference; and in doing so it will first be necessary to revert to the number 360, with which it stands in a kind of reciprocal relation.

It is evident that the selection of 360 rests upon astronomical considerations, and it is important to observe what a clue this interpretation affords to unravel some of the chief difficulties of Hindoo chronology, which so perplex the Student at his first contemplation of the subject, as frequently to deter him altogether from the further prosecution of his enquiries.

---

* There is also a very remarkable use of 74 in Epistolary correspondence. It is an almost universal practice in India to write this number on the outside of letters; it being intended to convey the meaning that no body is to read the letter but the person to whom it is addressed. The practice was originally Hindoo, but has been adopted by the Mussulmans. There is nothing like an intelligible account of its origin and object, but it is a curious fact that, when correctly written, it represents an integral number of 74, and a fractional number of 10; thus, ७ ४ || = . These additional strokes being now considered, except by well-educated men, merely ornamental, we find it frequently written || ७ ४ ||. The Mussulmans usually write the 74 with two strokes across, or after, the number;—with the addition of the words بدیگران *bu deeguran*; which makes it assume the form of an imprecation. May not then, after all, this 74 and 10 have been originally intended to convey a mystic symbol of *Chourasee?*

Thus we have the following astounding numbers assigned to the four ages :

Sutya Yug,...........................	17,28,000	years.
Treta,................................ ...	12,96,000	„
Dwapara,................................	8,64,000	„
Kali, ...	4,32,000	„
Making a *Mahayuga* of...............	43,20,000	years.

But it has been declared (*Menu. Chap. I. Sect.* 67 *to* 71) "That a year of Mortals is a day and night of the Gods." Hence, if we divide each of the numbers mentioned above by 360, we obtain the following more rational periods.

Sutya Yug, ...	4,800
Treta, ...	3,600
Dwapara, ...	2,400
Kali,...........................	1,200

which gives a regular decrement in arithmetical progression, according to the notions of diminishing virtue in the several ages. (*Wilson's note to Mill's India, Vol. I., p.* 157.)

Here the actual divisor* is evidently based on the days comprised in the lesser equal year, which was adopted by most eastern nations,† and founded, as Scaliger‡ conceives, on the natural lunar year, before the exact period of a lunation was fully understood. It is true that the Indians were acquainted with the equinoctial year, but, in their arbitrary and fanciful computations, they might, nevertheless, on account of the roundness of the number, and its possessing so many convenient divisors, have adopted the luni-solar, the first approximation to a true solar, year, and the one with which they first became acquainted ; particularly as they had divided the circle

* F. Schlegel is of opinion that the numbers in the *Yugs* decidedly possess an astronomical import. ("*Philosophy of History,*" Vol. I., p. 98). Wilson, however, says, it does not seem necessary to refer the invention of these periods to any astronomical computations, or to any attempt to represent actual chronology. ("*Vishnu Purana,*" p. 24.)

† The great year of these nations was also, according to Anquetil du Perron, composed of 360 ordinary years. " Or les Astronomes Arabes, particulierement *Albumasar,* comme les Chaldéens, les Grecs, reconnoissent de grandes années du Monde, composées chacune de 360 années solaires ; celles-ci n'en faisant alors qu'un jour."—*Antiquités de l'Inde, Introd : XXII.* See also *pp.* 549. 589.

‡ (*De emendatione Temporum*).

Digitized by Google

into 360 degrees,* and had assigned a degree, or *Mandala*, to each day of the year. (*Maurice's History of Hindoostan, Vol. I. p.* 91.) In other countries, besides India, we find the concurrent use of these two years; and occasionally we find one used to the supersession of the other, either by interpolation, or by some other mode available to those in search of the means of correction.

A remarkable instance of the endeavour of the Chaldeans to reconcile the periods of the two years is given in the second Book of Diodorus Siculus, and shows how astronomical periods influenced even the architectural designs of the early ages. He says that Semiramis is stated to have built the walls of Babylon of the extent of 360 stadia, to mark *the number of days of the year.* Yet he states that, in Alexander's time, the circuit of the walls was 365 stadia; shewing that a subsequent correction had been applied, after the annual revolution had been more accurately ascertained.

Another curious instance of this system of accommodation occurs in the Egyptian year. A fable respecting the birth of three gods and two goddesses was devised, in order to account for the insertion of the five intercalary days, which were superadded to the 360 contained in the old year of twelvemonths.† We may therefore readily admit the supposition that the knowledge of the true year is not incompatible with the occasional application of the lesser year in such instances as those under discussion.

After this instance from Jablonski, it may be needless to add that the Egyptian Theology was replete with these allusions to siderial revolutions; and the Gnostics, who frequently borrowed from the Egyptians, apply the mystic numbers of their predecessors, without probably being aware of the original purpose for which they were framed. Thus, in the system of Basilides the number of primary Æons is, as in the

---

* It must be borne in mind that this division of the circle is a matter purely conventional, and the 360 parts into which it was divided by the Indians, as well as the Greeks, are evidently dependent on the number of the days of the early year. Just as the Chinese, with a more perfect knowledge, divide their circle into 365 parts, and one fourth. "The division of the circle into 360° seems to have been pointed out to the earlier astronomers, by its being an articulate number nearly equal to the days in the year; and consequently one of the degrees was nearly equal to the portion of the ecliptic described by the sun in one day. Whatever, however, were the grounds on which this division was adopted in the first instance, it was adhered to afterwards in the most improved methods of ancient and modern astronomy, from a sense of the convenience presented by the number 360 in the great number of its divisors."—*Peacock's Arithmetic* (39).

† *Jablonski Panth: Ægyp: Lib: II., C. I. p.* 143.

Digitized by Google

Persian system, seven; these went on producing and multiplying, till they reached the number 365.* The total number formed, according to the Grecian numeration, the cabalistic† word, *Abraxas*. (*Milman's History of Christianity, Vol. II.* 116.) This number has evidently an astronomical reference, as much as the 360 has in the Indian System. In the system of Bardesanes, there were 36 Decani, who ruled the 360 days of the year. (*Ib*: 125.) Other instances need not be adduced to shew the value attached to 360, in consequence of its being connected with the supposed period of the year, and therefore based on siderial computation. Let us now see whether the mystical number 84 may not be found to rest on a similar foundation.

As 360 is the multiple of the number of months in a year, with the number of days in a *Savana*, or Solar, month, or the number of lunations, or *tit,his*, in a *Savinya*, or lunar, month; so is 84 the multiple of the number of months with the number of days in the week;‡ the multiple of the number of the planets with the signs of the zodiac; or the multiple of the days of a quarter lunation (in which period the moon passes through seven *Nacshatras*, or asterisms) with the years of Jupiter's sidereal revolution. (*Bently on Hindu Astronomy, p.* 129). That this is no extravagant supposition may be seen in Colonel Warren's *Kala Sankalita*, (212), where he says, "In the cycle of 60 years are contained 5 cycles of 12 years each, supposed equal to one year of the planet Jupiter:" shewing that Jupiter's revolution was used in counting cyclar periods.

---

* This is not an exact multiple of 7, but 7 is more nearly than any other short term an aliquot part of 365.

† The Romans adopted a strange conceit of representing the period of an annual revolution by indigitation. Pliny tells us the image of Janus was so placed, as to indicate with his fingers the number 365.

Janus geminus a Numa rege dictus, qui pacis bellique argumento colitur, digitis ita figuratis, ut trecentorum sexaginta quinque dierum nota per significationem anni temporis et ævi se Deum indicaret. *Hist: Nat: Lib:* XXXIV, 7

‡ We are so accustomed to regard the week as a natural division of time, that if there were room, it would be useful to consider the speculations of the learned on its origin. The question is not unimportant as regards the time of the introduction of *Chourasees*, and it may therefore be as well to mention that it is to the quarter lunations that Bailly ascribes the origin of the Indian week. Prof Wallace, on the contrary, says, it was most probably fixed with relation to the number of planets. (*British India, III.* 78. The following passages from A. W. Schlegel's Preface to *Prichard's Egyptian Mythology* are also subjoined for consideration.

"Among the Greeks and Romans the observation of the days of the week was introduced very late, although the custom had made some inroads even before the Christian era, through the influence of Egyptian and Chaldean astrologers, and also of the Jews, who were dispersed here and there throughout the Roman Empire. Ideler, in his excellent manual of Chronology remarks that the week had a natural origin in the accidental duration of the phases of the moon. Ideler passes over the Indians, and with

It is needless to particularize all the instances in which the partiality of the natives of India for the numbers 7, 12, and 30 is shewn.* It will be sufficient to adduce in detail only two instances of the allegorical uses to which the number 7 and 12 are applied.

In *Masudi's* valuable Historical Encyclopædia, entitled "The Meadows of Gold and Mines of Gems," he says, "In the reign of *Balkeet*, King of India, the game of Chess was invented. He studied the numbers (of the product of the squares) of this game, and wrote a work on the subject for the Hindus, which is known under the title طرق حنكايدا. He laid also an allegory of the higher bodies in the Chess, that is to say, of the Stars of the heavens, observing the numbers 7 and 12. Every piece was consecrated to a star." .... "He preferred it to Back-Gammon (النرد), in which Game the 12 points of the tables answer to the 12 months of the year, and the 30 tablemen are expressive of the 30 days of the month." Here, then, we have not only a *Chourasee* on a Chess Board, but the larger symbolical number of 360 on a Back-Gammon Board. *Masudi* wrote in the early part of the tenth Century, and as he frequently exercises a critical acumen which is highly commendable, his statements may be received with confidence, though it is not quite evident what potentate may be meant by *Balkeet.*

Let us take also the emblematical figure of *Surya*, the Indian Sun. He is represented with 12 spokes to his wheel, indicating, as the *Bhagavata* expressly says, the number of months, and sitting under a canopy formed by the 7 heads of the Coluber

---

good reason; for they had not the week, and could not have had it, since they divided the *nychthemeron* into thirty hours."

"Besides the twelve signs of the zodiac the Indians had also from early times another division of it, into the seven-and-twenty *Nakshatras*, or houses of the moon. In order to fill up the breach, which had been neglected, they were increased, as often as was necessary, to eight-and-twenty by an intercalation."

It may be also proper to add that the order in which the names of the days of the week follow each other is dependent, not upon the size, period, or distance of the planets respectively, but solely upon an astrological conceit. The doctrine was that a planet presides over each of the hours, according to the natural order from Saturn down to the Moon, and that planet to which the first hour belonged was also regent of the whole day.

* See "*Ward's Hindoos,*" Vol. I. Pref. 98, and pp. 55, 56, 266, Vol. II. pp. 70, 74, 75, Vol. III., Proleg. p. 24, Introd. Rem. p. 4, and pp. 7, 40, and Vol. IV., pp. 17, 20, 315, 457. "*Coleman's Hindu Mythology,*" pp., 196 and 209. "*Moor's Pantheon,*" p. 303, "*As. Res.,*" Vol. VI. p. 210, VII., p. 274, and VIII. pp. 289, 290. *Foe Koue Ki,*" pp. 125, 150, 165, 176, 186, 238. "*Wilson's Oxford Lecture,*" p. 55. "*Vishnu Purana*" Book II. C. 2 and 4, Book III. C. 1 and 2, and pp. 214, 233, 236.

Digitized by Google

Naga. He is also represented driving 7 steeds, or one steed with 7 heads, and also has 12 titles, forms, or manifestations, which denote his distinct powers (*Adityas**) in each of the 12 months throughout his passage through the eliptic. (See "*As. Res.*" Vol. I. p. 263, and "*Brahma Puran*," quoted by Vans Kennedy in his *Ancient and Hindu Mythology*, p. 349.) The allegorical import of this *Chourasee* is so evident, that we need go no further to assign causes for the selection of this multiple of 7 and 12, to represent territorial sub-divisions in India: no numbers being considered more appropriate for that purpose, than those which bear reference to the motion of the earth, the revolving seasons, and the succession of seed time and harvest; especially † among a people, whose worship was directed towards physical objects, and the manifold powers and departments of nature, and who in their contemplative moments were fond of marking

> "The mighty hand
> That, ever busy, wheels the silent spheres;
> And as on earth this grateful change revolves,
> With transport touches all the springs of life.
>
> *Thompson's Seasons.*

---

* आदित्य m. sol. (Aut ab आदि et त्य, aff. quo adjecc. formantur e præposs. et adverbb. localibus, ita ut sit initium anni faciens vel a cujus constellatione anni initium factum sit; pro mensium enim numero sol duodena nomina accipit, et in duodenos *Aditjas* discernitur; primus *Aditjas* धातृ est, quo nomine Brahmâ, primigenius deorum, dicitur; Mahâbhâr: I. v. 2524. hunc deum solarem ab initio *Aditjam* dictum fuisse suspicor, nomine ad ceteros posthac extenso; aut vera est Indorum derivatio ab अदिति quae est cunctorum deorum mater; est आदित्य etiam deus in universum).

Lassen's *Anthologia Sanscritica*, p. 172.

† That this multiplication of numbers having in themselves a rational basis, and founded on observation, is at the root of all the extravagant epochs of the Hindoos, has been well shown in an Article on their Astronomy in No. II. of the Calcutta Review. In shewing that the factors which enter into the period of the *Kali-Yug* are derived from the cycle of precession, the author observes,

"The amount of this precession is, according to the best modern observations, somewhat more than 50″ annually; but according to the Hindoo system, as stated by Bailly and all other writers on the subject, it is taken as 54″. Whether this is owing to any actual change in the amount since their epoch, or is due to errors in their observations, we shall have to consider immediately; at present we have only to do with the fact. This precession being observed, it would naturally occur to every Astronomer to enquire into the length of the period in the course of which this point would make a complete revolution of the whole equinoctial circle. At the Hindoo rate of precession this period will be immediately found to be 24,000 years, the quotient resulting from dividing the whole circle, or 360° by 54″, the assumed pre-

Digitized by Google

This is not the place to enter, as fully as the interesting nature of the subject demands, into the enquiry, when *Chourasees* were first introduced into the mythology, and administrative details of India; but it is obvious to remark that the Buddhists and Jains are more partial to the number than the Brahmins; and that the Rajpoots, of whom the *Agnicòòla* portion appear to have been supporters of the Buddhist Doctrines (See Gour Tuga), as well as their congeners, the *Goojurs* and *Jats*, more particularly affect that number than any other tribes at present found in occupation of the soil. It does not necessarily follow that the Buddhists introduced *Chourasees*; but it may fairly be conceded, that if we deduct from the *Chourasees* mentioned above, those which may perhaps be considered exclusively Brahminical, the greater part may be

---

cession for one year. Now the duration of the Kali-Yug is just 18 times this period of 24,000 years; or the Kali-Yug is the period during which the equinox will have been 18 times at each point of the equinoctial circle. Why 18 should have been chosen as a multiplier rather than any other number, we are not able positively to determine. It might have been chosen arbitrarily, merely on the ground that 24,000 years being too short a period to satisfy Hindu notions, some number must be chosen as a multiplier; or it might be selected as being the greatest common measure of 360 and 54; or it might be for the following reason. The position of the moon's node, or the point in which her orbit cuts the ecliptic, goes round the ecliptic in a little more than 18 years, just as the intersection of the earth's equator with the ecliptic goes round it in about 25,700 years in reality, but according to the Hindu estimate of the precession, in 24,000 years. If then the Hindu rate of precession were correct, and if the period of the revolution of the moon's node were 18 years, instead of about 18 years and 7 months, then if the sun and moon were in conjunction at any point in the ecliptic, they would be in conjunction again at the same point in the ecliptic after a period of 432,000 years. .... The length of the Kali-Yug being thus determined, a short process would lead to the assignment of its commencement. If a point was assigned from which to measure the precession, as we measure it from the first point of Aries, the commencement of the epoch would be at once determined by dividing the distance between that first point and the actual position of the equinox at the period of observation by the annual precession, say 54″. Now it is obvious that any point might be assumed arbitrarily as the first point of the zodiac, or the astronomer might be led by some peculiar coincidence to fix upon some particular point in preference to all others. The latter was the fact in the actual case before us. On calculating backwards the position of the planets, they found, that on a particular day in the Month of February in the year 3102 B. C. the Sun, Moon, Saturn, Mars, Jupiter, and Mercury were, not indeed in actual conjunction, but at least in the same quarter of the heavens, the greatest distance between any two of them probably not exceeding 17° or 18°...... It is true that at this period Venus was in a different quarter of the heavens, being about 62° in longitude apart from Saturn; but what theorist would allow a single planet to stand in the way of the establishment of so grand an epoch? Not, certainly, the framers of the Hindu Astronomy; and accordingly they did determine, that at the commencement of the Kali-Yug all the planets were in conjunction in the first point of the Zodiac, and thus was the famous epoch fixed."

Digitized by Google

ascribed to Buddhism, and may have been readily adopted and incorporated at some subsequent period by the Hindoos, according to the usual accommodating spirit of Polytheism. Even the emblematical Solar *Chourasee* may have been a subsequent importation, as it is questionable if *Surya's* chariot is represented in the *Vedas** as it is in the *Puranas*.

It is, moreover, very remarkable that *Menu* (VII. 115) uses only the *decimal* division when speaking of the civil administration. "Let him appoint a lord of 10 towns, a lord of 20 towns, a lord of 100, and a lord of 1000."

It must not be forgotten also, in the attempt to fix the time of the introduction of *Chourasees* into India, that in the compilation of *Parásara*, who, by the position of the colures recorded by him, is ascertained to have lived not earlier than 1200 years before Christ, the estimate of the lunation is erroneous, nor is any mention made of the days of the week, or of the twelve signs, which seem to have been introduced into India at a much later period; so that if *Chourasees* do depend on the astronomical basis which has been assigned to them, they could not have existed in his time.

As, therefore, neither in the time of *Parásara*, nor in that of *Menu*, who is supposed to have flourished about three centuries after *Parásara*, or in the ninth century before Christ, is there any thing which can be construed into the remotest allusion to *Chourasees*, we must look for their introduction to some subsequent period; and in the midst of so much uncertainty, it seems lawful at least to conjecture, that the most probable date is that, when the Buddhists from Scythia, following that tide which from the earliest ages has been setting in towards the South East, immigrated to India, and became incorporated with the tribes who were in previous occupation of the country.

---

* It must be confessed, however, that the Sun has 7 steeds and 7 rays according to the *Rig Veda*. "Seven yellow mares bore thee in a chariot, Oh shining Sun!" (Chap. IX. Hymn. VII.)—according to the numbering in Dr. Rosen's translation of the *Rigveda Sanhita*. Again, the Sun has seven rays, "These are the seven rays of the Sun, and my abode is in the midst of them." (C. XV. H. XII.) There is also possibly some indication of a quarter *Chourasee* in an address to *Agni*. "Thrice seven secret names the priests have found in thee." (C. XII. H. VIII.) According to the *Vedas*, also, 21 pieces of *Pulas* wood are to be got ready against a sacrifice. (Stevenson's "*Sanhita* of the *Sáma Veda*," p. vii., and *As. Res.* VII. 274).—A fast of 21 days also is enjoined as an austerity previous to singing the *Sama Veda*, (Stevenson's *Sanhita*, p. ix.) and 21 milch cows "yield the true milk in the super-excellent place of Sacrifice." (*Ib.* p. 217). See also another instance of a quarter *Chourasee* from the *Vedas*, in *As. Res. VII. p.* 252. In the *Puranas*, as might be expected, the number is very common. (See *Langlois' Harivansa, I. p.* 112, and *II. pp.*, 68, 440; *Strengler's Raghuvansa*. C. II. 25; and *Surya Narayan Uponishad*, quoted by Vans Kennedy, in his "*Ancient and Hindu Mythology*," *p.* 346.)

Digitized by Google

CHOURSEE, چورسي चैारसी chaursí

A granary above ground.—*Rohilcund.*

CHOUS, چوس चैास chaus

Land four times tilled.—*Rohilcund.*

CHOUSING,HA, چوسنگها चैासिंघा chausing'ha

A raised mound indicating where the boundaries of four villages meet.—See CHOUGUDDA.

CHOUT,HEA, چوتهيا चैाथिया chauthiyá

A measure in general use for grain, and about equal to a seer of wheat; *Choukuree* is a quarter, and *Adhelee*, is a half, *Chout,hea.* Five *Chout,heas* are equal to a *Kòòro*, or *Puseree*, and twenty *Kòòros* to one *K,hanree.* These words are equally used in superficial measures. Thus, an area which would require 5 *Puseree* of seed to sow it, is about equal to a *Beeg,ha*, (which in *Hooshungabad* is a little more than a statute acre, being 4,900 square yards,) and was rated at about a Rupee of Revenue. A *K,hanree* would be about equal to 4 Rupees, and a *Manee* to twice that amount.—*Saugor.* See BEESEE and JUREEB.

CHOUTRA, چوترا चैातरा chautrá

A Court; corrupted perhaps from *Chubootra.*

CHUH, چه चह chah

A platform. A pier head.

CHUHLEE, چهلي चहली chahlí

The wheel on which the rope revolves at the top of a well.—See CHAK.

CHUHORNA, چهورنا चहेारना chahorná

To transplant.—*Rohilcund.* Elsewhere it signifies to stick up, to fix. The word *Rompna* is also frequently used to signify transplanting. In *Dehli* and the *Upper Doab*, *Chuhorna*, though rarely used, is preserved in the word *Chuhora*, which signifies rice dibbled in a field, after being sown in a nursery.

CHUHUL, چهل चहल chahal

A strong soil, ranking between *Rouslee* and *Dokura*, or *Dankra.*—*Dehli.*

CHUK, چک चक chak

A portion of land divided off. It is applied to detached fields of a village, and to a patch of rent-free land. In old Revenue

Digitized by Google

Account Books it is the name given to that part of the Township which is taken from the residents of the Village, and assigned to a stranger to cultivate.

و دیہیکہ تمام رقبۂ ان ازمالکان و مستاجر اصلا مزروع نشود
موافق پرداخت بعہدہ ان گذاشتہ مابقیہ بسند مکمل چک
بستہ در ملکیت شخصي بدهد که پرداخت تواند کرد

Zòòbdut-ool-Quwaneen.

CHUKBUNDEE, چکبندي चकबन्दी chakbandí

The fixing or registering the abuttals, or boundaries, of a *Chuk*. In the Deccan the equivalent word is *Chutoorseema* चतुरसीमा —See "*Jour. R. A. S.*," *No. VI., p.* 368.

CHUKBURAR, چکبرار चकबरार chakbarár

Collecting rents according to the size or productiveness of *Chuks.—Central Doab.*

CHUKKA, چکا चक्का chakká

The weight (generally of clay) used to press down the small arm of the *Dhenklee*. The usual meaning is a wheel, or circle, and the word may be therefore applied thus, as the *Chukku* is almost always of a circular form.

CHUKKUT, چکت चक्कत chakkat

The loss of a whole plot of ground by diluvion; the contrary of *Ritkut*.

CHUKLA, چکلہ चकला chakla

A *Chukla*, is a sub-division of a *Sircar*, comprising several *Pergunahs*. The only *Chuklas* familiarly known in these Provinces are those of *Azimgurh* and *Corah*. The designation is not uncommon in *Oudh*.

Chuklas were first instituted in the reign of *Shahjehan*, by *Sadòòllah Khan*, the Minister:—(See CRORES): and therefore there is reason to apprehend that the *Sunuds* given at p. 253, Vol. III. of "Harington's Analysis" are forgeries. Much stress was laid upon these Documents at the time of their publication, but as they purport to be of the time of *Akber*, and at the same time mention *Chuklas*, they are open to dispute.

CHUKLADAR, چکلہدار चकलादार chakladár

The person appointed as Superintendent of a *Chukla.*

Digitized by Google

CHUKNAMA, چکنامہ चकनामा chaknáma

A Deed, or Statement, shewing the area and boundaries of a *Chuk*. The word is as old as the time of *Akber*. It is mentioned in his instructions to *Amilguzars*.

CHUKWAEN, چکوائن चकवाइन chakwáin

A small clan of Rajpoots in *Kopacheet*, Zillah *Ghazeepoor*.

CHUKWUND, چکوند चकवण्ड chakwand

A common weed, of which there are generally reckoned to be four kinds, though they bear but little resemblance to one another.—*Chukwund*, *Chukoundee* or *Kusoundee*, *Gòòlalee*, *Butoka*. The *Chukwund*, which grows from about eight inches to two feet high, and bears a long legume, is very common in Mangoe groves, and in fields grown with *Khureef* crops. It is used by the poor people as a potherb.

CHULAN, چلان चलान chalán

An invoice; an announcement of despatch: from *Chulna* چلنا to go.

CHULTEE, چلتي चलती chaltí

Cultivated lands.—*Dehli.*

CHUMAR, چمار चमार chamár

A tribe employed in the curing of leather. They are said, on the authority of the *Padma*, *Varaha*, and *Brahmavaivartta Puranas*, to be descended from a *Mullah*, or Boatman, and a *Chundal* woman. The *Chumars* are generally said to be subdivided into seven classes—*Jatòòa*, *Kaean*, *Kòòril*, *Jyswara*, *Jhoosea*, *Azimgurhea*, or *Birherea*, and *Koree*, or *Korchumra*. These seven do not eat together or intermarry. The *Jatòòas* are chiefly in the North-West. The *Dehli Territory*, *Rohilcund*, and the *Upper*, and part of *Central*, *Doab* are their seats. The *Kaeans* are in *Bundlecund*, and *Saugor*. The *Kòòrils* occupy the greater part of the *Central* and *Lower Doab*. The *Jyswaras* meet them in the neighbourhood of *Allahabad*, and extend through *Jounpoor*, *Mirzapoor* and *Benares*, to the neighbourhood of *Sydpoor Bhitree*, where they are met by the *Jhooseas*, who occupy *Ghazeepoor* and *Behar*. The *Azimgurheas* have their seats in *Azimgurh*, and *Goruckpoor*; and the *Korees*, or *Korchumras*, in *Oudh*. The last are generally engaged in the occupation of weaving.

Digitized by Google

Other names are mentioned besides these seven, as the *Jat-lote* of *Rohilcund;* the *Ahurwar, Sukurwar* and *Dohur,** of *Central Doab;* but as these latter avow some connection with the *Kòòrils,* they may perhaps be included in that tribe. In *Behar* we meet also with sub-divisions of *Gureyas, Magahis, Dukshinias, Canoujeas,* as well as the *Jhoosea* and *Jyswara* above mentioned: all tending to shew that the division into seven clans is imaginary.

Chumars are reputed to be a dark race, and a fair *Chumar* is said to be as rare an object as a black *Brahmin.*

करीआ ब्रह्मन गोर चमार
इन केसाथ न उतरिये पार

Kurea Brahmin gor Chumar
In ke sat,h nu òòtriye par.

That is, go not in the same boat with a black *Brahmin* or a white *Chumar;* both objects being considered of evil omen.

CHUMAYEN, چماین चमाइन chamáyen

A clan of *Goojurs,* proprietors of about twelve villages in *Paneeput Bangur.*

CHUMBUL, چمبل चमबल chambal

A log of wood with grooves, fixed on banks of Canals. It is used in drawing water for the purpose of irrigation.

CHUMRAWUT, چمراوٹ चमरावट chamráwat

The perquisites of *Chumars.*

CHUMURGOUR, چمرگور चमरगौर chamargaur

See GOUR RAJPOOT.

CHUNA, چنا चना chaná

Gram; (*cicer arietinum:*) whence, through the Italian *Cece* and the French *Chicker,* we get our *Chick-pea.* The *arietinum* is

---

* The *Dohurs* are mentioned in "Steele's Summary," p. 128, as existing in the Deccan along with *Kutnees* (coblers) and *Duphgurs* (*Dubgar,* maker of Oil Bottles): but he does not include them amongst *Chumars,* of whom he enumerates the following classes—*Sultungur, Marat,he, Paradosh, Purdesee, Huralbhukt, Dubalee, Woje, Chour.*

derived from the resemblance of the seed to a ram's head. The word used by the English in India is *gram*, of which the origin has been much disputed, and is, I believe, quite unknown. Might it not possibly be a corruption of the Portuguese word for this pea? In the Peninsula, and on the opposite Coast of the Mediterranean, the pea is called *Garvanzos*. In English the obsolete word *gram* means angry, irritated; and it is a strange coincidence that the Spanish phrase *Poner* GARVANZOS *á alcuno*, means to throw obstacles, to irritate, to *gram* a man. There is, however, of course no connection between the two words, because the English is derived direct from the Anglo-Saxon; the resemblance, however, is worthy of remark. The Portuguese words, *Grao* grain, and *Grama* grass, might also be ascribed as the origin of our *Gram*.

Of *Chuna* there are generally reckoned to be three kinds—*Peela*, *Puchmil*, and *Kussa*. The last is an inferior kind, and is also called *Rukswa*, *Chuptaee*, and *Kussaree* in the Eastern part of these Provinces. *Puchmil* is a mere mixture of *Chuna* and *Kussa*.

There is also a small kind of *Chuna*, called *Chunce* and *Butooree*, and *Chuna* itself is frequently to the Eastward called *Rehla* and *Lona*. But, in general, *Lona* is the name of the oxalic and acetic acid which forms on the leaf of the *Chuna*. It is used in this country in Alchemical processes, and in the preparation of Nitric and Muriatic Acid. Cloths are spread over the plants of the *Chuna*, and being well moistened by the deposition of dew, they readily absorb the acidulous salt, which the plants secrete abundantly on the surface of their leaves and shoots.—(Royle, "Antiquity of Hindoo Med:" p. 42.) The presence of this acid is found to injure the feet occasionally when people walk in *Chuna* fields, and a local tradition has hence arisen that *Seeta* when she was going to bathe in the *Munwa* river is said to have cursed the plant, and directed that it should not be grown between that stream and the *Gogra*, and consequently no *Chuna* is now cultivated between those two rivers.

In the Western part of this Presidency, there is a *Cabulee Chuna* sometimes grown. It differs from the *Desee*, or country, *Chuna*, in having a white flower and smaller leaf. It is also grown in the extreme East, and in *Bengal*, to the North of the Ganges. It is there considered a fit offering for the Gods, probably on account of its rarity.

This useful grain is highly valued in India, and its praises have been sung by the poets. The following lines, which are attributed to the celebrated *Beer Bul*, are greatly esteemed by the natives—

Digitized by Google

सब देवोंमें महादेव बडे सब अन्नमें चकरबत चना
जाकी लमबीसी डार गुलाबसा फूल खूंटत खांटत होत घना
कहें बीरबल सुनो साह अकबर नून औ मिर्च से अजब बना

Sub Deon men Muhàdeo bure, sub ann men Chukurbut Chuna;
Jakee lumbee see dar, goolab sa phool, k,hoontut k,hantut hot g,huna;
Kuhen Beer Bul, sŏŏno, Shah Akbur, noon our mirch se ujub buna.

" *Chuna* is the best amongst grains, like *Muhadeo* amongst the Gods. It has long stems, rose-like flowers, and gets thicker for being plucked, and when eaten as a potherb with pepper and salt is delicious food."

CHUNCHUR, چنچر चंनचर chanchar

Land left untilled, for one, two, or three years.

CHUNDA, چندا चन्दा chandá

Subscription; assessment.

CHANDALEA, چنداليا चनडालिया chandáliyá

See BHUNGEE.

CHUNDEL, چنديل चंदेल chandel

A tribe of Rajpoots scattered in various parts of these Provinces, who for the most part derive their origin from *Muhoba* in *Bundlecund*, which, before the Mussulman conquest, appears to have been the capital of a principality which extended to the *Nerbudda*, and included the province of *Chunderee*, or *Chundelee*, which is called after their name. Though they are styled *Sombunsee*, they are not considered to be of pure descent, and their sons are carefully excluded from marriages with the higher clans.

The *Chundels* are found in *Osait,h*, *Mehrabad*, *Poorunpoor Subna*, *Buragaon*, *Julalabad*, and *Imrutpoor*, Pergunahs in the South East of *Rohilcund*; *Huvelee*, *Sidhŏŏa Jobna* and *Ruttunpoor Bansi*, of *Goruckpoor*; in *Bara*, *Kurra*, and *Chaile*, of *Allahabad*; in *Mahŏŏl*, *Secunderpoor*, *Mahomedabad Gohna*, *Nut,hoopoor* and *Nizamabad*, of *Azimgurh*; in *Murreeahoo*, of *Jounpoor*; in *Nurwun* and *Huvelee*, of *Benares*; in *Bhugwut*, *Bidjygurh* and *Agoree Burhur*, of *Mirzapoor*; in *Sheorajpoor*, *Jajmow*, *Akberpoor*, *Sheolee*, and *Bit,hoor*, Pergunahs of *Cawnpoor*; and in *Bundlecund*. There is also a large clan of them South

Digitized by Google

of *Burdee*, giving name to a Province called *Chundelk,hund*. They are divided, at least in the *Lower Doab*, into the four families of *Raja*, *Rao*, *Rana*, and *Rawut*, like the *Goutums* of the same neighbourhood. Thus the chiefs of the *Sheorajpoor Chundels* are known as, the *Raja* of *Sheorajpoor*, the *Rao* of *Sanpey*, the *Rana* of *Sukrej*, and the *Rawut* of *Rawutpoor*, the respective residences of the parties. We learn the turbulence of this *Doab* tribe at the early part of last century from the letters of *Runchhore Doss*.

The *Chundels* of *Mirzapoor* came from *Mahoba* after the defeat of *Brimaditya*, the son of their chief *Purmal*, by *Pirthee Raj*. For this was not a mere victory: it led to the temporary occupation of the country; since we learn that after the *Chouhans* had taken *Calinger*, it was occupied by a Garrison of *Dehli* under the *Ambere* Prince, *Pujoon*. These *Mirzapoor Chundels* are said to have expelled the *Balunds*, and they themselves in their turn had to flee from the victorious arms of the *Goutum Raja* of *Benares*. The chiefs of *Agoree Burhur* and *Bidjegurh* after seeking refuge in *Bhojpoor*, returned to their old seats on the occasion of the British ascendency.

Those of *Azimgurh* migrated also from *Mahoba*, but appear to have lingered for some time about *Jounpoor*, before proceeding in their onward course to *Secunderpoor*.

The period of *Chundel* emigration Eastward is very doubtful. Though no date is so probable as the one above-mentioned for their departure, yet we have some incidental testimony respecting those of *Rohilcund* and the *Doab* which appears to point to an earlier period.

We find one of the *Bunafur* heroes boasting in the *Al-K,hund*, " Our heads were the pillars of *Mahoba;* by us were the *Gonds* expelled, and their strong holds *Deogurh* and *Chanbari* added to his sway. We maintained the field against the *Jadon*, sacked *Hindoun*, and planted his standard on the plains of *Kuttair*." This refers to a period long previous to *Pirt,hee Raj's* defeat of *Brimaditya*. We may also be allowed to conjecture that the *Chhindu* race, which Mr. Prinsep (*J. A. S. B. Vol. VI. p.* 780) declares to be utterly unknown, and which we find recorded in a very interesting inscription, dated A. D. 992, discovered by Mr. H. S. Boulderson in the neighbourhood of *Beesulpoor*, is no other than the *Chundel*, and that they might then have been inhabiting that part of *Rohilcund*, on the way to their more distant principality of *Chumpawut*,* and *Almora*, of which the

* *Som Chund*, *Chunderbunsee*, established the Raj of *Chumpawut*, A. D. 1178. This period would be in accordance with the *Beesulpoor* inscription. It is a vulgar, but almost universal, error to trace the origin of the *Chunds* from *Jhoosee* opposite *Allahabad ;* but the proper reading in *Jhansee*, in *Bundlecund*, a position which connects them immediately with the *Chundels*.

representative is the present titular Raja of *Kumaon*, or, more strictly speaking, his cousin, who is a British Pensioner at *Almorah*. *Chund* is the title of the holder of the Raj: his Rajpoot brethren are generally known as *Routela*.—See KUTTOORA and ROUTELA.

The *Chundels* of *Rohilcund* themselves state that they derive their origin from *Sheorajpoor*; and here, again, we have a gleam of evidence that the *Sheorajpoor Chundels* are older than *Pirt,hee Raj's* conquest.

In the famous Arabic work, the "Kitab-al-Yemini," we find that the victorious *Mahmood*, after conquering *Canouj*, in A. D. 1017, and proceeding lower down into the *Doab*, before passing over to *Bundlecund*, encounters what appears to be a *Chundel* Chief, and subsequent mention is made of another Chief, called *Chund Raee*, who might also have had some connexion with the same clan.

واخذ على قصد ذلك نحو قلعة آسي وصاحبها المعروف
بچندال پور احد انياب الهنود وارباب الجنود فعرض له راي
قنوج منازعا * * * * * * * * * * * *
ولما فصل السلطان امر چندبال واذاقه في مهوبه الداء
العضال عطف على چند رائ احد اكابر الهند في
قلعه شروة

The long-expected translation of this work may perhaps throw some further light on the subject. The extracts above quoted are taken from a very incorrect copy, and there is no saying how much the names are disguised.

CHUNDELEE, چنديلي चंदेलो chandelí

A very fine species of Cotton fabric, which is of so costly a description as to be used only in Native Courts. It is made from *Berar*, or *Oomraotee*, Cotton, and every care is taken in its manipulation. The weavers work in a dark subterranean room, of which the walls are kept purposely damp to prevent the dust from flying about. The chief care is bestowed on the preparation of the thread, which, when of very fine quality, sells for its weight in silver. It is strange that women are allowed

Digitized by Google

to take no part in any of the processes. From a correspondence published in Vol. X. of the "Journ: As: Soc: of Bengal," it would appear that *Chundelees* are made solely from *Nurma* Cotton; but this is a mistake, for *Oomraottee* Cotton is alone used, and the *Nurma*, or *Nurma-bun*, instead of being confined to *Malwa*, is cultivated in small quantities all over *Hindoost,han*, and its produce is in great request for the manufacture of the best kind of Brahminical thread. It is a bushy plant, grows to the height of about seven feet, and lasts about six years.

Chundelees derive their name from the Town of *Chunderee*,* on the left bank of the *Betwa*, in *Scindia's* Territory. (See CHUNDEL.)

CHUNDEYA, چنديا चंद्देया chandaia

Deep places.—*Eastern Oudh.*

CHUNEADA, چنياده चनियादा chaniyáda

Land under a crop of *Chuna*, or Gram.—*Rohilcund.* In *Dehli*, the same is called *Chuneal* and *Oòmre*, and in some other Provinces *Chunara.*

CHUNEE, چني चनी chaní

A small species of *Chuna*; called *Butooree* in *Benares.*

CHUNET,H, چنيٹھ चनेठ chanet'h

Drugs for cattle.

CHUNUMEA, چنميا चनमिया chanamiá

The name of a tribe of *Chunderbunsee* Rajpoots in Pergunnah *Raree* of *Jounpoor*; *Sugree* and *Mahòòl* of *Azimgurh*; and in *Amorha* of *Goruckpoor.* They are generally included among the *Beis* of inferior descent, and are known also by the name of *Gurgbuns*; but the *Chunumea* and *Gurgbuns* are separately entered in the *Jatimala* in the "Hindee Selections."

---

* It is very curious how many of our commonest European cloths and textures derive their name from a similar source. Thus we have *Muslin* from *Mousul*, *Cambric* from *Cambray*, *Jean* from *Jen* in Saxony, *Gauze* from *Gaza*, *Frieze* from *Friesland*, *Dornick* from *Dornick* in the Netherlands, *Dornoch* from the royal borough of *Dornoch* in Scotland, *Dowlas* from *Dourlans*, a town of Picardy, *Calico* from *Calicut*, *Worsted* from a town in Norwich of that name, *Dimity* from *Damietta*, *Carpet* from *Cairo*, *Diapre* from *Ipre* in Flanders, originally written *D'Ipre*; an etymology which though disputed, receives confirmation from a passage in Chaucer's Wife of Bath,

Of cloth making she had such a haunt,
She passed them of *Ipre* and of Gaunt.

See "Warton's History of English Poetry," Vol. I. p. 176.

Besides these, of which we are now beginning to forget the origin, we have the more obvious names of *Bergamot*, *Bandanna*, *Damask*, &c. &c.

Digitized by Google

CHUNGEL, چنگیل चंगेल changel

A herb which springs out of old *K,heras*, or ruined buildings. It has a round leaf, and its seed, which is used as a medicine, is known generally by the name of *K,hubajee*.

CHUNWAN, چنوان चनवान chanwán

Name of a small species of millet.—*Eastern Oudh*.

CHUPREE, چپری चपरी chaprí

A puddle. Also, the name of a small pulse somewhat resembling *Chuna*.

CHUREE, چری चरी charí

Unripe *Jowar*, cut as fodder for cattle. It is always sown much thicker than the *Jowar* which is intended for the threshing floor.

Churee is also the name given in the *Lower Doab* to small portions of land held rent-free by cultivators: derived either from its chiefly producing fodder, or by a corruption from *Seer*.—See CH,HEER.

CHURHWEE, چڑھوی चढ्वी charhwí

Raising rent; from چڑھانا *Churhana*, to lift up.

CHURKHEE, چرخی चरखी charkhí

The pulley by which water is raised from a well by two water-pots tied to the ends of a rope and raised alternately; literally, a spinning wheel. It is generally made of pieces of bamboo lashed together in the form of a cylinder.—See CHAK.

CHURNEE, چرنی चरनी charní

A feeding trough.

CHURUS, چرس चरस charas

The exudation of Hemp flowers. It is collected in *Nepal*, and elsewhere also it is said, by persons running through a field of *Ganja* with leathern aprons to which the exudation adheres. In these provinces the *Churus* of *Bokhara* is most admired, and fetches double the price of the country product. *Buhadoorgurh* in the *Dehli* Territory appears the grand depôt for the *Churus* of the Western and Northern States.

Also, the large leathern bucket, or bag, used for filling water from wells; derived from چرسا leather. In some parts of the country it is called *Poor* and *Mote*. All parts of the apparatus of a well are differently called at different places. Thus, the upright posts over the well's mouth are, in one place, *Feelpaya*

Digitized by Google

(elephant leg), in another *T,hoonee.* The beam which they support is in one place called *Bhursuha,* in another *Putao* and *Bhuret.* The rope is in one place called *Burt,* in another *Lao.* The reservoir into which the water is poured is in some places called *Pureha,* in others *Chubucha,* and so on.—See Buhoro, Chak, Chuktee, Churkhee, and Gubaree.

Churwahee, چرواهي चरवाही charwáhí

Wages of a hayward, or herdsman, in grain; from *Churna* چرنا to feed, to graze.

Chutree, چٹري चटरी chatrí

The name of a herb which springs up with the rubbee grains. It is used as fodder for cattle, and the po orer class of cultivators eat the seeds of it mixed up with barley.

Chyl, چيل चैल chail

Land twice tilled.—*Rohilcund.*

Chyn, چين चैन chain

Cultivated land.

Chytee, چيتي चैती chaití

The harvest of the month *Chyte.* In *Bundlecund* it is applied generally to the Rubbee, or spring, harvest.

Circar, سركار सरकार circár

This word is more correctly spelt *Sircar,* but is more familiar to Europeans as *Circar,* in consequence, perhaps, of the geographical division of the *Northern Circars* being so written. In other parts of this Supplement it will appear as *Sircar.*

A *Circar* is a sub-division of a *Soobah.* The North Western Provinces, excluding the *Saugor* and *Nerbudda* Territories, comprise no complete *Soobah,* but only portions of the four *Soobahs* of *Agra, Allahabad, Dehli* and *Oudh.* Each *Soobah* is divided into a certain number of *Circars,* and each *Circar* into *Pergunahs* or *Mehals,* (which are used as equivalent expressions,) and the *Pergunahs* again are aggregated into *Dustoors,* or districts; and as the *Pergunahs* of the same *Dustoor* are of course always contiguous, the *Dustoor* statement in old Registers, if copied with any regard to correctness, frequently forms a very important means of the verification of doubtful names.

Soobah is an Arabic word, signifying a heap of money, or a granary. *Circar* is literally a Chief, a Supervisor. *Dustoor,* besides signifying a rule, is also a Minister, a *Moonshee.* *Pergunah* means tax-paying land, as well as a perfume composed of various ingredients—

Digitized by Google

پرگنهٔ زمینی را گویند که ازان مال و خراج بگیرند و مرکبی
باشد که از عطریات و بویهاے خوش و آنرا در هندوستان
ارگجهه گویند

It is strange that the "Bòòrhan-i-Qata," while giving this Hindoostanee meaning, does not speak of it also as a sub-division of a Province, for it is so given in the older Lexicons, as for instance in the "Furhung-i-Jehangeeree;" and though it is omitted in the "Furhung-i-Ibraheemee," the word was undoubtedly in use in the time of that compilation, being not only found in the almost contemporary memoirs of *Baber*, but in the "Tubukat-i-Nasiree", and the "Futoohat-i-Ferozshahee," (in which we find that about A. D. 1350, there were fifty-two Imperial *Pergunahs* in the *Doab*,) and even on an inscription dated A. D. 1210, discovered at *Piplianugur* in *Bhopal*.—(See "Journ: As: Soc: Bengal," Vol. V. p. 377.)

The other words do not appear to have been in use till introduced by the Moghuls, nor do any of them appear to be used in similar senses in foreign countries, except *Circar*, which is stated in the "Chiragh-i-Hidayut" to be used in Western Asia also, in the sense of a territorial sub-division, the authority quoted being the translation of the "Mujalis-ool-Nufaes."

The words used before *Akber's* time to represent tracts of country larger than a *Pergunah*, were *Shuqq* شق, *Khitta* خطه, *Ursa* عرصه, *Deear* دیار, *Vilayut* ولایت, and *Ikta* اقطاع, but the latter was generally, though not always, applied when the land was assigned for the support of the nobility, or their contingents, and the presiding Officer was called *Mukta* or *Iktadar*. Thus, in the early historical writers before the close of the fourteenth century, we find *Shuqq-i-Samanah*, *Khittu-i-Oudh*, *Ursu-i-Goruk,hpoor*, (this term is rarely used for any other tract,) *Deear-i-Luk,hnowtee*, *Vilayut-i-Meean Doab*, and *Ikta-i-Kurra*.

Between *Circar* and *Dustoor* there appears a connexion; one meaning, chief, and the other, minister; between *Soobah* and *Pergunah*, a connexion may also be traced; one being a large, the other a small collection; but whether the words were chosen with reference to this connexion may be doubted.

The title of *Soobahdar*, or lord of the *Soobah*, is long subsequent to *Akber's* time. *Sipahsalar* was then the only designation of the Emperor's Viceroy in each *Soobah*.

It has been endeavoured to restore the *Circars*, *Dustoors*, and *Pergunahs* as they stood in the time of the Emperor *Akber*. The copies of the *Ayeen-i-Akberee* vary so much, and such ignorance is frequently exhibited by the transcribers, that to verify the names of *Pergunahs* has been a work of great labour,

Digitized by Google

which is by no means to be estimated by the ease with which the eye runs over a coloured Map.

The *Pergunahs* which retain their own names have frequently occasioned as much doubt as those which have undergone a complete change. The annoyance may be easily estimated by those who know what various phases oriental alphabets can assume; and those who do not, may be convinced by learning that in a single *Circar* one copy presents you with such complete disguises and metamorphoses as *Kut,hul* for *Kumpil*, *Sunanee* for *Putialee*, and *Suneewurburka* for *Sowruk,h*; and the difficulty does not cease when, after frequent conjectures and comparisons, the name has been verified; for the adjustment of areas to meet those represented in the *Ayeen-i-Akberee* has frequently been the source of much perplexity. But it is in separating the *Circars* into *Dustoors* that the ignorance of the copyists has been chiefly exhibited, for all the *Pergunahs* are frequently mixed together, as if there were no meaning at all attached to *Dustoor*. It has been therefore thought proper to explain in some detail the principle of the construction of the Map, premising that several copies of the *Aycen-i-Akberee* have been consulted for the occasion.—See Dustoor.

Should it be desired to ascertain the position and names of the *Pergunahs* as at present constituted, they may be learnt by referring to the Modern Ethnographical Map, which has been drawn up for the purpose of illustrating several articles in this Supplement.

An endeavour has also been made to represent the state of *Zumeendaree* possession in the time of *Akber*—but in comparing the difference of colour in the Modern and Ancient Map, it is not to be inferred that is entirely occasioned by change of possession. There is reason to apprehend, as *Abool Fuzl* generally enters only one tribe as in possession of the *Pergunah Zumeendaree*, and seldom more than two, that he has only mentioned those which had a predominance or clear majority; omitting all consideration of the others, whose number was inferior: now, the Map of modern possession has been drawn out with a view of shewing as far as the scale would admit, all tribes of importance, so that if one particular class is found in possession of but a small part of a *Pergunah*, it has been entered under its appropriate colour. As even in the same *Pergunah*, the villages of each tribe are much intermixed, the colours of course represent the proportions, and not the positions, of each.*

The boundaries of the old *Circars* appear for the most part

---

* The original Maps were on a large and legible scale; but it was found necessary to reduce them for the press; which could not, of course, be accomplished, without throwing many of the minuter tribes into the *miscellaneous* colours.

Digitized by Google

well rounded off and defined. There are some which are somewhat doubtful, as will be seen by referring to the articles BHUTTEEANA, BOODHGOUNGA, DES, and G,HORA. There is only one which appears to require notice in this place.

It will be observed from an inspection of the map of *Circars* and *Dustoors*, that the *Pergunahs* of *Circars Ghazeepoor* and *Jounpoor* are strangely locked into each other near the confluence of the *Gòòmtee* and *Ganges.* The fact of *Syudpoor Numdee* being in the old registers entered in the *Circar* of *Ghazeepoor*, while *Bhittree*, which is between *Syudpoor* and *Ghazeepoor*, is entered in the *Circar* of *Jounpoor*, would seem to show that the proper reading is *Syudpoor Bhittree*, and that *Bhittree* has been entered separately by mistake: but *Syudpoor* used formerly to be called *Numdee;* so that solution does not help us. The fact is, that *Syudpoor* and *Bhittree*, which habit induces us now to couple together, were originally two distinct *Pergunahs*, and in two different *Circars;* nor were they regarded in any other light than as two distinct *Pergunahs*, till they were given in *Jageer* to *Baboo Oosan Singh*: from which time, as they were held under one *Sunud*—(See the "Bulwuntnamu,")—they began to be spoken of as one *Pergunah*, and are so entered in the Regulations of 1795. In the *Perwanah* appointing *Sheikh Abdoollah Amil* of *Ghazeepoor*, amongst the 22 Pergunahs mentioned in his *Sunud*, *Syudpoor* and *Bhittree* are given separately: and this consideration throws much suspicion upon the *Zumeendaree Sunud* given in the *Azimgurh* Settlement Report, printed in the "Journal of the Asiatic Society" for 1838, and which might otherwise have been of some service in unravelling the difficulty. *Syudpoor* and *Bhittree* are written together in the Persian *Zimun*, and (though they certainly appear to be enumerated as two,) yet they occur without the intervention of the word *Pergunah;* and in a manuscript copy of the *Sunud*, the entry of *Syudpoor Bhittree* as one *Pergunah* is beyond question. The same is observable in *Kourea Tilhenee.* Now, these are modern combinations, and could scarcely have been used in the fourth year of *Jehangeer*, within twenty years after the compilation of the *Ayeen-i-Akberee*, where they are entered with such marked distinction. *Kourea* and *Tilhenee* being in all respects separate *Pergunahs;* and *Syudpoor* and *Bhittree* not only separate *Pergunahs*, but in two different *Circars.* The entry of *Mownat* and *Bhunjun* as two separate *Pergunahs* in the same *Sunud*, which are entered simply as *Mow* in the *Ayeen-i-Akberee*, is also suspicious. These considerations, coupled with the loose wording of the document, lead us to put little faith in it as evidence respecting the mode in which *Syudpoor* and *Bhittree* were entered at an early period in the Imperial Records, and justify the implification conveyed in that Report, that the document is not authentic.

Digitized by Google

We must, therefore, notwithstanding the irregular appearance which this part of the map presents, consider that the entries are correct, and that the division was intentional.

CODO, کودو कोदो codo

A small grain, sown early during the rainy season. (Paspalum frumentaceum. *Kan :*). The season for sowing it is indicated in the following lines:

पुख पुनर्बस बोइये धान
असलेखा कोदो परमान
मघा मसीना दीजिये पेल
फिर दीजिये परहल में ठेल

Pook,h Pōōnurbus boeye dhan,
Uslek,ha Kodo purman,
Mug,ha Museena deejiye pel,
Phir deejiye purhul men t,hel.

The first word in each of the three first lines is the name of a lunar Asterism, which points to the proper time of sowing various kinds of grain.

It is a very curious fact, but one which does not admit of doubt, that this grain is frequently found to have inebriating properties, when made into bread. Such *Codo* is known by the name of *Mutouna*, (from *Mutt* मत्त drunk, intoxicated ;) but in appearance it resembles *Codo* in every respect. It is sown as ordinary *Codo*, and comes up as *Mutouna*, but only in those fields on which *Codo* has been previously grown, and only perhaps in one instance out of ten, even in such cases. If wheat or barley is grown, it will not come up, nor will it ever spring up on newly broken soil. It is therefore a necessary condition of the produce of *Mutouna*, that *Codo* was sown the preceding year. The effects of the mania are fortunately not very injurious, and death never supervenes. The intoxication which it causes is generally that of a cheerful kind, lasts for two or three days, produces no convulsions or ulcers, and inflicts no permanent injury on the constitution. In these respects it differs from Raphania, which is caused by eating rye affected by ergot.

These curious properties of *Codo* have invested it with a degree of mystery in the eyes of the natives, and some classes even worship it as a God. Thus, the *Kakun* Rajpoots of *Ghazeepoor* are said to pay worship to this divinity. They never cultivate or eat *Codo* ;

Nefas violare et frangere morsu,

Digitized by Google

and the reason assigned is that, while under the influence of *Mutouna*, they were set upon by some of the neighbouring tribes, and thus lost the greater part of their once extensive possessions.

This intoxicating effect of *Codo* is by no means imaginary, as many may be induced to suppose. Independent of its notoriety in these Provinces, it has been witnessed in distant parts of the country by Medical Officers who have borne testimony to the fact. Dr. Irvine, in his statistical account of *Gwalior*, mentions it: and Dr. Francis Buchanan has seen its effects in *Behar* and *Bhagulpoor*. He states that the natives, as they do in these Provinces, attribute the narcotic quality of the grain in certain fields to its being infected by a large poisonous serpent called *Dhemna*, and he is disposed to ascribe the lameness called *Mughya lung* to the common practice of sleeping on *Codo* straw, which may perhaps emit narcotic exhalations.

Kisaree (*lathyrus sativus*) is another grain which is found to have injurious properties. A curious instance of a general paralysis caused by it is given in Colonel Sleeman's "Rambles and Recollections," Vol. I., p. 134.

COLE, کول कोल col

A few of this primitive tribe are found in the Province of *Benares*, particularly in the Southern part, and in *Bundlecund*, near the hills. Their occupations are of the most servile kind.

Sukleesgurh was formerly called after them *Colana*, and the Pergunah of *Cole Usla* in *Benares* still bears their name, and testifies to their former importance, before the Rajpoot immigrations.

From a consideration of the condition, habits, and position of the *Coles* of *Benares* and *Behar* they may probably be found to have some connection with the *Colees* of *Guzerat* and the *Colaris* of the South of India. I know not whether their languages have ever been compared; but there is no *primâ facie* improbability that they should be found to resemble each other; for the Moravian Missionaries of *Umurkuntuk* declared that they could converse with the *Gonds* of that neighbourhood in the *Canarese* language, the origin of which is entirely distinct from the Sanscrit. It is to be regretted that the sudden death of these excellent men, in the year 1842, prevented their giving public testimony to this interesting fact. If two countries so remote as *Carnata* and *Umurkuntuk*, between which there is no communion or commerce whatever, are found to have essentially the same languages, the *Coles*, *Colees* and *Colaris*, between whom at least there is a resemblance of name, may be found to be similarly connected.

From the "Harivansa," Vol. I., p. 68, one might conclude the *Coles* to be of Rajpoot descent.

Digitized by Google

Colhoo, کولہو कोल्हू colhú

A Sugar Mill. To illustrate the difference of language in different Provinces of this Presidency, the names of the component parts of the Mill are given below in the language of *Benares* and *Rohilcund.* In *Dehli* and the *Doab* other variations occur, but they are few. The *Lower Doab* inclines more to the *Benares* dialect—*Dehli* and the *Upper Doab* to that of *Rohilcund. Bundlecund* has a mixture of both. For instance, there *Kuttree* is the horizontal, and *Jat,h* the upright beam.

Rohilcund.	*Benares.*	*Explanation.*
Pat	*Kuttree*	The horizontal beam to which the bullocks are attached.
Lat,h & *Jat,h*	*Pat*	The upright beam which moves in the Mill.
Mulk,hum	*K,hoonta*	The upright post which is parallel to the last.
Chirya	*Dhenka*	The wood by which the two preceding are joined to one another.
Oree	*Oree*	The basket on the horizontal beam, from which the Mill is fed.
Naree	*Naree*	The leather thong, by which the horizontal beam is connected with the yoke.
Pyt,h	*G,hugra*	The circle in which the bullocks move.
Sya	*Syka*	The cup in which the expressed juice is transferred into the Boiler.
Jhokund	*Jhokund*	The place from which the fuel is supplied to the fire under the Boiler.
Dhoondra	*Dhoondka*	The outlet for the smoke.
Dhor	*Dohra*	The spoon for taking the juice out of the Boiler.
Chundwa	*Gbbrda*	The scrape to prevent the Sugar resting at the bottom of the Boiler.
Ola	*Nesbbr*	The raised blocks on which the cane is cut.
Gundurwala	*Gurerun*	The receptacle for the Sugar Cane before it is cut.

This simple mill has, like the native plough, been much ridiculed for the rudeness of its construction; but it is, nevertheless, a very efficient instrument, gaining in power what it loses in rapidity of execution. Every particle of the cane is subjected to three crushings in the *Colhoo.* In the European triple-roller wheel it is subjected to only one. Native Zemindars repay us with *their* contempt for our process, by pointing to the juice in the refuse cane, which the European roller has been unable to express.

Cooda Beeg,ha, کوڑا بیگھا कूड़ाबीगहा cúda bíg'ha

A *Beeg,ha* measured after a curious fashion in some of the Eastern parts of *Rohilcund.* The Malgoozar measures the breadth by the rope, or by the ordinary *Kudums* (steps), and

Digitized by Google

then the cultivator, running by springs as great a space each time as he can stretch, measures the length: each spring being counted half a *Kudum*. The result is the area. The *Beeg,ha* of this mode of measurement varies from 2½ to 3½ *Kuchha Beeg,has*. The meaning of the words is a *Beeg,ha* measured by leaps, from کودنا *Koodna*, to jump.

There is another curious *Beeg,ha* of these parts, measured by the paces of a woman eight months gone with child.

CÒÒLEE, قلی कुली kulí

A carrier, a porter. It is difficult to tell the origin of this word, but it appears to have been introduced by the English. It may perhaps be derived from the Turkish *Còòllee* قلی a slave; yet that word is now chiefly known in Hindoostan as the designation of several influential families, who may have been originally slaves, but whose servile origin is now forgotten. Or it may have been derived from the *Colees* of Western India, as they were found to be frequently engaged in menial occupations.

CÒÒRMEE, کُرمی कुरमी curmí

A large class of Cultivators in the Eastern and Central portion of this Presidency, but there are few in *Dehli* and the *Upper Doab*. Under the different names of *Còòrmee*, or *Koormee*, *Kumbhi*, *Cunabi*, or *Koombhee*, they extend throughout the greater part of *Hindoostan*, *Berar* and the *Deccan**. They are famous as agriculturists, but frequently engage in other occupations. The *Còòrmee* women, like the *Jatnees*, assist the men in husbandry, and have passed into a proverb for industry,

भली जात कुनबिन की खुरपी हाथ
खेत निरावे अपने पी के साथ

Bhulee jat koonbin kee k,h òòrpee hat,h
K,het nirawen upne pee ke sat,h.

The *Còòrmees* of these Provinces are said to have seven subdivisions, which are usually enumerated as *K,hureebind*, *Puturya*,

* Those of the *Deccan* are divided by Steele (p. 107) into *Marat,hee*, *Koonbee Wanee*, *Kanaree Kumatee*, *Tylung Kumatee*, and *Hindoostanee*, amongst whom he includes *Lodhees Purdesee* and *Chupperbund*. But *Lodhees* are not *Còòrmees*, nor can we receive them as such on this authority: for it must be confessed that, however excellent the "Summary of Indian Classes" may be with respect to law, the second book, on the sub-divisions of Castes, appears not to be executed with that care which the interesting nature of the subject required.

Digitized by Google

G,horchurha, *Jyswar*, *Canoujea*, *Kewut* and *Jhooneya*. These do not eat together or intermarry. The two first are chiefly in the *Lower* and *Central Doab*, *Benares*, and *Oudh*. The *G,horchurha* far to the Westward, the *Jyswar* in *Saugor* and *Bundlecund*, the *Canoujea* in the lower parts of *Central Doab*, the *Kewut* to the East of *Benares*, the *Jhooneya* to the West of the Upper Jumna. There are, however, other divisions which appear to be independent of these, as the *Singrour* and *Chupurya* of the *Lower Doab*; the *Jharee* of *Nagpore*; the *G,hameta*, *Sumsawur*, *Kuchisa*, and *Chunduni* of *Behar*; the *Sait,hawar*, *Putunawur*, *At,hurya*, *Chununoun*, and *Ak,hurwar* of *Goruckpoor* and *Benares*; the *Rawut*, *Jadon*, *Bhatee*, *Kuttear*, and *Gungparee* of *Rohilcund*. These also have no communion of food or marriage. In short, *Cŏŏrmees* are never agreed as to the seven tribes of which they are composed, and it is evident they were never confined to that number.

There are several *Cŏŏrmees*, or *Kumbis*, amongst the *Marhattas*, and the *Gwalior*, as well as the *Satara*, families are of that stŏck. In our own provinces, we find *Cŏŏrmees* chiefly in the following Pergunahs, *Rŏŏdurpoor*, *Beesulpoor*, *Nuwabgunge*, *Pilibheet*, *Negohee*, *Ajaon*, and *Shahjehanpoor* in *Rohilcund*; *Nidhpoor*, *Canouje*, *Bilhour*, *Akberpoor*, *Shumsabad*, *Secundra*, *Bhogneepoor*, *Sheorajpoor*, *Sarh Sulempoor*, *Dhata*, *Chaile*, *Ekdulla*, and *G,hatumpoor* in the *Doab*; *Aurungabadnugur*, *Sidhoa Jobna*, *Dhooreapara* and *Shahjehanpoor* in *Goruckpoor*; *Seondha*, *Dursenda*, *Jelalpoor*, and *Koonch* in *Bundlecund*; *K,heiragurh* and *Bari* in *Allahabad*; *Bhugwut*, *Bhoelee*, *Agoree Burhur*, and *Singrowlee* in *Mirzapoor*; and *Nut,hoopoor*, *Nizamabad*, *Sugree*, and *Mohomedabad Gohna* in *Azimgurh*.

In *Oudh* also, there are several, and the notorious *Dursun Sing,h* has ennobled his tribe by the designation of *Raja*.

Cŏŏnr Mŏŏndla, کنرمندلا कुंड़मुंदला cunrmundla

Is the name given to the day on which the sowing is concluded.—*Benares*. It is in the *Lower Doab* and *Beiswara* generally called *Cŏŏnr Bojee* and *Huriur*. In the North West it is well known by the name of *Dulea-jhar*, or *Pulea-jhar*, that is, the cleaning out of the sowing bag, or basket. The real meaning of *Cŏŏnr Mŏŏndla* is the closing of furrows, from कुंड *Cŏŏnr* a furrow, and मुंदना *Mŏŏndna* to be closed, or shut. The meaning of *Cŏŏnr Bojee* is the filling of furrows. *Bojee* is from an obsolete word derived from बोजना *Bojna*, to be full.

It is usual to devote this day to festivity, and, amongst other ceremonies, to decorate the ploughs; and to make the residue of the seed-corn into a cake, which is partaken of in the open

Digitized by Google

field, and in part distributed to Brahmins and beggars. It is impossible not to call to mind the practice of our own country on the same occasion, when the Seed-Cake, and Furmenty of All-Hallows are in request. In Tusser's homely verses we read—

> Wife, sometime this weeke, if the wether hold cleare,
> An end of wheat sowing we make for this yeare,
> Remember you, therefore, though I do it not
> The seed cake, the pasties, the furmenty-pot.

See Dulleajhar, Hurius, and Hurpoojee.

Corah, کورا कोरा corá

Is the Mercantile name of plain silk cloth undyed. *Bundanna* is the same article dyed. The word is derived from کورا *Kora*, new, raw, fresh—hence the Hindee, the Ghilek ("Pop: Poetry of Persia," p. 542) and the Greek, *Koree*, a virgin.

This article of Indian Manufacture has lately been depreciated in the English market, in consequence of the dishonesty of the native workmen, who prepare goods of inferior value and weight, and conceal the deficiency by a composition of rice-paste and sugar. It is said that a sound *Corah* ought to weigh from 30 to 32 *Siccas*, faithfully woven throughout, with 1700 threads. The deteriorated *Corah* has only 1400 threads, and weighs from 26 to 29 *Siccas*, brought up to the proper standard by the above named composition, which may be easily detected by washing.

Coss, کوس कोस cos

The itinerary measure of India, of which the precise value has been much disputed, chiefly on account of the difficulties which attend the determination of the exact length of the *Guz*, or yard. The *Aycen-i-Akberee* lays down distinctly that the *coss* consists of 100 cords (*tunab*), each cord of 50 *Guz*; also of 400 poles (*bans*), each of 12½ *Guz*: either of which will give to the *coss* the length of 5000 *Guz*. The following particulars relative to the distances between the old *Minars*, or *Coss* pillars, may be interesting, and may be considered to afford the correctest means we have of ascertaining the true standard.

	Road distance in English yards.	*Direct distance in ditto.*
Octagonal Minar to *Nurelah* in *Delhi*,......	4,513	4,489
Minar between *Nurelah* and *Shapoorgurhee*,	4,554	4,401
Minar opposite *Aleepoor*,......................	4,532	4,379
Minar opposite *Siruspoor*,......................	4,579	4,573
Ruins of *Minar* opposite to *Shalimar*,......	4,610	4,591
Average,...	4,558	4,487

Digitized by Google

Length of the *Coss* = 2 miles, 4 Furlongs, 158 yards.

It is important to observe that the length of the *Ilahee Guz* deduced from these measurements is 32 $\frac{818}{1000}$ inches, showing how very nearly correct is the length of 33 inches assumed by the British Government.—(See Ilahee Guz.)

The measurements taken to the South of *Dehli*, between the *Minars* in the *Muttra* District, closely correspond. Out of twelve distances it is found that eight give 2 m. 4 f. 19 p. 1 y., three give 2 m. 4 f. 25 p. 3 y., and one gives 2 m. 4 f. 38 p. 2 y.

It may be proper to remark that it is frequently supposed that the *Minars* are set up every *two Coss*, and that the *Coss* contained 2,500 yards; but the *Ayeen-i-Akberee* appears sufficiently explicit on the point. The same work gives the values of the local *Coss*. It says, the *Guzerat Coss* is the greatest distance at which the ordinary lowing of a Cow can be heard, which is determined to be 50 *Jureebs*, or 15,000 *Guz*. This *Coss* resembles the Chinese *lih*, *i. e.* the distance which can be attained by a man's voice exerted in a plain surface, and in calm weather. Another in Bengal is estimated by plucking a green leaf, and walking with it till it is dry. Another is measured by a hundred steps made by a woman carrying a jar of water on her head, and a child in her arms. All these are very indefinite standards.

The same may be remarked of the oriental *Meel*, as well as the European mile, and league. The two former evidently derive their name from the Roman *Milliare*, and the difference of their value in different places proves that the mere name was borrowed, without any reference to its etymological signification. According to the "*Kamoos*," the oriental *Meel* is a lax and vague measure, but it has been considered by Dr. Lee to be to the English one, as 139 to 112. The league also, from the German *lugen* to see, (signifying the distance that can be readily seen by the eye on a plain surface) is as indefinite as a Guzerat, or *Gao*, and a Bengal, or *Dhuppea*, *Coss*, and sufficiently accounts for its varying standard in Europe.

Coss is an Indian word: the equivalent word in Persian is *Kuroh*, the same as the Sanscrit *Krosa*, of which four go to the *Yojan*; about the precise value of which different opinions are held. Bopp ("Nalus," p. 213) says it is equal to eight English miles. Professor Wilson ("Sanscrit Dictionary," p. 689) estimates it at nine miles, and says other computations make it about five miles, or even no more than four miles and a half, and, in his commentary on the Chinese travels, estimates it at no higher than four. But these travels enable us to fix the distance with tolerable precision. By following Fa-Hian's route between places of which the identity is beyond question, as between *Muttra* and *Canouje*, and between *Patna* and *Benares*, we find the *Yojan* in his time to be as nearly as possible

Digitized by Google

seven English miles; and this agrees much better with what we find the *Yojan* to be, if we resolve it into its component parts. Eight barley-corns equal a finger, twenty-four fingers equal a *Dund*, one thousand *Dunds* equal one *Krosa*, and four *Krosa*, one *Yojan*. Now, estimating the fingers' breadth at eight barley-corns, this makes the *Yojan* equal to six miles, one hundred and six yards, and two feet.

It is the generally received opinion that from *Coss* is derived the word *course*, used by the European residents of India to represent a Promenade, but the *Corso* of Southern Europe gives a much more probable origin.

COTE, کوٹ कोट cot

A fort; a castle; in which sense we find it frequently used in names of places in these Provinces, as *Cote-Pootlee*, *Cote-Salbahun*, *Shere-Cote* and *Chirya-Cote*. It is derived from the Sanscrit कोट्ट *Kotta*, which Klaproth tells us, being adopted into the Mongol, became the origin of the name of *Khoten*. "Rel: des Roy: Budd." p. 18. We may probably look to the same word for our own *Cote*, and its numerous derivatives, as *Sheepcote*, *Cotswold*, &c. &c.

COULA, کولا कौला caula

COULEA, کولیا कौलिया caulea

Derived from کولي *Cowlee*, an embrace or armful, and hence applied to bundles of sheaves of corn, given as perquisites to reapers and village servants. The word more generally used in *Benares* is *Kuk,heealee*; from *Kunk,h* کانکھ, an armpit.

COUSIK, کوسک कौसिक causik

A tribe of *Sombunsee* Rajpoots; but their name would seem to imply Brahminical descent or connexion. Considerable numbers of them are in *Deogaon*, *Mahòòl*, and *Gopalpoor* in *Azimgurh*; *Dhooreapar* in *Goruckpoor*; and in *Cheet Ferozpoor* and *Syudpoor Bhittree* in *Ghazeepoor*. In the *Ayeen-i-Akberee* they are recorded as the Zumeendars of *Jounpoor*, *Khureed*, and *Mureahoo*. *Cousiks* pretend to derive their origin from *Cusika*, whose son, *Gadhi*, built *Gadhipoor*, or *Canouj*. (See "Harivansa:" p. 148, and "Vishnu Purana," p. 405.)

CRANIE, کراني करानी cráni

An English Copyist in a Public Office, generally of mixed European and Native descent. The origin of the name has been disputed, and is, it is believed, utterly unknown. It may

Digitized by Google

probably be a corruption of some Portuguese* word, or it may be a mispronunciation of *Carana*, by which the *Kayet,h* (*Cayast,ha*,) or Writing tribe, is designated in *Bengal*; and as most native writers in Public Offices are of the *Carana* caste, it is not unlikely that, by merely extending its signification, the same word might have been used to designate English† writers. The word from being utterly harmless in its application, has begun of late years to be considered decidedly *dyslogistic*, (to use an expressive word coined by Bentham) and is consequently avoided by all officials of good feeling, for fear of giving offence. *Writer* and *Clerk* have also been for some time past *dyslogistic* in the opinion of the same class, though the former was two years ago the title of the Junior Civil Servants, and the latter denotes the occupation of many a Nobleman's son in the Public Offices of Great Britain. *Assistant* is now the title most coveted.

CRORE, کرور करोड़ cror

Ten Millions. The names of the higher numbers are thus given in the "Zoobdut-ool-Quwaneen." 100 *Crore* = 1 *Urub*.

---

* It is strange that *Abool Fuzl*, in detailing the Officers of a ship's company, says the ship's Steward was called *Cranee*,

كراني نبكچي خرج كشتي و آب همه مردم رساند

This might imply a Portuguese origin, as many Indian nautical terms are derived from that language.

† Should this really be the origin of the word, it is worthy of observation that *Kayet,hs* themselves at one time were called by a title, which was originally peculiar to foreign writers. In a Treatise on Revenue Accounts by *Raj Roop*, who calls himself a Pupil of *Raja Todur Mul*, but who in reality wrote in, or after, *Aurungzebe's* reign, he says that, since those who in *Eran* followed the occupation of writing were called *Khwaja*, it came to be considered an attributive word, and was in course of time appropriated to Hindoo Writers.

وازانجا که درایران نویسندهرا خواجه خوانند همین سبب این لفظ
ومفي دانسته نویسندگان هنودرا نیز خواجه گویند

There is no reason to suppose that in India *Kayet,hs* are now ever called *Khwaja*, though that word is in common use for other classes. In other Mahomedan countries however the term is still applied to writers and teachers. Dr. Shaw says of the Moors in Barbary, "The *Hojas* suspend their ink-horns in their girdles," p. 227; and Lady Montagu says, "The monastery is now belonging to a *Hogia*, or school-master." Letters, p. 176. And in Stow's "Survey of London." we find curious mention of a Persian buried at Bishops-gate, under the title of *Coya*, in which we could scarcely recognize our *Khwaja*, were not his occupation noticed. Anthony Munday, Stow's continuator, says, "This monument with characters engraven about it, stands in Petty France, at the West end of the lower Church-yard of St. Botalphe's, Bishops-gate (not within, but without the "walls," the bounds of our consecrated ground) and was erected to the memory of one *Coya Shawsware*, a Persian Merchant, and a principal servant and *Secretary* to the Persian Ambassadour; with whom he and his sonne came over. He was aged 44, and buried the 10th of August, 1626."

Digitized by Google

100 *Urub* = 1 *K,hurub*. 100 *K,hurub* = 1 *Neel*. 100 *Neel* = 1 *Pudum*. 100 *Pudum* = 1 *Sunk,h*. 100 *Sunk,h* = 1 *Uld*. 100 *Uld* = 1 *Unk*. 100 *Unk* = 1 *Pudha*.

The three last names are rarely met with in other account books, but Colebrooke (*Hindoo Algebra, p.* 4) assigns names to seventeen orders of superior units in the decimal scale, ending with *Parard'ha*. In one work, the name of which I cannot now remember, the grades in the ascending scale are carried much higher, and the names differ in some respects from those of Colebrooke. Thus 100 *Sunk,h* = 1 *Oodpuda*. 100 *Oodpuda* = 1 *Maha Oodpuda*. 100 *Maha Oodpuda* = 1 *Juld*. 100 *Juld* = 1 *Mudh*. 100 *Mudh* = 1 *Purard,ha*. 100 *Purard,ha* = 1 *Unt*. 100 *Unt* = 1 *Maha-unt*. 100 *Maha-unt* = 1 *Shisht*. 100 *Shisht* = 1 *Sing,har*. 100 *Sing,har* = 1 *Muha-sing,har*. 100 *Muha-sing,har* = 1 *Adunt Sing,har*, which in numerals amounts to 1.000.000.000.000.000.000.000.000.000.000.000.000.000. But it is evident that this advance should have been made by tens, and not by hundreds; by which the numerals would be reduced to 24 places—100.000.000.000.000.000.000.000. This luxury of names for numbers is without example in any other language, ancient or modern, and implies a familiarity with their classification according to the decimal scale which could only arise from some very perfect system of numeration; at a period, moreover, when the most scientific people of the Western world were incapable by any refinement of arithmetical notation of expressing numbers beyond one hundred millions.—See "Enc. Metrop." *Arithmetic* (12), and "Vishun Purana," p. 631.

CROREE, کروری करोड़ी carorí

When *Akber* introduced his Revenue Reforms, he appointed a Collector for every *Crore* of *Dams*, (*i. e.* 2,50,000 Rs.) whom he designated by the title of *Amil*, or *Amilguzar*, and to that Functionary the instructions are directed in the *Ayeen-i-Akberee;* the designation of *Croree* being of subsequent introduction. This sum, which was placed under his management, agrees with the amount at present established under the Resolutions of Government, dated 30th October, 1837, as that which should form the charge of a *Tehseeldar*.

A *Croree*, however, on his first appointment had somewhat more power than is invested in our *Tehseeldars*. He received 8 per cent on the amount of his collections, besides perquisites; he was directed to see that lands were not suffered to fall out of cultivation; to scrutinize the rent-free grants; to report upon the condition of the *Jageerdars*, and of the subjects generally in his neighbourhood; to forward an account of all remarkable occurrences; and to perform the duties of *Kotwal*, if none were appointed within his jurisdiction; and whenever, on account of drought or other calamity, he thought it advisable to depute any

Digitized by Google

one for local enquiries, he could avail himself of the services of the *Ameen* of the *Soobah.* This system lasted till the time of *Shah Jehan*, when his Minister, *Islam Khan*, deputed a separate *Ameen* to every *Pergunah* for the purpose of fixing the *Juma*, and the *Croree* was left in charge of the Collections, to which the duties of *Foujdar* were added, with an allowance of 10 per cent on the collections. But it was found that the powers of *Foujdar* and *Croree* were too great to be united in one person, and to check the abuses which began to be prevalent, *Rae Rayan Jeswunt Ram*, the *Peshkar* of *Islam Khan*, suspended for a time the power of the *Crorees*, and appointed subordinate Collectors for each Village, who were ordered to take exact account of the Collections of the *Crorees*, and the purposes to which they had been applied, to check all the fraudulent exactions of which they and their dependants had been guilty, and to resume all the extra cesses which they had illegally demanded from the people.

When that excellent Minister *Sadōōllah Khan* succeeded *Islam Khan*, he combined the duties of *Ameen* and *Foujdar* in one person, and appointed him Superintendent of a *Chukla* of several *Pergunahs*;—(See CHUKLA)—and placing the *Croree* entirely under his orders, established 5 per cent on the Collections as the amount of the *Croree's* allowance, and of this, one per cent was subsequently deducted. The business of assessment and settlement was left entirely to the *Ameen*—with that the *Croree* had no concern, but it was his business to encourage agriculture, to make advances, station watchmen over the ripening crops, and report when any indulgence and leniency appeared expedient.

This system lasted during the time of *Aurungzebe*, and till the dissolution of the Empire.

The following extract, taken from the Patent of the *Ameen-Foujdar*, written at the beginning of last Century, (the Title خلد مکان proves that the Document is subsequent to *Aurunzebe's* reign)—will shew how much the power of the *Croree* had declined since his original appointment.

و زریکه از سنه چهل و دو عهد حضرت خلدمکان نزد رعایا
باقي باشد بکروری قدغن نماید که سرِیصد پنجروپیه برجمع
حال که به تشخیص درآید درهر فصل تا وصول آن به تحصیل
درآورده و انچه بصیغهٔ تقاوی درسالگذشته برعایا تنخواه شده
باشد آنرا بباقي سالمذبور در اول توزیع سال حال بگیرد که
درصورت اهمال بازخواست ازو خواهد شد و احتیاط بکار

برد که کروری جرات باخذ ملبه و وجود ممنوعه بارگاه والا نکند

* * * * * * * * * * * * * * *

و برطبق قاعدهٔ معین ازوجه حق‌التحصیل کروری یکروپیه
عوض برآمد موقوف داشته داخل درجمع نماید که ثانی‌الحال
در برآمد کروری مجرا خواهد شد و مابقی را بموجب سند
حضور منجمله زر بقایا و تقاوی که بوصول رسد بتصدیق خود
بکروری تنخواه میداده باشد و بر تقدیریکه زر مسطور به تنخواه
حق‌التحصیل وفا نکند قدر زاید را از تحصیل سالحال تن نماید

CUCHHOURA, کچھورہ ककेारा cachhaura

A small clan of Rajpoots, of which there are a few in *Goruckpoor.*

CUCHHWAHA, کچھواھہ कछवाहा cachhwáha

Properly *Cushwaha,* being descended from *Cush,* or *Kusha,* the eldest son of *Rama.* This tribe of Rajpoots is now predominant in the Territory of *Amber,* or *Jyepoor,* from which they expelled the *Meenas* and *Birgoojurs.* They also give name to *Cuchhwahagurh,* a tract between the *Scinde* and *Puhouj* Rivers, ceded by *Gwalior* in January 1844, for the payment of the new British Contingent. There are a few *Cuchhwahas* in *Moozuffernugur, Beluh* and *Phuppoond* in *Etawa; Suhar* and *Areeng* in *Muttra: Mahòòl* in *Azimgurh; Sukutpoor* in *Furruckabad;* and *Unglee* in *Jounpoor.* They assert that they once held 360 villages in the neighbourhood of *Moozuffernugur.* This may have been the case, for amongst those who went to aid the *Chouhan* Prince *Beesul Deo,* in his invasion of Guzerat, we find the *Cuchhwahas* of *Anterbed* enumerated; and as they are not found in any numbers elsewhere in the *Doab,* except in *Etawa,* those of *Moozuffernugur* are perhaps indicated; but they must have been in much greater strength than they are now, whether we consider them as occupants of *Moozuffernugur* or *Etawa,* to have been honored with any notice in such a gathering of *Rajpoots.* (See ANTERBED.) The mention of the *Cuchhwahas* of *Anterbed* in the middle of the 11th Century is interesting, as showing that those of *Amber* had not yet risen into notice; and that those of *Nurwur,* who are recorded by *Chund* as proceeding to the defence of *Chittore* in the beginning of the 9th Century, must have been on the decline.

CUCHHWAR, کچھوار कछवार cachhwár

See CÒÒRMEE, of which tribe they are a sub-division.

Digitized by Google

CUCHHWARA, کچھوارا कछवारा cachhwára

Any portion of ground cultivated by *Cachhees.* The Province of *Cutch* derives its name from the same source. (See *Vishnu Purana, p.* 190.) In the Upper Provinces the term *Cuchhwara*, or, more usually, *Kuchar*, is applied to alluvial formations under the banks of a river, and the term has been said to be derived from *Kuch*, a corner; on account of *Kuchors* forming chiefly in the re-entrant angles of a River's bank: but this does not seem so probable as the derivation above given, as the land is well adapted for garden produce, and therefore cultivated, or fit to be cultivated, by *Cachhees.* Or the word may come from *Kuchha* new, fresh.

CUCHWANSEE, کچوانسی कंचवान्सी cachwánsí

The twentieth part of a *Tiswansee,* of which twenty go to a *Biswansee.* The twentieth part of a *Cuchwansee* is an *Oonwansee.* The word *Cuchwansee* is rarely used in account books; the more usual denomination is *Pitwansee.* But it must be confessed that great difference of opinion prevails respecting these fractions. It is even sometimes stated that a *Cuchwansee* is the twentieth part of a *Biswansee,* but as these denominations were even under Native Governments rarely used in practice, and are now less used than ever, it is a matter of little consequence what precise value is attached to them.

CULUM, قلم कलम kalam

A reed, a pen, a stalk, a cutting. In these senses we have the word in many languages with little alteration, except in the final syllable. Sanscrit कलम, Arabic قلم, Greek *Calamos,* English *Quill,* Latin *Calamus,* and hence *Culmus,* and *Culmen,* a thatched roof. German *Halm,* and hence English *Haulm,* Russian *Soloma,* French *Chaume.* It is also found in the Teutonic languages, in derivatives from the Latin. As in the English word *calamity,* which, according to the concurrent opinion of all the Latin Etymologists, signified originally a storm of hail or rain, which breaks the *stalks* of corn. "*Calamitas* proprie significat imminutionem clademque *calamorum* segetis, quæ grandine vel impetuoso aliquo turbine aut aliâ quâpiam de causâ fit." *Servius ad Virg: Georg: I.* 151.

CUMLA, کملا कमला camla

A Caterpillar, so called from its woolly coat. See below.

CUMUL, کمل कमल camal

A Blanket, a coarse woollen garment worn universally by the peasantry of the Upper Provinces; from the Sanscrit *Cumbul*

Digitized by Google

कमचक. There may be some connection between this word and the Grecian *Chlamus*, and the Latin *Chlamys*. It is barely possible also, it may not be unconnected with the Arabic *Cumees* قميص, from which we have the Italian *Camicia*, the Portuguese *Camisa*, and the French *Chemise*. The *Chlamys* was generally, like the *Cumul*, made of wool, and in shape it was much the same, being half the breadth of its length.

A similar connection may perhaps exist between the Persian and Hindee *Saya*, the Latin *Sagum*, and the modern Spanish *Saya*.

These names, to be sure, were not always applied to the same articles of dress; some being male, and others female; but this is not sufficient to invalidate the probability of some relation, for we have it prominently brought to our notice every day in India, that *Cumees* is a male vestment, while in Western Europe *Chemise* is appropriated exclusively to the ladies; and yet that these two words at least were originally one and the same, is beyond all question.

The best *Cumuls* in these Provinces are made in *Ulwur* and in the neighbourhood of *Meerapoor* in *Meerut*. The *Sansla Cumul* of the latter place sometimes sells as high as twenty five Rupees. It is made of the wool of lambkins, shorn about three days after their birth. The *Sansla* is from six to eight yards long and about two broad. The ordinary *Cumul* sells for from twelve annas up to two Rupees.

CURAO, کراو करात्र caráo

The name given among *Jats*, *Goojurs*, *Aheers*, and other inferior tribes in the Western part of these Provinces to concubinage generally; but more especially to marriages of widows with the brother of a deceased husband. The practice (which is also known to the Eastward by the name of *Oorkurees*; in the Deccan, of *But,hee*; and, in other Provinces, by the name of *Dhureecha*;) is common among these classes, but is not very openly confessed even among them, as some degree of discredit is supposed to attach to it. It is only younger brothers who form these connections, elder brothers being prohibited from marrying their younger brothers' widows; but among the *Dehli Jats* even this is not prohibited. The practice has been common among several nations of the East. The custom of the Jews in this respect is familiar to us, and in Egypt it was admitted for a childless widow to cohabit with a brother of the deceased husband. (*Recherches Phil. sur les Egyptiens et les Chinois.*)

When the laws of *Menu* were enacted, *Curao* appears not to have been confined to the lower classes; but, as is not unusual

Digitized by Google

with the Institutes, there is much contradiction between the enactments relating to it. From a consideration of all the passages on the subject, it appears that failure of issue was the point on which the legality turned.

"On failure of issue by the husband, the desired offspring may be procreated by his brother, or by some other *Sapinda*, on the wife who has been duly authorized."—(Ch. IX., v. 59).

The Commentator confines this licence to the servile class, and he is borne out by the passages immediately succeeding (60, 64); but the following Section appears to recognize generally the lawfulness of such marriages.

"He who was begotten according to law on the wife of a man deceased, or impotent, or disordered, after due authority given to her, is called the lawful son of the wife."—(Ch. IX., v. 176.)

All the Modern Schools of Hindoo Law prohibit the practice entirely;* and the later Commentators and abridgers of the *Mahábhárata* show the utmost anxiety to slur over or explain away a most conspicuous case of *Curao*, or worse than *Curao*, recorded in that Sacred Poem. From the fact of *Draupadee* marrying the five *Pandoo* brothers, we learn that Polyandry must have prevailed amongst the heroes of that period: and if Polyandry, the more venial offence of *Curao* was, no doubt, not uncommon: indeed, the compiler of the *Mahábhárata*, *Vyasa*, was himself appointed to raise up offspring to his deceased Brother! Most of our English Historians of India† take us to the *Punjab* for the scene of this incestuous marriage of the *Pandoos*, and invite us to search for a *Kumpilunugur* in that country, where it is not improbable that a remnant of Scythic manners might be found. But we surely need not go beyond our own *Kumpil* on the Ganges. It seems strange that it should have been overlooked, that when the five Brothers in the *Mahábhárata* proceed to all parts of Hindoost,han in search of allies, the first place visited by *Raja Bheem*, going *East* from *Indrapest,ha* (*Dehli*) was *Kumpil*, the capital of *Raja Drupuda*. (*Sabhá Parva*, Vol. I. p. 345, *Cal: Ed.*) *Kumpil* is certainly of sufficient antiquity for mention in the *Mahábhárata*. It is a place moreover of sacred resort amongst the *Jains*, where they annually bury an image of one of their *Tirt,hankaras*, and has been immemorially established among them as a holy city. The origin

* It has nevertheless been admitted by the Sudder Dewany Adawlut as the *lex loci* of Orissa. See "Reports," Vol. II., p. 175, the "Digest," Vol. III., p. 276, and "MacNaghten's Hindu Law," Vol. I., p. 102.

† Even Marshman has fallen into this error, at p. 96 of his excellent "History of India for Schools," under which unpretending title, he has written by far the most clear and intelligible account which we possess of the Ante-Mahomedan period.

Digitized by Google

of the mistake appears to be that *Kumpila* is in *Panchala*, which has been considered to be the *Punjab;* whereas it is the name of an old country on the banks of the Ganges, including *Furruckabad* and *Southern Rohilcund.*

This practice must have prevailed even before the time of the *Pandoos*, for *Yudhisht,hira* replies to the expostulations of King *Drupada*, "We pretend not to determine what is proper: we follow the path successively trodden by those who have gone before." There is perhaps no circumstance which so strongly shews the Northern descent of the deified Heroes, as this marriage. Herodotus tells us that the practise prevailed among the Nomadic Scythians, as it does at present among the *Bhotias*. The practise is adopted also by the *Nairs* of *Malabar*, between whom and the people of the Himalaya Wilson traces the obscure vestiges of a connection. (See "Selections from the Mahâbhârata," pp. 8 and 66.)

Amongst *Jats*, *Goojurs*, and *Aheers*, childern born in *Curao* are considered legitimate, and are entitled to inheritance accordingly. Children begotten by the woman previous to *Curao*, except in the case of fraternal *Curao*, are known by the name of *Kudhelura* कढेलडा, and do not inherit the property of the father-in-law.

CUREA, قریہ करिया karia

A village; from the Arabic قرا assembling together, concourse. The word is not frequently used now, but we have it preserved in *Cureat Mittoo*, *Cureat Seek,hur*, *Cureat Dost*, and *Cureat Mendhoo*, the names of Purgunnahs in the Province of Benares. The root of the word may be traced in several languages. Thus we have Celtic, *Caer*, a town, as in *Caermarthen;* Greek *A-geiro*, to collect together, from the root *Ger;* Latin *Grego*, the same, with its many European derivatives as congreg-ate, ag-greg-ate, greg-arious, and others; Persian *Giroh*, a crowd. We have likewise in the Hebrew, *Corath*, a city; the identical word which we find in the Carthaginian language also to mean "a city," in the curious passage given in the Pœnulus of Plautus, and which is itself used in the first syllable of of the name of *Carthage*, as well as of *Carchemish* on the Euphrates, the city of the Sun—*Curea shumsh.* The word is also found in *Mel-carth*, the name of the tutelary deity of *Carthage*, and its parent city, Tyre—(Münter, p. 36.) In Palestine, the word was as commonly used to represent a town or village, as *Caer* was, and is, used in Wales. Thus *Cureath-arba* "the four towns," *Cureath-iarim* "wood-town," was used precisely as we use *Cureat Mittoo*, &c. in the examples

Digitized by Google

given above.* Speculation on the subject cannot be further extended here, and therefore the connection between all these words cannot be fully developed;† but compare "Parkhurst's Hebrew Lexicon," p. 623, "Conybeare's Lectures on Theology," note, page 285. "Sprenger's El-Masudi," p. 94. "Theirsch's Greek Grammar," p. 484. "Bosworth's Anglo-Saxon Dictionary," voce *Caster*, and "Camden's Britannia," Vol. I. 163.

CUREEL, كريل करील caríl

Capparis Aphylla. The Caper bush. It grows to the height of from ten to fifteen feet, and its evergreen branches, or twigs, which are leafless, produce a red flower from which proceeds the well-known fruit called *Tent*, which is eaten as a pickle by the poorer classes.

---

* It is curious that an almost equal universality marks the spread of another word of similar application. *Bóórj* is a Bastion, a Fort, in Arabic, Persian, and Oordoo. *Bóórooj*, the plural, is applied to the signs of the Zodiac, in order, as *Masudi* says, to mark the position of the stars with reference to these *fixed objects*. Gothic *Bairgan*, and Saxon, *Beorgan*, to fortify; Celtic *Brig*; this however is doubtful, as it frequently seems to apply to towns near *bridges*. Thracian *Bria*, a city, (Strabo, VII.) German *Bürg*, a city; and English *Borough*, *Burgh*, and *Bury*, so frequently the affix of the name of towns. "All places that in old time had the name of *Bourroughs*, were places one way or other fenced or *fortified*." ("*Restitution of decayed Intelligence*," Ch. VII.) The Greek *Purg-os* is evidently the same word, signifying a Tower, and hence applied also to a Dice Box—Mitteret in *pyrgum* talos. (*Hor: Sat: II.*, 7. 17.) It enters commonly into the name of fortified towns. One in Mysia; (*Anabasis VII.* 8. 8.) In Thrace; (*Herod: VII.* 112.) *Perge* in Pamphylia, now *Karahissar*, Black Castle; (*Strabo XIV.* 4.) Homer also calls the *Citadel* of Ilium, *Perg-amos*, whence Apollo looks *down* on the contending hosts. (*Il: IV.* 508.) Perhaps the Sanscrit *Pur*, also enters into all these words, which Wilson defines to be "a place containing large buildings surrounded by a ditch, and extending not less than one *Coss* in length."

† As I have in some other words throughout this Supplement had occasion to trace similar resemblances, I may take this opportunity of declaring that such instances have not been adduced from motives of idle display and ostentation of learning—(learning indeed it is not, for it merely consists in the simple art of turning over Dictionaries,) but from an impression of the deep importance of the study of comparative philology, both as a means of facilitating the acquisition of languages, and as tending to the confirmation of the great truth, that mankind were originally one. I have not, in many

Digitized by Google

The *Cureel* grows chiefly in the North West, and its being found in great quantities in the neighbourhood of *Birj* has given rise to the following trite couplet, in which the taste of *Rug,honat,h* is impugned for not giving the best article to the place of his own mortal abode.

कहा कहैं रघुनाथ की गई सतबो नांह
काबुल में मेवा करी टेंट बिर्ज की मांह

Kuha kuhen Rug,honat,h kee gyee sutulo nanh,
Cabul men mewa kuree, Tent Birj kee manh.

The sportiveness of *Rug,honat,h* has not yet departed. He has given fruits to *Cabul* and *Tent* to *Birj*.

When the fruit is large, it is called *Tenta*, when small, *Tentee*.

CUSBHURA, کسبھرا कसभरा casbhará

Is the designation of the class which works in Bell-metal; from کانسہ *Kansa* Bell-metal, and بھرنا *Bhurna* to fill. They are also employed in fusing precious metals, and making ornaments which require to be formed in moulds. They comprise one of the sub-divisions of *Sonars* or Goldsmiths, of which the others are *Mut,hòorea*, *Myr*, *K,huttree*, *Kumet,hika*, *Lahourea*, *Poorbea*, *Canoujea*, *Mahour*, *Muhamunea*, *Agurea*, *Birpoorea*, *Chhyneewan*, and *Mungorea*. Of these the *Mut,hòorea* ranks the highest. The *Cusbhura* is below them all.

It is not generally known that amongst these tribes there is a secret language which is adopted for the purpose of concealing their fraudulent acquisition of property. Many, even of those deemed most respectable, are accessaries to thefts and robberies; for nearly all the precious metals, obtained by the craft and dishonesty of others, fall ultimately into their hands, for the purpose of being melted down and formed into some other shape.

As their Slang Vocabulary is very difficult to obtain, and its existence even is commonly denied by the parties who use it, a

---

instances, indulged in speculations of this nature, but whenever, as in the word *Curea*, any connection could be traced between words of what are called, somewhat improperly, the Semitic and Japhetic stems, I have thought myself justified in prominently noting them; for which indulgence may be craved, as endeavours have been made to avoid a repetition of those contained in the ordinary tables of affiliation, and which are now sufficiently well known and established. Indulgence is also solicited for the many crude speculations which must needs occur in a work which ventures freely upon the alluring, but delusive, path of etymology. Si quis de Vocum originibus quædam commode dixerit, potius boni consulendum, quam, si aliquid nequiverit, reprehendendum.—*Varro de Lingua Latina.*

Digitized by Google

few words are subjoined in a note,*—but it is of much larger extent than this limited extract might lead one to suppose.

---

* SLANG VOCABULARY OF INDIAN METALLURGISTS.

Damisaku,	Speak.
Neet,he hoku,	Be quiet.
Mat;h,	A house.
Th,ag,hatu,	Sit down.
Cheeta lawaku,	Fix a little wax at the bottom of the scale.
Chimaree jin lawaku,	Do not make crooked the pin of the balance.
Lao karau,	See.
Pat,hau,	Beat.
Segawaku,	Return it.
Jhas karaku,	To do a thing so that some benefit may accrue from it.
Poot,h toongeo,	Weigh it correctly.
Bag,hal toongeo,	Weigh it so as it may be less.
Bearas toongeo,	Weigh it so as it may be more.
Kil kira jin karaku,	Do not change the weight.
Boolaee,	An Ushurfee,
Gandhanu,	Gold.
Kooloo,	Brass.
Bhasooa,	*Justa.*
Kyanu,	*Ranga.*
Gariyara,	Lead.
Karasooa,	Iron.
Parikaha,	A Rupee.
Bajna,	A Rupee,
Talee,	Eight Annas.
Badilla,	Four Annas.
Cheeta,	Two Pice.
Sariya,	One Pice.
Poochharika,	Half a Pice.
Sowhan,	Quarter Pice.
Soobaree,	A Dumree.
Hooreekee,	A Cowrie.
Tora,	One Tolah.
Mala,	One Masha.
G,hooree,	A *G,hoonchee.*
Indra,	Camphire.
Bhooe,	Mouth.
Nadik,	Belly.
Sat,ha,	Cloth.
Gowna,	Legs.
Hut,kna,	Hands.
Lanjhee,	Fish.
Tiratiya,	Meat.
Soong,hnee,	Nose; also the nose jewel.
Manu,	One.
Sowhan,	Two.
Ekwaee,	Three.
Akirin,	Four.
Palo,	Five.
Poochhuree,	Six.
Pynt,	Seven.
Karka,	Eight.
Korag,	Nine.
Agoor,	Ten.
Soot,	Twenty.
Bheedu,	An Hundred.
Tik,harika,	*Sah* (a respectable person.)
Kolu,	A thief.
Hariyara,	One *Beera* of Pân.
Bhasuka, *Phanphee,*	Tobacco.
Lodhikaru,	*Goor.*
Karsoodhee,	A Sword.
Karsingee.	A Buffaloe.
Bakrasu,	Milk, and Buttermilk.
Sondkaka,	Ghee.
Nanwikaka,	Oil.
Tapooee,	Bread.
Nik,haraku,	Eat.
Loree,	Fire.
Laree,	Wood.
Bersiya,	Meat.
Memna,	A Goat.
Bakahoonwa,	Bullocks.
Gowk,ha,	Paper.
Kiaree,	A Bed.
Loree jin ootareo,	Do not put it in the fire.
Loorhow,	Sleep.
Biarho,	Sing.
Najooa,	Water.
Hariyan,	A *Tumbolee.*
Lodhikaka,	A *Hulwaee.*
G,hoorkan,	A *Pasee.*
Kajaree ke teona,	A Singer.
Karasoobar,	A Blacksmith.
Niknarchhata,	A *Baree* (a link boy.)
Totooker,	A Leper.
Lajihanu,	A brass pot.
Masbeta,	A *Koomhar* (Potter.)

Digitized by Google

CUTEEAN,

In the Printed Glossary, should be *K,huteonee*, *K,hutounee*, or *K,hatabundee*, words signifying the posting of several items together, after abstracting them from the *Khusra*; from کھاتا *K,hata* an account book. The meaning is correctly entered in the Glossary.

Nat,h,	A Village.
Soong,kna,	A Dog.
Najoora,	A large Well.
Najokaree,	A small Well.
K,hajoora,	Wheat.
Sekooree,	Paddy.
Larihaddra,	Arhur.
Phalekra,	Gram.
Bhasee,	Mud or Earth.
Raresika,	Salt.
K,hoosan,	A Brahmin.
Liharu,	A Rajpoot.
Makar,	A Villager.
Kong,	A Mussulman.
Selu,	A Buniya.
Phitkara,	A Washerman.
Maska,	A *Kayet,h*.
Chooskar,	A *Kulwar*.
Tackar,	A *Lodh*.
Lariteona,	A Carpenter.
Memanaka,	A Shepherd.
Baraph,	A Brahmin.
Jholakra,	A *Bhoonjwa*.
Piskaru,	A *Bhat*.
Rabhaja,	A Weaver.
Pariparu,	A Barber.
Sahbar,	An assembly.
Oolgar,	Disgrace.
Teonee,	Hire.
Toogna,	Scales (for weighing.)
Rasoora,	A Horse.

Dobhikaru,	A Tailor.
Dhatooraku,	Go.
T,hawana,	An old man.
T,hyat,ha,	Father.
T,hent,hee,	Mother.
Badhooka,	Brother.
Choonwa,	Son.
Koottee,	Wife.
Kansee,	Bad.
Katamb,	Labourers:
Sedhaku,	To dress.
Kasaree,	(*Dhar*,) Large Earings.
Gark,ha,	Silver Necklace (*Huslee.*)
Hat,kna,	Bangles & arm ornaments.
Gawanee,	Feet ornaments
Byjanat hy,	He knows the language of the Goldsmiths.
Tarooa,	A Goldsmith's bag.
Tacku,	Belonging to the legs (such as shoes, &c.)
Oochkmita,	An Elephant.
Beroee,	A Woman.
Lowkarat hy,	He is seeing.
Ak,hilat hy,	He is joking.
Kodee,	Theft.

Digitized by Google

D

Dab, ڈاب डाब dáb

The name of a grass, better known by the name of *Koos* or *Kŏŏsha*. (*Poa cynosuroides*. Kœn:) It is generally applied only to the first shoots of the *Koos* grass, and is called *Dubsa* in *Rohilcund*. The extreme acuteness of its points is proverbial amongst Hindoos. The intellects of a clever man are said to be as sharp as the point of a *Dab*, or *Koos*, leaf. (*Sir W. Jones' Works, Vol. V. p.* 79.) *Dab* is not in much request as fodder for cattle, but, when soaked, it makes very good twine, and is occasionally used in thatching houses. These are however profane uses: for the grass is especially holy, and is in great demand in almost all the votive offerings and religious ceremonies of the Hindoos. It is considered very desirable that a man should die upon a bed of *Dab*; and it is consequently the duty of attendant relations to spread the grass on the floor, and after covering it with a cloth, to lay the dying man upon it, in order that he may emit his last breath in that hallowed position.

Dabee, دابی दाबी dábí

See Dubea.

Dabuk, ڈابک डाबक dábak

Fresh Well water.—*Dubka* is used in the same sense.

Dabur, ڈابر डाबर dábar

Low ground where water settles; a small tank; a vessel for washing in.

Daen, داین दाएं dáen

Daen, or *Daona*, is the tying of a number of bullocks together for the purpose of treading out the grain from the ear. As in this action they are invariably driven from the right to left, these words may perhaps have some connection with *Dahina*, the right hand.

DAIN, داين दाइन dáin

The eight *Dains* in the Doon are hill estates, each containing a certain number of hamlets, of which the fields and the lands of one adjoin to, and mix with, the fields of another. The *Mokuddums* of these *Dains* are probably the ancient *Zumeendars* of the *Doon*.

DAKHILA, داخله दाख़िला dákhila

A receipt; from the Arabic دخل *dukhl*, arriving, entering. In the Printed Glossary it is called *Dachela*, as well as *Dakhila*.

DAKHILNAMA, داخلنامه दाख़िलनामा dákhilnáma

A warrant of possession; also derived from دخل *dukhl*.

DAKURA, ڈاکرا डाकरा dákara

Is the name of the best, or second best, quality of soil in the *Upper Doab* and *Dehli*. It is sometimes pronounced *Dhakur* and *Dankra*.

The soil called *Rouslee* in many places ranks above *Dakura*.

DAL, دال दाल dál

"A pulse, Phaseolus radiatus, Linn: Phaseolus aureus, Roxb: green gram, or rayed kidney bean."—"Qanoon-i-Islam."

In the North Western Provinces, it is applied only to the split pea of *Moong*, *Urhur*, *Oord* and a few other pulses; from *Dulna* دلنا to grind coarsely; and there appears reason to apprehend error in the passage quoted from the "Qanoon-i-Islam." The Printed Glossary also says of *Dol* that it is a sort of pea.—See DULEA.

DAL, ڈال डाल dál

A bough. In *Dehli* and the *Upper Doab* it is applied to the basket used for the purpose of raising water by artificial means from a Canal:—from *dalna* ڈالنا to throw, to fling. It is made sometimes of leather, but generally of *Moonj*, or of *Jhao*. *Dal* irrigation is used where the course of the Canal is much below the general level of the country, and is, in consequence of the labour attending it, more expensive than irrigation by *Tor*, which consists in merely breaking down the field ridge, and allowing the water to pass through it.

DAM, دام दाम dám

The *Dam* in the *Ayeen-i-Akberee*, and consequently in most Revenue accounts, is considered to be the 40th part of a rupee; but to the common people it is known as the 50th part of a

Digitized by Google

Tuka: 25 therefore go to a *Pysa,* and 12½ to an *Adhela.*— See Dumree and Chhudam.

Damcha, دامچا दामचा dámcha

The Platform on which a person is posted to protect crops.—*Dehli. Jounda* and *Tand* are also used in this sense in *Dehli;* and the latter in *Rohilcund* also. In the *Doab, Muttoola,* (from *Muttee,* earth,) and *Menra* and *Myra,** (from its position on the border of the field;) and in *Saugor, Murwa,* for the same reason. *Muchan* and *Macha* are in common use elsewhere, and even within the limits of the local words above-mentioned.

Damee Wasilat, dámí wásilát

دامي واصلات दामी वासिलात

Gross Assets of a village; from the *Dam* of account, mentioned above, and the Arabic root وصل joining, arriving.

---

* *Menr, Mend,* مینڈ signifies a limit, and *Menrha, Mendha,* مینڈھا signifies a ram; and hence the Indian Pan, *Daksha,* who is represented with a ram's, or more properly with a goat's head, is called *Mendh Iswara. Mendha* is derived from the Sanscrit, and has a surprisingly close resemblance to the famous Egyptian *Mendes,* which was worshipped with rites more abominable than have ever been practiced in any nation of the world —*Scil: koi tragoi entautha gunaixi mignuntai.* (*Strabo, XVII.;* and *Herodotus, II.* 42.) *Mendes* was worshipped as an image of the same power which the Greeks personified with the image of Priapus, (*Egyptian Mythology, p.* 312;) and the statue of Priapus, we know, was the same as the scarecrow Terminus. It is therefore a curious coincidence, to say nothing more, that the same kind of connection should exist between the representative of the Indian Pan (*Menrha*) and the word (*Menr*) used as equivalent to Terminus.

The word, though written *Menr,* is usually pronounced *Mer,* without the nasal *n,* and in this shape seems to offer some interesting relations to words in other languages having the same meaning. Thus, Greek *meiro, meros;* Persian مرز and مرج, a boundary or border of a country; hence مرزبان, a lord, or keeper of the border, which according to Sir W. Ouseley (*Travels, III.* 238) is given in the Talmud as *Marzbeni,* translated by Reland "præfectum regioni in finibus imperii sitæ." Hence, also, the word *Marches, Marge, Margo* and *Mark* which run through all the Teutonic languages; and *Markesios, Marchio, Markgrave* and *Marquess,* in the sense of Præses limitaneus. (*Heraldic Anomalies I.* 220.) In our own language we still preserve the word, and its identical meaning. So, Bacon says,

> The mislayer of a *mere*-stone is to blame.
>
> *Essay on Judicature.*

and, in the "Journal of the Royal Agricultural Society," Vol. III. 1842, "The necessity of drainage, where wanted, was pointed out; the advantage of straight *mearings.*"

Digitized by Google

DAMMAR, دامر डामर dámar

Resin—more especially, in commerce, the resin of the Saul tree. (Shorea robusta.)

DANABUNDEE, دانهبندي दानाबन्दी dánabandí

Cursory Survey, or partial measurement, or weighment, to ascertain the produce of each field; from *dana* دانه grain, and *bundun* بندن to fix, to bind.—See KUNKOOT. The usual method of *Danabundee*, under the Native Governments, was to divide the crop into three or four kinds, and then for the Government Officer to select from each kind a *biswa* of the best looking crop, and for the Cultivator to select a *biswa* of the worst looking crop. The produce of the two was carefully cut and weighed, and the average produce estimated accordingly. This would go on as long as there was any variety of crop, or quality of produce, which could occasion dispute.

زراعت آنجا چهار قسم سازد اول دوم سوم چهارم بعد ازان بموجه رعایا از یک قسم یک بسوه بهتر خود بگیرد و رعایا از همان قسم یک بسوه که زبون دانند خود بگیرند ٭

"*Kitab-i-Qanoon.*"

DANADAR, دانهدار दानादार dánadár

Apportionment of Juma, or of any other contribution, according to the actual produce.—*Benares.*

DAND, دانڈ डांड dánd

High ground; opposed to *Dabur*. Sterile *Bhoor* land. Elevated land of *Domut* soil. Also, a fine; a land-mark; a stick. The word is spelt with either an initial ड or द.

DANG, دانگ दांग dáng

A hill, or precipice; the summit of a mountain, as *Lal-dang*. In *Dehli*, and generally in Upper India, the word is used to signify the high bank of a river. It is provincially corrupted into *Dhang* and *Dhayung*.

DANGEE, دانگی दांगी dángí

Is the name given to *Boondelas* in the *Saugor* Territory, and parts of *Bundlecund*.—See BOONDELA.

DANGUR, ڈانگر डांगर dángar

Superannuated horned cattle. It is applied also as a term of abuse to a fool. But *Dangur*, in *Dehli*, is not confined to

Digitized by Google

old cattle; for it is there applied, generally, to horned cattle, exclusive of Buffaloes.

DANPUTTUR, دان پتر दानपत्र dánpattar

A deed of gift, by which land is conveyed to Brahmins.

DANPUTTURDAR, دان پتردار दानपत्रदार dánpattardár

Grantee of Brahmin Caste, to whom lands have been assigned for religious purposes.

DANTEE, دانتي दांती dántí

A sickle; from *Dant*, a tooth; or perhaps a corruption of *Durantee*, *q. v.*

DANT,H, ڈانٹھ डांठ dánt'h

Refuse of harvest floors, especially applied to *Khureef* products; and so is synonymous with JHORA, *q. v.* It is also called *Dutòòa*, and *Dant,hla*.—See DUNT,HLA.

DANT TINKA, دانت تنکا दांत तिनका dánt tinká

The taking a straw, or piece of grass, in the mouth, to deprecate anger, or to express complete submission. The action is generally accompanied by standing on one leg, which puts the supplicant in a ludicrous position. The custom shews the reverence of the Hindoos for the Cow, the action implying "I am your Cow, and therefore entitled to your protection." The custom is very old, and is alluded to in the inscription on the *Lat* of *Feroze-Shah* at *Dehli*. "Tears are evident in the eyes of the enemy's consort; blades of grass are perceived between thy adversaries teeth." (*As: Researches*, *Vol. VII.*, *p.* 180.) The image also is not rejected by the Poets. *Mahommed Aman Nisar* says:

• رنگ دکھایا جو زرد عاشق رنجور نے •
• خوف سے تنکا لیا دانتوں میں کافور نے •

This curious action of holding a straw in the mouth is with a different object observed in Cumberland, and some other counties of England, in which "hirings" for farmers' servants are held at Whitsuntide and Martinmass. Those who come to the market-place, with the view of being hired as labourers, stand in a body, and in order to distinguish themselves, hold a bit of straw or green sprig in their mouths.

DANWAN, دانوان दांवान dánwán

Burning stubble, or a conflagration in a forest. This word is provincially corrupted into *dumar* and *do*; and is derived from the Sanscrit दव or दाव fire, or a wood; or with both mean-

Digitized by Google

ings combined, a forest conflagration.*—See "Wilson's Sanscrit Dictionary," pp. 402 and 406, and "Yates Nalodaya," p. 653.

DANWUREE, داںوری दांवरी dánwarí

See DOWREE.

DAO, داو दाव dáo

A hatchet with a hooked point.

DARIDR K,HEDNA, dáridr k'hedná

دارِدر کهیدنا दारिद्र खेदना

Literally, to drive out poverty; a custom observed on the morning of the *Dewalee*, of taking a sieve, or winnowing basket, and beating it in every corner of the house, exclaiming at the same time

इश्वर पैठो दारद्र निकसो

Ishwur pyt,ho, Daridr niklo,

that is, God be present, and poverty depart; or some equivalent prayer. The basket is then carried outside the village, generally towards the East or North-East, and being there thrown away, is supposed, like the scape-goat with respect to the sins of the Israelites, to bear with it the poverty and distress of the people. In some places this ceremony is called *Serŏŏa*, and, instead of beating a sieve, the people brush the house, and carry out the dirt in a basket.

The night preceding this observance is passed in watchfulness, and is hence called *Cojagura*; as *Lucshmi* descended on this night, and promised wealth to those who were awake. It is enjoined that men should play on this night some game of chance with their wives, which requisition is in practise construed to mean a general indulgence in gambling.

DAROO, دارو दारू dárú

Spirituous liquor.

DASA, داسا दासा dása

A reaping hook.

DAWA, دعوا दावा dáwá

DAWEE, دعوی दावी dáwí

A demand; a claim; a plaint.

---

* दव m. 1. calor, flagrantia, præcipue conflagratio silvæ ardentis. 2. silva. (Utraque significatio vix quadrat; derivatur a दु r. 1. ire, r. 5. vexari.) Lassen, *Anthol: Sanscrit: p.* 234.

Digitized by Google

Dawun, داون दावन dáwan

The process of threshing by means of bullocks, in the mode adopted by almost all Eastern nations.

> And round and round with never wearied pain,
> The trampling steer breaks out the unnumbered grain.

See Daen.

Deeara, دیارا दियारा díárá

Deeara, or *Deewara*, signifies Alluvion. An island formed in the bed of a river.—*Eastern Oudh* and *Benares.*

Deechhit, دیچھت दिच्छित díchhit

(See Canoujea Brahmin.) There are *Rajpoots* also of this name in *Ghazeepoor, Azimgurh*, and *Benares.*

Deeh, ڈیہ डीह díh

Used in the *Benares* Province and the *Lower Doab* to signify the site of a deserted Village. The Persian *Deh* being used for an inhabited one.

Deeha, ڈیہا डीहा díhá

A small mound.

Deek,hit, دیکھت दीखित dík'hit

See Dik,hit.

Deemrout, ڈیمروٹ डीमरौट dímraut

One of the 12 *Pals* of *Mewatees.*—See Pal, Pulakura and Mewatee.

Deepdan, دیپدان दीपदान dípdán

Land assigned to Brahmins on the banks of rivers, to deprecate river encroachment.—*E. Oudh* and *Benares.* The word is derived from *Deep* دیپ an island, and *Dan* دان a gift.

The same word, but derived from *deepa*, a lamp, is applied to a ceremony observed for ten days after the decease of a relative. It consists in suspending from a *Peepul*, or some other tree, a lamp, for the purpose of lighting the departed spirit on the dark road to *Jumpooree* (*Yamapuri.*) This place is declared in the sacred books to be the general rendezvous of the

Digitized by Google

departed from all parts of the world, from which they proceed in a body with a proper guard, composed of the servants of *Yama* (Pluto) to *Dharmapuri.*—*As. Res. Vol. X. p.* 145.

DEEWAR, دیوار दीवार díwár

Perhaps, more correctly *Deehwar*, or *Dehwar*, is the god under whose special care a village is placed; the *Genius loci*, for whom a portion of grain is always set a part at each harvest.—*Benares.*

The corresponding term in the North West is *T,hanaputee* (the lord of the place.) In *Bundlecund*, *Gram Deota.* In *Saugor* he is styled *Miroyea* मिरोया from the fact of his being the guardian of boundaries; (See note to DAMCHA.) The *Deewar* is very commonly, and even where these local names prevail, styled *Bhoomia;* from *Bhoom*, land. The occupation of the *Deewars* is very much like that of the Lares Rurales,

qui compita servant,
Et vigilant nostrâ semper in urbe Lares.

The Deewars have various names, such as *Kutesuree*, *Burnaichu*, *Hunwut*, *Bhoom Sen*, *Chanwur*, *Casheenat,h*, *Munsa Ram*, *Hurdour*, *Rutnoo*, *Huree Ram*, *Jhark,hund Eesóór*, *Kall Sen*, *Bisharee:* oft times they are the spirits* of good men, *Brahmins*, or village Heroes, who manage, when they become objects of worship, to be generally considered very malicious devils; and oft times they are nothing but mere epithets of the Dii Majores. In some places their images are of male, in others of female, figures. In many places the villagers, for fear of misrepresenting their *Gram Deota*, erect a stone without form or feature; like the *si Deo si Deæ* of the Romans, which ambiguous expression was addressed to their tutelary gods, to obviate all chance of mistake.†

The worship of these village gods is fixed to no stated day. In some places, it occurs on the 14th of every month; in

---

* An instance is mentioned by Lieutenant Colonel Sleeman in his "Rambles and Recollections" of a Village settlement having been made with the Ghost of a former, instead of with the living, Incumbent.

† Propterea veteres Romani, cum in omnibus aliis vitæ officiis, tum in constituendis religionibus atque in diis immortalibus animadvertendis castissimi cautissimique ubi terram movisse senserant, nuntiatumve erat, ferias ejus rei causa edicto imperabant; sed dei nomen, ita uti solet, cui servari ferias oporteret, statuere et edicere quiescebant; ne, alium pro alio nominando, falsa religione populum alligarent. Eas ferias si quis polluisset, piaculoque ob hanc rem opus esset, hostiam SI. DEO. SI. DEÆ. immolabat, idque ita ex decreto pontificum observatum esse M. Varro dicit: quoniam et qua vi, et per quem deorum dearumve terra tremeret incertum esset. *Auli Gellii Noct. Attic. Lib. II., Cap. XXVIII.*

Digitized by Google

others, on the full moon of *Cheyt*; at others, on the full moon of *Kâtik*, and so on.

It has been supposed by Doctor Stephenson of Bombay, that these *Deewars*, or *Grama Deotas*, are the remnants of the Ante-Brahminical Religion; but the supposition cannot be received as correct regarding our Provinces; though it may be conceded with respect to the Gods of the South of India that there are many circumstances of their worship which are not of Hindoo origin. (See "Bombay Literary Transactions;" "Journal R. A. S." No. IX. and X., "Buchanan's Eastern India," Vol. II. pp 138, 352, 478; and "Wilson's Hindu Theatre," Vol. I. p. 21, and Vol. II. p. 64.)

DEHOOLA, دهولا दिहूला dihúla

See DHAN.

DEHNEEMEE, دهنیمی दहनीमी dahnímí

Five per cent.—*Dehli.* The literal meaning is, half of ten.

DEHREE, ڈهری डेहरी dehrí

A marshy Soil.—See DUHR.

DEHSUNNEE, دهسنی दहसनी dahsaní

Belonging to ten years. A book comprising the collections, accounts, registers, &c. of ten years.

The book generally known as the *Dehsunnee Kitab* was compiled in the year 1210 F. S. with the aid of the *Canoongoes*, *Mootuwullees*, and *Cazees*, assembled at Bareilly for the purpose of shewing the quantity of land in occupation of the *Mafeedars*. In it the name of the occupant was sometimes recorded, sometimes that of his son, and sometimes, when neither could be ascertained, the name of the original grantee.

"The *Dehsunnee Kitab*" was compiled with a view of meeting the changes of property attendant on two revolutions; the usurpation of the Rohilla Patans, and the conquest by the Nawab Vizier. Two columns of this Register exhibit under the description of *Malik Qudeem* and *Malik Hal*, the ancient proprietor known to the Canoongoe records and the more recent occupant."

Bengal Revenue Sel: Vol. I. p. 319.

DEHUND, دهند दिहन्द dehand

A Persian word, signifying one that is willing to pay, or give; a good payer.

DEHYEK, دهیک दिहयक dahyek

An allowance of 10 per cent, which used to be given to the *Amil* as his profit, and for the charges of *Mofussil* management.

Digitized by Google

See Sec. 6, Reg. II. A. D. 1795. In the Printed Glossary it is called *Dahyck*.

Del, ڈیل डेल del

Land ploughed, and ready for Rubbee crops.—*Bundelcund.* Land prepared for cotton after having been cropped with Gram. —*Saugor.*

Deola, ڈیولہ डेवला deula

Mounds. High ground.—*Eastern Oudh.*

Deorha, ڈیوڑھا डेवढा deorhá

One and a half; used to express interest in kind on grain, at the rate of 50 per cent.

Deot,han, دیوٹھان देवठान deot'hán

See Dit,hwun.

Des, دیس देस dés

Literally country; a term applied in *Rohilcund* to cleared villages on the borders of the *Turaee*. In the *Deccan* it is used much in the same way to signify a champaign country. See *Journal R. A. S., Vol. II. p*, 212, and the Printed Glossary, under *Des* and *Desh*.

It will be seen by referring to the Map of Dustoors, that a large tract has been excluded from *Sircars Sumbhul* and *Budaon* which might be supposed to have belonged to them. The fact is, that the Districts on the Northern boundary either belonged to *Kumaon*, or were altogether unknown. Even those which are entered in the ancient Registers as being in *Sircar Kumaon*, have no recorded area ; Such as *Gudurpoor ; Suhujgeer* now *Juspoor ; Dowazda Kote*, now *Kota ; Chinkee*, now *Bilheree* and *Subna ; Bhööksar*, now *Kilpooree* and *Röödurpoor*. A great portion of this tract was included in the *Chourasee Mal*, of which the boundaries are given in the article Chourasee. It was known also as the *Nouluk,hee Mal ;* but what portion of the present *Des* was included in, or excluded from, it, is very doubtful. The idea of this Tract ever yielding, as its name implies, nine lacs of rupees, is surprising to us who view it in its present state ; and the name of *Nouluk,hee Mal* notwithstanding its avowed prosperity from the time of *Akber* to *Aurungzebe*, particularly in the reigns of *Tremul Chund* and *Baz Buhadöör*, may with some reason be deemed an exaggeration.

That these wild regions yielded, not long before our accession, more Revenue than they do at present, is easily accounted for by the intestine troubles of *Kumaon* on the North, and of *Rohilcund* on the South, which induced a large refugee population to resort to them for security; and that they have somewhat deteriorated of late years may be accounted for by our early assess-

Digitized by Google

ments having heen two high, which has necessitated present deductions; and by a withdrawal of some portion of its population, which has been induced by the quiet and security which prevail in more favored spots in the neighbourhood. Notwithstanding, however, their apparent deterioration, there can be little doubt that the *Des* is gradually encroaching upon the *Turaee*, and that there is prospect of further improvement by a judicious application of the abundant means of irrigation which nature has placed at our disposal.

We may be pretty certain that, even in the most palmy days of the *Nouluk,hee Mal*, the *Des* had not advanced into the *Turaee* so far as it now has, and that it was chiefly the Northern portion of the *Turaee* which was so prosperous under the rule of the *Kumaon Rajas*.

The fact of the Mahomedans not being able to extend their dominions to the foot of the Hills proves that the portion beyond the *Des* must have been nearly, if not quite, as inhospitable and insalubrious as it is now; for we cannot but conceive, that nothing would have protected it against aggression but a thick belt of jungle on its Southern border, which would have invested that Tract with more terrors than thousands of armed men. That there was no indisposition to acquire territory in that direction we know from two invasions of the time of *Akber*, though he professed to have given a *Sunud* to the *Kumaon* Raja, *Ròòdur Chund*;* and that there was no strength in the *Kumaonees* to oppose them, if the Mahomedans had determined on it, we know from their appeals to *Ròòstum Khan* for assistance against the *Kut,heryas*; from the easy occupation which was effected for a short time by the Imperial General, *Uzmut Òòllah Khan*; from the purchased retreat of the *Rohillas* after their first invasion; and from the feeble resistance offered at a later period to the *Goork,has*. Indeed, from the establishment of the Mahometan Empire down to the present time, we cannot contemplate any period when the *Des*, or the cleared plain, was cultivated so far to the North as it now is. What the *Turaee* may have been in olden time it is not possible to say; but there are many symptoms of the Tract having enjoyed a prosperous state long antecedent to the times of the *Chund* Dynasty, when there was probably no *Turaee*, but what was marked by rich cultivation and populous abodes of man.

The occasional remains of ancient buildings and aqueducts assure us that it enjoyed an early period of prosperity, and the allusions in the Drama of *Sacuntala* to the Scenery in the

---

* *Ròòdur Chund* was the son of *Kulyan Chund*, who established *Almorah* as the capital. *Ròòdurpoor* was founded by *Ròòdur Chund*.

Digitized by Google

neighbourhood of the *Malin*, which falls into the Ganges near *Bijnore*, could scarcely have been applicable, had the features of the country not been greatly changed since the time that *Calidasa* wrote. We cannot be far wrong in supposing that it followed the fate and fortunes of the *Goruckpoor* jungle, which, from the Chinese Travels lately published, we know to have been the site of flourishing towns before the fourth century, and to have presented signs of growing deterioration in the seventh, when the Buddhist religion was approaching the period of its extermination in India. From this time to the occupation of the Mahomedans, the History of India is a complete blank, and scarcely can we extract a single fact from the voluminous *Puranas*, which, notwithstanding Colonel Vans Kennedy's emphatic denial, are now pretty well acknowledged to have been compiled at this comparatively late period.

In the Mahomedan Histories the gloom is but little dispelled; but whenever we have allusions to these districts, we find every cause to suppose that the country was at least as wild as it is now. All beyond *Amroha*, *Luk,hnor* and *Aonla* is spoken of as a desert, which the Imperial troops fear to penetrate.

The most northerly position ever mentioned is that of *Kabur*, when it is marked as the boundary of cultivation at the close of the thirteenth century, in allusion to some Revenue Reforms introduced by *Jalal-ood-deen*, the first of the *Khiljy* dynasty. But, beyond this, there is not any where to be found the remotest allusion to crossing even the *Ramgunga*, except when *Feroz Shah* is represented to have come for several successive years to *Sumbhul*, to carry his inroads into the country of the *Kut,heryas*; and, in another instance, when we hear of an Imperial Commander having pursued the *Kut,heryas* from *Budaon* to the Hills, but not till they had endeavored to secure their safety in the *Jungles* of *Aonla*, which are said by *Abd-ool-Kadir Budaonee* to extend round that place *no less than twenty-four Coss.** The exaggeration is evidently great, but if the statement is even partially true with respect to *Aonla*, we may be sure that the country under the Hills was not in much better condition.

We then come to the period alluded to at the beginning of this article, when, during a few years of the Moghul dynasty,

---

* و در سن احدي و عشرين و ثما نمايته خضرخان بر سر كتهر آمد و هرسگه ديو مذكور تمام كتهر را خراب كردانيده در جنگل انوله كه تا بست و چهار كروه محافظ آنست در آمد جنگها كرده آخر منهزم شده بكوه كمايون رفت و تاج الملك از آب ربت گذشته تا كوه تعاقب او نمود و ازانجا ببداون آمد

the prosperity of the Tract in some measure revived; but it was not long before it again declined, for even in the time of *Mahommed Shah*, we find the neighbourhood of *Casheepoor* thus described by *Sheikh Yar Mahommed*, an acute observer, who wrote an amusing account* of his Embassy of condolence to the *Kumaon Raja*, *Devee Chund*, in A. H. 1130.

هرآينهٔ از صعوبت راه و رنج صعود و نزول گهاتي و شعب
جبل و دامنگريهاي خار زار و كوه و بيابان چگويم اين همه
شورش و مستي و جوش و خروش آغاز مشغولي كه شاهصاحب
بملاحظه آن سير كوهستانرا تجويز فرموده بودند فرو نشست ليكن
ذوق شوق بار و باد پيوست در عرصه چهار روز الموره كمايون
منزل گاه شد *

Not long after this, we find the Jesuit Tieffenthaler thus describing the commencement of the route from *Rooduṙpoor* to *Almorah*,—"On traverse d'abord *un desert long de* 20 *milles*, dans le quel on trouve des arbres extremement hauts:" &c. &c.

So that, after all, these districts do not present a very unfavorable contrast with their condition under the preceding administration. Enough, at any rate, has been adduced to shew, that there was no occasion to place the *Des* boundary of *Budaon* and *Sumbhul* in a more advanced position than has been represented in the map.

Deswal, ديسوال देसवाल deswál

A tribe of *Tugas* who hold about twelve Villages in *Baghput*.

Dhada, ڈھاڈا धाडा dhádá

Water falling from above; a waterfall.—*Rohilcund*. The word is perhaps a corruption of *Dhara*, a flowing stream.

In *Saugor*, *Bhudbhuda* is used in this sense; but its general application is somewhat different.—See Bhudbhudana.

Dhahima, دھاهمه धाहमा dháhima

A tribe of Rajpoots recorded amongst the 36 Royal Races. They were the lords of *Biana*, and bore a high name for deeds of chivalry. Colonel Tod considers the tribe to be extinct,

---

* This appears in a collection of letters entitled "Insha-i-Culunder," which has been printed in Quarto in Calcutta, under the title of "Dustoor-ool-Insha." There are some interesting allusions in this work to the early progress of the British in India.

Digitized by Google

("Annals of Rajasthan," Vol. I. p. 119,) but they have three or four villages in *Baghput*. There are also *Dhahima Aheers* and *Dhahima Jats* in the same neighbourhood.

DHAK,	ڈھاک	ढाक	dhák
DHAKA,	ڈھاکہ	ढाका	dháka
DHAK,HA,	دھاکھا	धाखा	dhák'ha

Names of a tree, (*Butea frondosa.*) The bark furnishes an important exudation called the *Pulas gond*, or Bengal *Kino;* and a strong kind of rope is also made from the root, called *Bukel*. It has also many other uses. Its wood is valued for coating wells, and it is also much sought after for the purpose of making a *hom*, or sacrificial fire. The flowers are in clusters and bright red. When pounded, they produce an excellent yellow dye, which is frequently, amongst other purposes, applied to form the *Holee* powder. The *Taleef-i-Shureef* says, that "when the white flowers are found, and any one shall eat the seeds, his heart will be cleansed, his understanding increased, and he shall be endowed with supernatural knowledge." The common *Dhak* which is found all over the uncultivated Plains of Northern India is a stunted tree, and never attains the height that it does in, and under, the Hills.—See CHHEEOOL and PURAS.

DHAKURA,	دھاکرہ	धाकरा	dhákara

A tribe of Rajpoots who hold a few villages in *K,hundoulee* in the *Agra* District, *Juleysur* in *Muttra*, and *Dehli Jak,hun* in *Etawa;* and are scattered over other parts of the *Central Doab* and *Rohilcund*. We learn from the letters of *Eezud Bukhsh* that this tribe gave the Imperial Officers in the neighbourhood of *Agra* much trouble at the beginning of last Century. The following Extract is otherwise interesting, as showing the defenceless and dilapidated condition of *Agra* even at that early period.

فكيف درين ايام كه بسبب توجه رايات عاليات شورش عام
گشته مكر الحال واقعه نگاران قلم در زير خاك اند وسببش
اينست كه اكبراباد شهرپناه ندارد و اكثر عماراتش ريخته و كمين گاه
دزدان شده و اطرافش مفسدان و متمردان ساكنند بالفعل
يكي از آنها ايراني دهاكره است زميندار موضع بالم پور متعلقه
پرگنه جنوار جاگير و كلاے سركار عالي متعالي كه هفت كروه

از شهر میباشد و چون از فوجداران آن نواحي و عاملان سرکار
دولتمدار هراسي در دل ندارد از اتاوه تا مستقرالخلافت سرگرم
دزدي وقطاع الطريق است و اكثر بندگان از پاس ادب باوجود
رسیدن پي ڈاکه وغیره اغماض کرده اند و چندي بنده هم تغافل
کرده بود چون دید که بے قلع وقمعش امنیت شهر وراه صورت
نمي بندد و بيحكم جرات نميتوان كرد درباب استيصال
او التماس کرده بود

Dhala, دهاله धाला dhála

Collections levied from *Asamees* to cover village expences, generally at the rate of one anna to every rupee, or a seer of grain to every maund of actual produce.—*Rohilcund.*

In the *Central* and *Lower Doab* and *Saugor* it is generally used in combination with *Juma*, as *Juma-Dhala*, and is synonymous with Dhar-bachh *q. v.*—*Dhala* literally means a stream, a current, and the word may be considered to be applied as above, on account of the even rate at which the contribution is levied.

There is no great certainty in this derivation, because in many parts of *Central Doab* it is pronounced without the aspirate, *Dala;* and hence may be derived from the Sanscrit दल, to divide or tear asunder: whence *Dal* and *Dulea*, split pulse. If this is the correct origin, it affords a strange coincidence with the landed tenure called *Dal*, both by our Gaelic and Saxon Ancestors.—*Dal** is a farm, or division of land, occupied by one

---

* A familiar instance of the use of *Dal*, as a division of land, occurs in the *Dal-moors* of Somersetshire, which till the year 1811, when they were enclosed and allotted, were annually divided on a principle which was in strict consonance with the *Juma dhala*, or *dala*, of our Upper Provinces.

" In the parishes of Congresbury and Puxton, are two large pieces of common land, called East and West *Dolemoors*, (from the Saxon *dal*, which signifies share or portion) which are divided into single acres, each bearing a peculiar and different mark cut in the turf ; such as a horn, four oxen and a mare, two oxen and a mare, a poleaxe, cross, dung-fork, oven, duck's-nest, hand-reel, and hare's-tail. On the Saturday before old Midsummer, several proprietors of estates in the parishes of Congresbury, Puxton and Week St. Lawrence, or their tenants, assemble on the commons. A number of apples are previously prepared, marked in the same manner with the before mentioned acres, which are distributed by a young lad to each of the commoners from a bag of hat. At the close of the distribution each person repairs to his allotment, as his apple directs him, and takes possession for the ensuing year. An adjournment then takes place to the house of the overseer of *Dolemoors*, (an officer annually elected from the tenants,)

Digitized by Google

tenant; from a word which is found in all the Northern languages, signifying to divide, and therefore in evident connection with the Sanscrit दल. Thus, Anglo-Saxon *dæl*, whence our English *deal*, as to *deal* cards; *dale*, a feature in a country which divides it into different sections; and *dole*, a portion of food *dealed*, or *doled*, out; the Gothic *dail*; the German *teil*, and *theil*, the origin of the barbarous Latin *taliare*: whence, though the Italian *tagliare*, and the French *tailler*, we have our English *tailor*, a cutter or divider of cloth, and the law-terms *tail* and *tallage*, metaphorically used for a part of a man's substance, carved out of the whole, and paid by way of tribute.

Dhalbhol, ڈھال‌بھول ढालभोल dhálbhol

Complete transfer by sale.—*Kumaon.*

Dhamian, دھامیان धामियान dhámián

See Bishnovee.

Dhamun, دھامن धामन dháman

A grass, of a good quality, which is found in the *Bhuttee* Territory.

Dhan, دھان धान dhán

The Rice plant. Very many kinds are grown in these provinces. Those best known in the North-West and *Rohilcund*, are *Basmuttee*, *Hunsraj*, *Raeemòòneu* (called also *Bundlee* and *Tilokchundun*), *Kumoura*, *Moteechoor*, *Peela*, *Soonk,hur*, *Jubdee*, *Soongkhurcha*, *Sohagmuttee*. These are all of superior quality. The inferior are *Anjuna*, *Chukòòa*, *Badamee*, *Dulgunjna*, *Unundee*, *Kuldhunna*, *Seodhee*, *Sat,hee*, and *Seoda*.

In *Saugor*, the most common kinds are *Maltee*, *Seeamjeeroo*, *Nòònga*, *Layuchee*, *Dilbugsa*, *Anterbed*, *Tilsein*, *Butroo*, *Seink,hir*, *Deodhan*, *Khòòraban*, and *Jhunasar*.

---

where four acres, reserved for the purpose of paying expences, are let by inch of candle."

Collinson's Somersetshire, Vol. III. p. 586.

In *Hone's Every-Day Book, Vol. II., pp.* 917-922, a full account is given of this singular custom, and amongst the details we cannot but recognise several practices which bear a very Indian aspect, such as ascertaining the correct length of the measuring chain by marks cut on a religious edifice, the using a chain for these lands shorter than the usual standard, and the leaving of *Shamilat* lands, under the name of "out-let," or "out-drift," for the payment of expences.

Digitized by Google

In the Central part of these Provinces, we find the names chiefly of *Deokula, Doodhee, Sat,hee, Bakee, Raeemòònea, Butasee, Nourungee, Doonkhurcha, Loombha, Moteechoor, Kala, Hunsraj* and *Basmuttee.*

Those cultivated to the Eastward and in *Benares*, are, for the most part, *Buguree, Dekoola, Doodha, Mòòtmòòree, Selha, Nunhya, Raneekujur, Reengun, Nyndos, Basmuttee, Jirea, Kaleejeer, Nynsook,h, K,huttur, Biringphool, Bungulea, Bungkee, Soombha, Selhee, Moteesirree, Rat, Raebhog, Moteejhool, Nourungee, Khurrur, Sumòòndur-phen, Hunsraj.* Of these the best kinds are *Nyndos, Basmuttee, Hunsraj, Nynsook,h*, and *Biringphool. Basmuttee* and *Hunsraj* appear to be the only kinds which are known generally by the same name. The varieties are still greater in *Behar* and *Bengal.*

It appears from *Abool Fuzl* that the most noted varieties of his time were the *Sook,h Doss* of *Bharaick*, the *Dojeerah* of *Gwalior*, and *K,hunjun* of *Rajowry.*

DHANA, دهانه धाना dhána

The *Gond* portion of a village, which is always separate from the rest. Also, applied generally as *Muzra, Nugla*, or *Poorwa* in the North-West.—*Saugor.*

DHANÒÒK, دهانک धानुक dhánuk

This tribe is employed as archers, fowlers, and house guards, and is engaged in several menial occupations both of the house and field, wherever they reside. The females are especially in request as midwives.

Dhanòòks are descended, according to the *Padma Purana*, from a *Chumar* and a female *Chandal.* From *Dhanòòks* have proceeded the *Aheryas*, (from *aheer*, game,) who are also occupied as fowlers. *Aheryas* are said not to consume dead carcases, as the *Dhanòòks* do. Of *Dhanòòks* there are reported to be seven sub-divisions—*Loungbusta, Mut,hòòrea, Kut,hurea, Jyswar, Magahi, Dojwar*, and *Chhilatya.* These do not intermarry, or even eat or smoke together. They mix indeed so little with one another, that an individual *Dhanòòk* is seldom able to mention more than two, or at most three, of these names as belonging to his fraternity.

There are several *Dhanòòks* in *Dehli*, and they are scattered over the North Western Provinces; but *Behar* is the country in which they most abound.

DHANWYEA, دهانویا धानवइया dhánwaiyá

A thrasher, or seller, of rice.—See BURWAR.

Digitized by Google

Dhap, دهاپ धाप dháp

One-fourth of a Coss.—See Dhupra. Also applied to a *G,hat,* or passage. A large expanse of low ground.

Dhar, ڈهار ढार dhár

A heap of corn.—*Benares.* It is called more correctly *Dher* in the North West.

Dhar, دهار धार dhár

A hollow tree inserted in the mouth of wells in the *Turaee,* to keep them from falling in.—*Rohilcund.*

Dhar or *Dhara,* is also used in the sense given under Dhala and Dharbachh: it is frequently pronounced *Dhurdda.*—These words may either be derived from *Dhala,* as above mentioned, or from *Dhurna* دهرنا, to place down, to impose. The word is entered in the Printed Glossary under *Dara.*

Dharbachh. دهاربانچه धारबाछ dhárbáchh

Dharbachh means any even or general distribution; but the term is chiefly in use in the Central portion of these Provinces to denote an imperfect *Putteedaree* Tenure, in which part of the Village lands is held in common, and part in severalty; the profits of the land held in common being first appropriated to the payment of the Government Revenue and Village expences; and the balance, whether under or above, being distributed among the proprietary body according to the extent of their respective holdings.

Dharbachh, in short, is synonymous with the meaning most generally given to *Bachh* in the Western Provinces, and *Beeg,hadam* in the Eastern: under which latter term the tenure has been properly described in the Printed Glossary.—See Dhala and Dhar.

Dhar-dhoora, دهاردهورا धारधूरा dhárdhúra

The boundary formed by a stream. The changes in the course of streams form a frequent subject of disputes, which are settled on this principle, especially in *Rohilcund,* by determining where the deep stream flows; from *Dhar,* or *Dhala,* a stream, and *Dhoora,* a boundary.

The principle is very good where land is gained by gradual accretion, but is open to objection where the lost lands are capable of identification, and is opposed not only to the sensible maxim, *Quod vis fluminis de tuo prædio detraxerit et vicino prædio attulerit, palam tuum remanet,*—but to Regulation XI

Digitized by Google

of 1825, which was based on the decisions of the Sudder Dewanny Adawlut, and the replies of the Law Officers, and which regulates the principle to be observed in such disputed cases, wherein a law of immemorial usage does not prevail. The consequence is, that even where the *Dhardhoora* law is acknowledged, the decisions in these extreme cases are not found to be uniform.—See *Code Napoleon*, p. 154. Note to p. 251, Vol. III. of *Harington's Analysis;* and p. 146 of *Notices of Suits*, by *Moulavi Mahomed Bakur*.—See also on the subject of Tyberiads (*i. e.* Maps drawn up to shew the extent of river encroachment,) the 4th Book of the *Bigarrures du S'gneur Des Accords*, p. 7—a curious old work, to which Swift has, without acknowledgment, been indebted for many of his best jokes.

DHARDHURNA, دهاردهرنا धारधरना dhárdharna

See DHURREEANA.

DHE, ڈھے ढे dhe

See JAT.

DHEE, ڈھي ढी dhee

A high bank of a river.—*Saugor.*

DHEEHA, ڈھيہا ढीहा dhíha

Rising ground; mounds. *Deeha* is similarly used.

DHEEMUR, دھيمر धीमर dhímar

A caste of Hindoos, chiefly employed in fishing. They are, properly speaking, a branch of the Bearer, or *Kuhar*, caste; though they are sometimes said to be offshoots of *Mullahs*, or Boatmen.

DHEENK,HUR, ڈھينکھر ढींखर dhínk'har

Is the name applied to the bundle of thorns tied together, and drawn by bullocks over corn, for the purpose of beating out the grain. It is also used as a harrow for eradicating grass and weeds from ploughed land.—*Dehli* and *Upper Doab*.—See PHOLSEE, and TUTTEE.

DHELA, ڈھيلا ढेला dhelá

A clod of earth.

DHEN, دھين धेन dhen

A Milch Cow.

Digitized by Google

DHENKA, ڈھینکہ ढेंका dhenka

DHENKEE, ڈھینکي ढेंकी dhenkí

An instrument for pounding Rice, Tobacco, &c. It is worked like the *Dhenklee*, and is similarly derived.

DHENKLEE, ڈھینکلي ढेंकली dhenklí

A machine for raising Water, consisting of a horizontal lever with a weight at one end, and a bucket at the other. The name is provincially corrupted into *Dhooklee*, *Dhiklee*, and in *Goruckpoor* into *Dheokul*. The word appears to be derived from *Dhulkana* ڈھلکنا to roll, to overturn. The posts which act as the *Fulcra* are called *T,hoonya;* the rope, *Burt;* and the bucket *Kurwala*.

DHENREE, ڈھینڑي ढेंड़ी dhenrí

Has the same meaning as *Dhondh*.—See DHONDH.

DHEREE, ڈھیري ढेरी dherí

A heap,

In the *Upper Doab*, it is used to signify a sharer, principally in landed property.

DHERH, ڈھیڑہ ढेढ dherh

Name of a Caste found in these Provinces, chiefly in the *Saugor* Territory. The name is also applied to *Bhungees* and *Chumars*. They eat dead animals, clean the skins, and sell them to *Chumars*. In the *Nagpoor* Territory, they have acquired some consideration from their employment as *Dulals*.

In the *Deccan* they are said to be the same as the *Mahrs* of the *Mahrattas*, (*Journ: R: A: S: p*. 224.)—See also the Printed Glossary under *Dheda* and *Dheyr*.

In the Western Provinces, though they are now not often found in any numbers, they appear to have left the remembrance of their name, for it is common term of abuse to call a man a *Bura Dherh*, or a low-caste fellow.

In *Rajpootana*, *Dherhs* will not eat hogs, either tame or wild: the latter they hold in great abomination, notwithstanding their Rajpoot Masters look upon them as a luxury.

DHINGA, ڈھنگا धिंगा dhinga

See JELEE.

DHIRHOR, ڈھڑہور धिढोर dhirhor

A tribe of inferior *Aheers* in *Benares* and *Goruckpoor*. They are reckoned in the *Tushreeh-ul-Akwam* amongst the *Doab Aheers*.

Digitized by Google

DHOBEE, دھوبي धोबी dhobí

A Washerman. This is considered one of the lowest Castes of Hindoos. Of *Dhobees*, as of several other of the inferior tribes, there are generally reckoned to be seven sub-divisions. *Canoujea*, *Mug,hya*, *Puguhya*, *Belwar*, *Bat,hum*, *Siree Bat,hum*, and *Bhurka*. The *Canoujea* are to be found chiefly from *Canouj* to the borders of *Behar*, and extend into *Goruckpore*. The *Mug,hya* and *Belwar* throughout *Behar*. The *Puguhya* in *Rohilcund* and *Furruckabad*. The *Bat,hum*, and *Siree Bat,hum* in *Beiswara*; and the *Bhurka* from *Mynpooree* and *Etawah* to the far West. About three-fourths of this latter cla.. have been converted to the Mahomedan faith. None of these tribes eat, or drink, or marry together. They are as much strangers to each other, as the members of any other caste.

The seven sub-divisions are not retained under the same names in other Provinces. In *Behar*, for instance, we meet with *Ajodhyas* and *Gosars*, which are not in the above list.

DHOKA, دھوکا धोका dhoka

See DUBEA.

DHOKA, ڈھوکا ढोका dhoka

Small stones of an inferior quality, extracted from the *Chunar* quarries. In Regulation XXII. 1795, the names of several other stones are mentioned, such as *Chowka*, *Hoorsa*, *Solee*, *Janta*, for grinding; and for building *Dapa*, *Chupeta*, *Aubhote*, *Boojoutee*, *Putera*, *Puttea*, *K,hoont,h*, *K,humha*.

DHOK,HA, دھوکھا धोखा dhok'há

A scarecrow; from a word signifying deception. In *Rohilcund*, the term *Oòjka* is sometimes used; in the *Central Doab*, *Ojhuk* and *Ojpo*; from *Oòjukna*, to start, to be alarmed; and for the same reason, a scarecrow is called *Durawur* in *Dehli*. *Oòjukna* does not appear to be in Shakspear's Dictionary. It may be a corruption of *Oòchukna* اچکنا to rise, or *Bijhukna* بجهکنا to be alarmed.—See BIJHOAH and DHOOHA.

DHONCHA, دھونچا धोंचा dhonchá

Four and a half. The word is found in Arithmetical Tables of the Multiplication of Fractions, which are in constant use with our Surveying *Ameens*, when reducing their linear measure-

Digitized by Google

ments to *Beeg,has.* The words used by them in Fractional Multiplication are

Deorha,	ड्योढ़ा	ڈیوڑھا	1½
Dhuma,	धमा	دھما	2½
Honta,	हौंटा	ھونٹا	3½
Dhoncha,	धोंचा	دھونچا	4½
Poncha,	पोंचा	پونچا	5½
K,honcha,	खोंचा	کھونچا	6½
Sutoncha,	सतोंचा	ستونچا	7½

The size of the fields rarely requires *Ameens* to go beyond this.

DHONDA, دھونڈا धोंडा dhondá

DHONDEE, دھونڈی धोंडी dhondí

A grass which grows in rice fields, and sometimes chokes the plant. It produces an ear, and the seed is frequently used by Cultivators for making bread. In some places, as in the *Bareilly* District, it is called *But;* and in Eastern Oudh, *Dhownee.* It appears to derive its name from *Dhan,* rice; if we may be allowed to judge from the following familiar couplet, in which both words occur.

बोए थे धान होगैया धोंडा
क्या खाएगा लौंडा

Boe t,he dhan, ho gya dhonda,
Kya k,haega lounda.

" *Dhonda* has sprung up where *dhan* has been sown. What will the children get to eat?"

DHONDH, ڈھونڈھ ढोंढ dhondh

A capsule, or seed vessel; especially of the poppy, cotton, and gram.—See also DHOONDEE.

DHOOEE, دھوئی धूई dhúí

Soaked Pulse.

Dhooh, ڈھوہ ढूह dhúh

Elevated ground in the midst of ravines.—*Oudh* and *C. Doab.*
It is perhaps the same word as *Dhòòs;* though written with a different D.

Dhooha, ڈھوہا ढूहा dhúhá

A scare-crow. *Dhooha,* or more correctly *Dhooa* ढूआ also signifies a clod or mound of earth, raised as a boundary mark. These mounds are about four feet high, and fixed round the limits of each Township, at the distance of about two hundred yards from one another. In the *Scriptores Rei Agrariæ* there are some Plates appended to the treatise of *Hyginus de Limitibus constituendis,* in which it is strange that the ordinary conical shape of our N. W. Boundary mark does not once occur; but the "*Sepultura militaris in finem*" bears some resemblance to the Masonry Pillars raised round British-Indian Cantonments. This deficiency is still more remarkable, when we consider that the Goal of the Roman Circus must have borne a close resemblance to our rude forms,—"*Metas* imitata cupressus," says Ovid, (*Metam: X.* 106); and again Tacitus, (*Hist: II.* 4); speaking of the Paphian Venus, says "Simulacrum deæ non effigie humana: continuus orbis latiore initio tenuem in ambitum, *metæ* modo exsurgens, et ratio in obscuro:" which latter declaration, considering the nature of the worship of that Deity, is somewhat extraordinary. As the *Dhooha* is merely made of earth, it requires constant renewal and repair. From the Extract given from *Arcadius Augustus* (*Script. R. A.*, *p.* 259), it would appear that the Boundary marks of some of the Eastern Provinces were of coloured marbles, and raised at a distance of four feet from one another. In India we might spare the marble, but we ought at least to have the brick.—See Damcha, Doula, Hudbundee, and Odabundee.

Dhoondee, ڈھونڈی ढूंढी dhúndí

The pod of Gram, (cicer arietinum).—*Benares.* The correct word is *Dhendee,* or *Dhenree, q. v.* It is also in *Benares* and many other places called *T,hont,hee.* It is known by the local name of *G,hittree* in *Rohilcund, Tát* in *Dehli, Dhowree* in *Bundlecund,* and *Dhoondh,* and *G,hentee* in some places. When it is somewhat unripe, it is called *Putpur, Chutka, G,hegura,* and *Sutpur,* in different parts of these Provinces.—See Dhondh, and G,hegura.

Dhòòndhotee, ڈھنڈھوتی धुंधोटी dhundhotí

Is the name given to a tract of country in the *Goorgaon* District, in possession of the descendants of *Choudhree Hursroo,* one of the twenty-one sons of Raja *Sungut.*—See Chouhan.

Digitized by Google

The *Alunote Chouhans* are found in *Beeg,hoto*, *Dhòòndhotee*, *Chandain*, and *Rat,h*. All these names are of mere local application. In the Public Registers they are not known, or are they known much beyond the boundaries of the tracts themselves. *Beeg,hoto* includes the whole of *Rewaree*, and much more, both to the West and East. *Chandain* is generally reckoned to be a part of *Beeg,hoto*, but has been considered for some time past separate. It includes the greater part of *Taooroo*, and derives its name from the twelve Villages of *Chand Chouhans*, who are descendants of *Suhes Mul*, another son of Raja *Sungut*. *Rat,h* is the largest of these Districts, and is for the most part included in *Ulwur*. The principal places within this tract are *Munduwur*, the chief of which has the title of *Rao*, *Neemrana*, the chief of which has the title of *Raja*, *Biroda*, the chief of which has the title of *Rana*, *Lahpotee*, *Beejwar*, *Kote-Pootlee*, *Hursoorun*, and *Narnoul*.

DHOOR, دھور धूर dhúr

The twentieth part of a *Biswa*. The word is little used in the Upper Provinces, except in *Benares*.

Also, the name of a coarse grass.

DHÒÒRA, دھرا धुरा dhura

A Boundary. The word is used chiefly in the *Doab* and *Rohilcund*, and is sometimes pronounced *Dhòòra*.—See DHAR-DHOORA.

DHOORKUT, دھورکٹ धूरकट dhúrkat

An advance of rent paid by *Asamees* to *Zemindars* in the month of *Jet,h* and *Asarh*.—*Benares* and *Eastern Oudh*.

The expression is derived perhaps from *Dhoola dena*, to take in, to wheedle, and *Katna* to cut: or it may be from *Dhool lugna* to suffer loss, from *Dhool* a thump, a slap.

DHÒÒS, دھس धुस dhus

A sloping elevation of ground; and hence applied to the glacis of a fort. Sterile sandy eminences. It is also the name of a soil in some parts of the *Lower Doab* and *Benares*.—See DHOOH.

DHORA, ڈھورا ढोरा dhora

Dhora, or *Dhola*, is the name of an insect very destructive to stored *Chuna*.

It is also applied to the mound of earth raised by the side of a ditch.

Digitized by Google

Dhcul, دهول धौल dhaul

Dhour, دهور धौर dhaur

A kind of Sugar Cane.—*Rohilcund, Upper Doab* and *Dehli.*

Dhouree, دهوري धौरी dhaurí

A corruption of *Adhouree* (from *adha* half); a bull's hide cut into two pieces.—*Dehli.*

Dhudda, ڈهڈا ढड्डा dhadda

Dhuddee, ڈهڈي ढड्डी dhaddí

A term applied to low ground.—*Rohilcund.*

Dhuja, دهجا धजा dhajá

A standard, a slip of cloth. *Dhuja,* or rather *Dhoja,* which is more in accordance with the Sanscrit ध्वज, is also the name given to the pole, with a strip of cloth attached, which is erected in fulfilment of a vow near some place of worship, by a person who has succeeded in any important object. It is also the name given to the standard tied to a tree, or raised in some elevated position, on the *Puwun Pureech,ha,* the last day of the month *Asarh.* From the direction of the wind at sunset on that day, the people draw their auguries of the coming season. On this occasion the *Bunyas,* or grain-dealers, are observed to be more anxious consulters than the Agriculturists, and their anxiety gives rise to the saying of *Bunya ka panee.* This is the response, if the pendant shews a westerly wind, and indicates the probability of a dry season. If a little more favorable, it is *Kòòmhar ka panee,* or suitable to Potters, as they also delight in dry weather. If from the North, moderate rains may be expected, and the answer is *Malee ka panee,* or suitable to gardeners. If from the East, copious rains are to be looked for, and the season is said to enjoy *Dhobee ka panee,* or a deluge sufficient to satisfy a Washerman. These sayings, though not general, have currency in many parts of the country, especially in *Brij.*

Dhundhoee, ڈهنڈهوي ढंढोई dhandhoí

The scum of the Sugar Cane juice, of which half goes to the *Jhokya,* and half to the *Jheemur.*—*Dehli.* It is called also *Mullee.* The corresponding word in *Rohilcund, Benares,* and *Bundlecund* is *Mylea;* in the *Doab, Putoee* and *Ludo*

Digitized by Google

DHUNEA, دهنيا धनिया dhaniá

Coriander Seed. (*Coriandrum sativum.* Linn:)

DHUNGUL, دهنگل धंगल dhangal

One of the 12 *Puls* of *Mewatees.*—See PAL, PULAKURA, MEWATEE.

DHUNKUR, دهنکر धंकर dhankar

A stiff soil producing Rice (*Dhan*), which can only be ploughed and sown in the event of sufficient rain falling.

Also, a field which has been cropped with Rice during the previous season.

DHUNT,HEA, دهنتهيا धंथिया dhant'hiá

This also signifies a field on which Rice has been cut.—*Rohilcund.*

DHUPEA, دهپيا धपिया dhapiá

A short coss, from Sanscrit धाव going or running; from which also is derived *Dhap*, a fourth of a coss, or that distance which a man is supposed to be able to run without stopping to take breath.

DHURAWUT, دهراوت धरावट dharáwat

Land ascertained and apportioned by estimate; not measured. *Benares.*—See Regulation LI. 1795.

DHUREE, دهرى धड़ी dharí

A measure of five seers.

DHUREEANA, دهريانا धरियाना dhariyáná

To separate the good from bad grain;—to winnow. The word is used throughout the North Western Provinces, but the process is usually called *Dhardhurna* in *Dehli*, *Sooretna* in *Rohilcund*, and *Oosana* in *Bundlecund;* but this latter, as well as *Bursana*, is also general in the North Western Provinces.

DHURINGA, دهرنگا धरिंगा dharingá

A kind of Rice.—*Rohilcund.*

DHURMATUR. دهرمتر धर्मतार dharmátar

A chai table grant: from *Dhurm* justice, religious obligation.

Digitized by Google

DHURMGOUR, دهرمگور धर्मगौर dharmgaur

See GOUR BRAHMIN.

DHUROHUR. دهروهر धरोहर dharohar

Deposit; from *Dhurna*, to place.

DHUROUKEE, دهروکي धरौकी dharaukí

To ascertain by guess, in case of a dispute, as to the quantity of land in actual cultivation, on which to estimate the Juma. —*Eastern Oudh.*

DHURTA, دهرتا धर्ता dhartá

Discount and Commission. Applied to increase of demand upon land; also to an item entered according to usage by Bankers in excess of Cash advanced; being generally about three per cent.—*Saugor.*

DHURTEE, دهرتي धरती dhartí

Land; the earth; from the Sanscrit धरा *dhura.* We have the same word in the Welsh *dhairar*, Latin *terra*, Greek *era*, and German *erde;* but the two last may perhaps be more closely connected with the Sanscrit इरा *ira*, which again is probably met with in the Hebrew *erets*, and Arabic ارض

DHURUK,HA, دهرکها धड़खा dharakhá

DHURULLA, دهرلا धड़ला dharallá

A scare-crow.—See BIJHGAH, DHOK,HA, and DHOOHA.

DHURWAEE, دهروائي धरवाई dharwáí

The Putwaree who weighs grain.—*Dehli.* The word is derived from *Dhuree*, a measure or weight of five seers, which is generally considered his perquisite at the harvest.

DHUSAN, دهسان धसान dhasán

DHUSUN, دهسن धसन dhasan

DHUSAO, دهساو धसाव dhasáo

DHUSUM, دهسم धसम dhasam

A swamp, a quagmire: from *Dhusna* to sink into, to enter.

Digitized by Google

DIG, دگ दिग dig

Dig, or *Dik*, is one of the regions of the earth, of which there are reckoned to be ten. They are frequently called by the names of their supposed regents; as *Eesan* for North-East, *Neyrit* for South-West, *Agni* for South-East, *Bayu* for North-West, &c. &c. These regions are more usually considered to be eight: but there are in reality ten, by adding *Ananta* and *Brahma*, the regents of the nadir and zenith. "Decem mundi partes pro omnes mundi partes, quarum octo quæ sunt hyperbolice decem dicuntur." Lassen, "Anthologia Sanscritica," p. 234. See also Richardson's Selections from the "Mahabharat," p. 91; Lassen's "Gita Govinda," p, 84, and Bopp's "Nalus," p. 198.

DIG,HEE, دگهي दिघी dig'hí

A large oblong tank; corrupted by the English into *Diggy*.

DIGWAR, دگوار दिगवार digwár

A Watchman; literally, a protector of the different quarters, or points, of the compass. See above, under DIG; and *Deegwan* and *Degwar* in the Printed Glossary.

DIK,HIT, دکهت दिखित dik'hit

A tribe of *Rajpoots* inhabiting the Pergunahs of *Kootea*, *Futtehpoor*, *Ekdulla*, *Mòòtour* and *Ghazeepoor* in the *Futtehpoor* District. They have also sixty or seventy villages to the North of *Beiswara* in the *Oude* Territory, in a tract called after them *Dik,htan*, and several in *Bundelcund* and *Benares*. The *Dik,hits* of *Puchotur* in *Ghazeepore* are called *Puchtorea*. They give their daughters in marriage to *Sombunsee*, *Rug,hbunsee*, *Guhurwar*, and *Beis*, and take from *Seyngur*, *Donwar*, and *Kousik*.

The correct denomination of this clan is *Deek,hit*, but *Dik,hit* accords better with the ordinary pronunciation.

DIL, دل दिल dil

A small eminence; the site of an old village.—*Benares*. Called in the North West, *Dheeha*, *Foot,ha*, *Teela*, *T,hch* and *T,hera*, (which see).

DISHTBUNDHUK, دشتبندهک दिष्टबन्धक dishtbandhak

The pledge of real property, being that which the debtor can keep in view, such as land, houses; &c. from *disht* sight and *bundhuk* pledge. Hypothecation. It is not much used in the North West, except in *Benares*.—See BHOGBUNDHUK.

Digitized by Google

Dit,hwun, ڈِتھون दिठवन dit'hwan

The *Ekadushee*, or 11th, of the bright half of the month *Katik*; which day is also known by the name of *Bodini*. On this day a ceremony is observed in celebration of *Vishnu's* return from his slumber of four months, during which he is represented to have been with *Raja Bul* in *Patal*, or the infernal regions.

> May *Vishnu's* shrinking glance
> Yield peace and joy—as waking from his trance
> His opening eyes are dazzled by the rays
> From lamps divine that blaze:
> Those eyes that with long slumber red
> Ambrosial tear-drops shed,
> As pillowed on his snake-couch mid the deep
> He breaks reluctant from his fated sleep.
>
> *Mudra Rakshasha.*

No marriages and but few festive ceremonies have taken place in the meantime, and the *Dit,hwun* is the signal for their commencement. Houses are cleaned, and smeared afresh with cow-dung, and the fruit of the *Sing,hara* and *Ber*, and *Chuna-ka-sag*, and other dainties of the season may be lawfully enjoyed.

But amongst Agriculturists it is more especially celebrated for its connexion with the cutting of the Sugar Cane. All Hindoos of correct habits will carefully abstain till this day from touching the crop; but on the *Dit,hwun*, a little is taken from the corner of the field, brought home, and spread out for the reception of the *Saligram*, which, in due form, is lifted up several times; an action significant of *Vishnu's* rising from his slumber.* He is waked, according to the *Mutsya Puran*, by this incantation. "The clouds are dispersed, the full moon will appear in perfect brightness, and I come in hope of acquiring purity to offer the fresh flowers of the season: awake from thy slumber, awake, O Lord of all worlds."

When this worship is duly performed, and the officiating Brahmin declares the fortunate moment for beginning operations, the cutting is commenced. The whole village is a scene of hilarity; and dancing and singing are the order of the day—

> Et Cererem clamore vocent in tecta; neque ante
> Falcem maturis quisquam supponat aristis,
> Quam Cereri tortâ redimitus tempora quercu
> Det motus incompositos, et carmina dicat.
>
> *Georg. I.* 350.

---

* This fable bears a curious resemblance to one of the most remarkable fictions in the Egyptian and Syrian Mythologies, viz. the annual disappearance and resurrection of Horus, or the Solar Osiris, and the lamentations for Adonis and the joy at his restoration. These, as well as the *Deot,han* of India, bear evident reference to the Sun's annual motion. See *Macrob: Saturn:* Lib. I. Cap. 21, and the authorities quoted in the *Fêtes de la Nature*, Vol. I., p. 125.

Digitized by Google

Dit,hwun is variously called *Dutound, Dyten,** *Dushtoon, Dutaon*, according to the degree of ignorance in the speaker. The proper name of the ceremony is *Deot,han*, or "the standing up of the God." In Shakespear's and Smyth's Dictionaries this is said to occur on the second day of the moon of *Katik Shuklpaksh;* but that festival is usually called *Bhyadooj, Jumdootya*, or in Sanscrit *Bhratri dwitya*, on which day sisters feed and pay some kind of ceremonial worship to their brothers.

What the ceremony of *Dit,hwun* is to the Sugar Cane, that of *Arwun* is to the *Shamak,h* and Barley grain.—See Aawun and Jooree.

Dobiswee, دوبسوی दोबिसवी dobiswí

An allowance, reduction, or cess of two *Biswas* out of twenty; or ten per cent. The right of the *Zumeendar* in land, as *Malikana* is in money. *Dobiswee* is frequently given by Mafeedars to Zemindars, particularly when they are not confident of the validity of their tenure.

Docha, دوچہ दोचा docha

Docha or *dohcha*, is the second reservoir to which water is raised by the Beree and Douree for the purposes of irrigation. The third is called *Tehcha*, and the fourth *Chouncha*. These words are used chiefly to the Westward. To the East other terms prevail.—See Douree.

Dofuslee, دوفصلی दोफसली dofaslí

Lands producing two crops a year. It is also known as *Dohur, Dosaee, Dosahee*, and *Jòòt,helee*.

Dogur, دوگر दोगर dogar

A tribe scattered over various tracts of the North-West of Hindoostan. There are a few in *Hansi, Sonam*, and *Ferozepoor*, which latter place, together with a considerable tract along the bank of the *Sutlej*, they held for a long time during the last century in almost undisputed sovereignty. Their occupation is divided between pasture and plunder. They are Maho-

---

* It is strange that in England *Dyten* used to mean a Harvest-Home Song. Bishop Kenneth, in the Glossary to his Parochial Antiquities, says Homines de Hedyngton ad curiam Domini singulis annis inter festum S. Michaelis et festum S. Martini venient cum toto et pleno *Dytene*, sicut hactenus consueverunt. This, he adds, is singing Harvest-Home.—" Pop: Antiquities " Vol. II. p. 18.

Digitized by Google

metsus, and state that they were originally *Chouhans;* but the *Caim Khanee,* and other converted *Chouhans* of those parts will not acknowledge the fraternity, asserting that *Dogurs* were nothing but *Jats* and *Goojurs.* This appears to be the case, notwithstanding all their emphatic negations. *Dogurs* are held in no consideration by their neighbours, but in former times they were much dreaded on account of their predatory habits, which a civilized neighbourhood and a strong Government compel them now unwillingly to relinquish.

Their personal appearance is in their favor. They are a tall and muscular race, and are generally remarkable for having large aquiline noses.

DOHAO, دوهاو दोहाव doháo

The Zemeendar's perquisite of Milk from Ryuts' Cows.

DOHLEE, دوهلي दोहली dohlí

Service land; applied in the *Dehli* Territory, as *Bounda* in the *Doab.*—See BHOONDUREE. But in many places within that Territory, it is only that land which is given to Brahmins. *Dohlee,* or *Dohree,* is also applied there to the perquisite of Fukeers at harvest time.

DOHŎŎR, دوهر दोहुर dohur

A sandy sub-soil.—*Central Doab.*

DOHRA, دوهرا दोहरा dohra

See COLHOO.

DOHUR, دوهر दोहर dohar

The old bed of a river.—*Eastern Oudh. Johur* is elsewhere used in the same sense.

Dohur is likewise applied to land which bears two crops in a year.—*Central Doab.*

DOJEERA, دوجيرا दोजीरा dojíra

A kind of Rice.—See DHAN.

DOK,HEE, دوکهي दोखी dok'hí

A raised mound indicating the junction of two boundaries.—*Dehli.*

DOL, دول डोल dol

Applied locally to signify the richest black soil.—*Taitool.*

Digitized by Google

Dol is generally used to denote a bucket for drawing water. The Sanscrit *Dol* दोल means swinging, a swinging cot, a *doolee;* and thus our Hindee word may be derived from it, because buckets in a well follow each other on the same rope in succession, and revolve in a swing. In Arabic likewise دال or دار (Hebrew *Door*), the root of the word *Doulut*, wealth, is defined by Golius to be, "Conversa fuit, *pecul:* per vices et periodos, *fortuna*," and it is also applied to the revolution of well-buckets. Hence دلو is the name of the sign Aquarius,

دلو ابکشي را گويند و برج دلورا نيزگفته اند که برج يازدهم
ازدوازده بروج فلکي باشد

See "*Boorhan-i-Kata*," and *Trans: R. A. S.*, Vol. II. p. 388.

Thus it is that *Doulut*, though now almost exclusively applied to prosperity and wealth, originally meant the vicissitudes to which wealth is subject. "Circuitus. Periodus. Conversio temporis ac fortunæ, *pecul.* in felicitate."

In Persian also, *Dol*, *Dolab*, and *Dolaba* mean a revolving wheel of buckets for drawing water, such as is usually called a Persian Wheel, and such as is used in the Dredging Machine stationed near Woolwich; and hence in Oordoo, *Dol* is written either with the Persian or Hindee D.

The Latin *Dolium*, a cask, would seem to have its etymon in this word.

DOLAWA, دلاوه दोलावा doláwa

A well having two *Laos*, or well-buckets and ropes. *Dopuera* is also used in this sense.

DOLCHEE, ڈولچي डोलची dolchí

A small bucket.—See above under DOL.

DOM, ڈوم डोम dom

Said, in the Printed Glossary, to be a race of Out-castes: Slaves in *Cuttack* and *Kumaon*. Their history is worth enquiring into, as they seem to be one of the aboriginal tribes of India. Tradition fixes their residence to the North of the *Gogra*, touching the *Bhurs* on the East, in the vicinity of the *Rohini*. Several old forts testify to their former importance, and still retain the names of their founders, as for instance *Domdiha* and *Domungurh*. *Ramgurh* and *Suhunkote* on the *Rohini* are also *Dom* forts. Buchanan considers that the *Doms* are the same as the *Dom Kut r* (*Domtikar*). ("Eastern India," Vol. II., p. 453.)

Digitized by Google

He also conceives that the *Doms* expelled the *T,haroos*, and were afterwards expelled by the *Bhurs:* but this order of precedence cannot be admitted.—See T,haroo.

There are several *Doms*, or *Domras*, scattered over the Western Districts of these Provinces, and in *Bundelcund* and *Saugor*, who are engaged in the menial occupations of making ropes, fans, mats, and such like articles. In *Oudh* the term *Dom* is applied to sweepers, as *Bhungee* and *Choohra* are elsewhere.

Dom is also the name of a tribe of Mussulmans, descended from *Bhats*. They are perhaps more generally known by the name of *Meerasee* and *Puk,hawujee*. The name of *Meerasee* is abbreviated into *Meer:* and thus the *Meers* of the *Kala Nuddee*, after whom *Meerapoor* is called, having assumed this distinguished title, are frequently able to conceal the truth of their being really descended from the *Meerasee Sŏŏrkh*.

Domtikar, ڈومٹکار डोमटिकार domtikár

One of the sub-divisions of Surwurea Brahmins, *q. v.*

Domut, ڈومٹ डोमट domat

A mixture of two *Muttees* or soils, clay and sand, *Muttyar* and *Bhoor*. Like *Dorus*, in some places it is considered the first quality, in others, the second quality, of soil. In *Agra*, *Furruckabad*, and parts of *Bareilly*, it is considered the best, but it is more usual, as in *Budaon*, to rate it as second quality.

Don, ڈون डोन don

A fractional division of an Estate.—*Gurhwal*.

Dongee, ڈونگی डोंगी dongí

A small boat;—from which our *Dingy* is derived.

Donwar, ڈونوار डोनवार donwár

We find Zemeendars of this mixed Rajpoot-Brahmin tribe in the Pergunah of *Sidhŏŏa Jobna* in *Goruckpoor;* in the Pergunahs of *Huvelee*, *Kurenda*, and *Sydpoor Bhitree*, of *Ghazeepoor;* and in *Cureat-Mittoo*, *Mahomedabad-Gohna*, *Secunderpoor*, *Bhudaon*, and *Mownat,h-Bhunjun* of *Azimgurh*. They call themselves *T,hakoors*, but they are generally considered *Bhoonhars*, or Military Brahmins. Even those who claim Brahminical descent marry into Rajpoot families, so it becomes doubtful in what class they ought to be included. They were strong enough at one time to establish a principality on the *Kosi* in Western *Tirhoot*, and there are several monuments still existing in that neighbourhood which attest the

Digitized by Google

power of the *Dónwar* Raja, *Kurna Deo.* The word appears to be pronounced indifferently, *Donwar, Dunwar,* and *Dóóṅwar.*

DOOB, دوب दूब dúb

Name of a grass: (*Agrostis linearis,* Kœn. *Cynodon Dactylon,* Royle). "Its flowers in the perfect state are among the loveliest objects in the vegetable world, and appear through a lens like minute rubies and emeralds in constant motion from the least breath of air. It is the sweetest and most nutritious pasture for cattle, and its usefulness added to its beauty induced the Hindus in the earliest ages to believe it was the mansion of a benevolent nymph."—(*Sir W. Jones' Works, Vol. V., p.* 78).

There are generally considered to be three kinds of *Doob.* The best, which throws out the creeper-like stem, is called *Pounda.* This is essentially the same as the fiorin grass of English Farmers. The second, which is smaller, grows on hard ground, and is called *K,hootya.* The third is called the white *Doob* from its peculiar colour, and is used by native practitioners as a medicine in fevers. This is called by Wilson ("Sanscrit Dict.," p. 279) *Gundalee.* In *Dehli* it is frequently called *Dhouree.* In *Saugor* the *K,hootya* is known under the name of *Chhuttoo.* Where the division into three kinds is not known, the recognized varieties are *Ghóór-doob* and *Bun-doobea:* the first being derived from *G,hora* a horse, as it is excellent pasture grass; the second from *Bun* a forest, or jungle, as it is a coarser kind.

The nutritive qualities of *Doob* have caused it to be a great favorite with the natives of India, and frequent allusions are made to it by the Poets. Its tenacity whenever it once fixes its roots has caused it to be used in a common simile when the attachment of Zemeendars to their native soil is spoken of.

Nanuk Shah also, in exhorting himself to humility, uses the following simile respecting the modest charms of this herb.

नानक नन्हा हो रहो जैसो नन्ही दूब
घोर घास जल जाएंगे दूब ख़ूब की ख़ूब

Nanuk nunha ho ruho jysee nunhee Doob,
Our g,has jul-jaenge, Doob khoob kee khoob.

DOOBAEE, دوبائی दुबाई dúbái

A term sometimes applied to a bribe, given whether the donor gain or lose his cause; in distinction to *Turaee,* in which the bribe is returned if the suit is lost. The words are used in the *Doab* and *Rohilcund,* and their existence indicates a degree of

Digitized by Google

refinement in the art of bribery, which perhaps no other language can parallel. The origin of the terms is, in the one cas, *edoobna* ڈوبنا to sink, to be immerged; and, in the other, *turna* ترنا to pass over safely, to be ferried.

DÒÒBE, دوبی दुबे dube

See CANOUJEA BRAHMIN. Shakespear spells it دوبی

DÒÒBSEE, ڈبسی डुबसी dubsí

Inundated land, or land liable to be flooded; from *Doobna* ڈوبنا to sink, to be immerged.

DÒÒBSEE, دبسی दुबसी dubsí

The Per-centage allowed to Government farmers on the Revenue paid to Government; formerly 10 per cent, i. e. 2 *biswas'* produce out of 20—*Saugor.*—See DOBISWEE.

DOODHA, دودھا दूधा dúdhá

A species of Rice.—See DHAN.

DÒÒDKA, ڈڈکا डुडका dudká

Is the name of one of the many diseases to which the rice plant is subject. There are various others, as *Bugòòlee, Kutree, Pòòrwaee, Kunsee, &c. &c. &c.*

DÒÒGDHA, دگدھا दुगधा dugdhá

A tribe of inferior Brahmins on the borders of *Futtehpoor* and *Allahabad.* They date their origin from the time of *Jye Chund,* who figures in so many fabulous legends of those parts. A certain *Pande* Brahmin, by name *Burroo,* set up his abode as a recluse in *Pursuk,hee,* between *Shahzadpoor* and the Ganges, and withdrew himself entirely from worldly concerns. His credit as a holy man was so great, that *Jye Chund* became anxious to see him, and promised to reward any person who would bring him into the presence. After several unsuccessful attempts by all the Chief Officers of his Court, a woman of the Rajpoot tribe, and of great personal charms, ventured on the difficult undertaking. Her wiles and blandishments could not be withstood, and before long the holy Hermit confessed himself father of several children; and as the lady succeeded in the object of introducing him to an audience with *Jye Chund,* a grant of several villages was bestowed upon her. On the death of the Hermit she is said to have married a *Kazee,* but it is not probable that such a connexion took place at that early period of

Digitized by Google

the Mahometan conquest. However, she divided the inheritance, it is asserted, amongst her children. Those by the *Pande*, who were *Dòògdha* Brahmins, (*i. e.* of mixed blood) received 48 villages, of the greater part of which they are in possession to this day. The *Moosulman* descendants, also retain some of the villages said to have been granted at the same time.

The *Dòògdhas* are reckoned in no repute as Brahmins; indeed, they are properly *Bhoonhars*, and are very indifferent about the rank of the families with which they intermarry, not unfrequently receiving the daughters of Rajpoots as wives.

DOOGLA, دوگلا दूगला dúgla

A sling-basket of large size, round and deep, used for the purposes of irrigation.—See BEREE, BOKA, DOUREE.

DOOHEE, دوہی डुही dúhí

Alluvial formations. A mark of village boundaries.—See DHOOHA.

DOOMA, دوما दूमा dúma

Is the name of the leather case in which Tea is imported from *Tibet* into *Gurhwal* and *Kumaon*. It contains about three seers, and bears a price of six or seven rupees. About one hundred *Doomas* are imported annually into *Kumaon*, which is consumed chiefly by the *Booteas* of the passes, and seventy *Doomas* into *Gurhwal*, of which a portion finds its way to *Hurdwar* and *Nujeebabad*.

DOON, دون दून dún

A valley. The word does not appear in Shakespear's Dictionary, but it is locally applied in the *Sewalik,h* Hills, under the *Himalaya*, in this signification: as Patlee *Doon*, Dehra *Doon*. The word may perhaps be formed by elision from the Sanscrit *Dronee* द्रोणी "the union of two mountains, the valley, or chasm between them," (*Sanscrit Dict.*, *p.* 431); and hence, *Dronakas* "the people of vallies; (*Vishnu Purana*, *p.* 196). However this may be, we appear to have the word in the Celtic and Indo-European languages, as well as in the Arabic. It is strange that in all these families of languages words not very dissimilar, and in two instances identical, signify both depth and elevation. Thus, of the Arabic دون *Doon*, Meninski, following Golius, observes—"Quod inferius est, contemptibilis, vilis, sequior, ignobilis, abjectus; et *contra*, nobilis, eximius." (See also Foster's "*Geography of Arabia*," *Vol. II.*, *pp.* 6 and

414). Thus, also, in English we preserve to the present day both the adverb, "down," to imply descent, and "down," the noun, to imply a sloping hill, an elevated plain, or hillock of sand on the Sea shore. The noun appears to be derived from *Dun*, which according to the Venerable Bede, signified a hill-fortress in the ancient British language, and according to a passage quoted from Clitophon by Dr. Prichard, it had the same meaning in the ancient Gaulish, *Dounon kalousi ton exechonta.* (*Prichard's Researches into the Physical History of Mankind, Vol. III., p.* 126). Thus, *Mari-dunum*, *Dun-raven*, *Dun-gannon*, *Dun-kirk.* In the *Tòòrkee*, also, it appears to bear the same meaning. (*Jour. R. A. S., Vol. VII., p.* 300.)

We may seek for the origin of the adverb "*down*,"* which implies descent, either in the Saxon *Dene*, which has precisely the same meaning as the Indian *Doon*, a valley, a glen,—and hence *Tenter-den*, and several other names which indicate situations in vallies; or we may seek for it in the Celtic *Dyvyn*, which bears the same meaning, and in which we have the etymon of *Devon*, of *Dumnonia*, in the South-West of England, and of the *Damnii* of Scotland. The Cornish Britons named the country "Dunan;" the Saxons "Devnascyre;" "the shire of vallies." So that the Englishmen who have chosen the beautiful valley of *Dehra Doon* for their home, may find comfort in reflecting how nearly the name is allied to the county which contains some of the loveliest spots which deck their native land.

Doonda, ڈونڈا ढूंढा dúnda

A Bullock with only one horn. The word is in general use; but in parts of *Dehli* it is applied to a Bullock with two horns, and *Toonda* to a Bullock which has only one.

Dòòndka, دندکا दुन्दका dundká

See Colhoo.

Doonga, ڈونگا ढूंगा dúngá

Deep. An excavation, such as that of a trough; a canoe.

---

* Horne Tooke in the "Diversions of Purley" derives both meanings from the same word; on which Richardson observes, that he ought to explain how words used in two such different senses can possibly acknowledge the same source. This, however, is no very strong objection, for many words, as in the Arabic *Doon*, acknowledge the same source, while they have a double meaning; and thus, *Dike*, in English, is either the raised mounds by the side of an excavation, or the cavity itself; and so with several other words. Richardson ascribes a different origin to the adverb *down* from that given in the text, but though he follows Tooke and Camden, his derivation appears somewhat forced.

Digitized by Google

Dŏŏnganee, ڈونگانی डूंगानी dungání

A small fractional division of an Estate.—*Kumaon.*

Dŏŏrk,hee, ڈرکھی दुर्खी durk'hí

An insect whose ravages are very destructive to Indigo, when the plant is young.

Dŏŏrugbunsee, ڈرگبنسی दुर्गबन्सी duragbansí

Name of a clan of Rajpoots who hold villages in *Gurwara, G,hisŏŏa,* and *Raree* in the district of *Jounpoor,* and *Mahŏŏl* in *Azimgurh.* The Raja of *Gurwara* is a *Dŏŏrugbuns.* They are descended from *Deck,hits,* and came to the neighbourhood of *Jounpoor* from *Simounce* in *Bundelcund,* about fourteen generations ago. Their relative position in the rank of Rajpoots is shown by their giving daughters in marriage to *Chumurgour, Bandhulgotee, Tilokchundee Beis, Sombunsee, Soorujbunsee,* Surneyt, Bug,hel,* and the *Guhurwar* of *Kuntit.* Their sons marry into the families of *Chundel, Powar, Goutum, Rug,hŏŏbunsee, Oojen,* and the inferior grades of *Beis.*

Dor, ڈور डोड dor

A tribe of Rajpoots, said by Tod to be extinct. Before the immigration of the *Birgoojurs,* they were the chief proprietors of *Alligurh;* and a remnant of them now exists in *Dubhaee, Atrowlee, Coel, Shikarpoor* and *Burun.* They are now nearly all Mahomedans. The whole of *Kŏŏndurk,hee* and *Seondara*† in *Moradabad* were also held by the *Dors,* where they have now been almost entirely supplanted by the *Powars.* They hold also several villages in *Seondha* in the District of *Banda,* as well as in the *Saugor* territory, so that they are far from being extinct, though most of them have abandoned the faith of their forefathers. They are included among the 36 Royal Races of Rajpoots, and *Pirt,hee Raj* has honored them by raising a tablet in commemoration of a victory gained over them.—(See *Trans. R. A. S., Vol. I., p.* 133.)

Dor, دور दोर dor

Land ploughed twice. When ploughed three times, it is called *Teoor;* when four, *Chuwur.*—*Central* and *Lower Doab.* —See Dosuree and Jael.

* These names are applied specifically, as well as generally, as will be shewn in their respective articles.

† The old name of *Seondara* was *Deora,* so called after this clan.

Digitized by Google

Doree, دوري डोरी dorí

A chain, or line, with which lands are measured.—See Douree.

Dorus, دورس डोरस doras

Used in the Eastern Districts, as *Domut* in the North-West, to signify a mixture of two soils, *Muttyar* and *Bulōōa*, clay and sand; and, like *Domut*, is in some places, as in *Azimgurh*, considered the best quality; in others, as in *Goruckpoor*, the second quality of soil, except in *Tilpoor* and the Forest Pergunahs, in which the *Muttyar* is considered too adhesive.

Dosahee, دوساهي दोसाही dosáhí

Dosahee, or *Dosaee*, signifies lands yielding two crops a year.—See Dofuslee.

Doss, داس दास dás

This name, which literally means slave, is borne chiefly by men of the *Bunya* caste, by *Byragee Fukeers*, and occasionally by *Kayet,hs* and *Brahmins*. It is usually coupled with the name of some deity, as *Shib Doss*, *Narayen Doss*, &c. &c. to imply subjection to some special tutelary God. It is a mistake to suppose that is the name of a particular family, as was asserted by a celebrated statesman, who when inveighing against the treatment of some *Doss* of Lucknow, stated him to be a member of "the *Doss* family, one of the most distinguished in India."

In the time of *Akber*, we find it was not uncommon for *Rajpoots* also to bear the name of *Doss*. Thus, we read of Raja *Bhugwan Doss*, the *Cuchhwaho*, who was the father-in-law of *Jehangeer*, and grandfather of *Sooltan Khōōsroo*, and who is stigmatized as the first who sullied *Rajpoot* blood by a connexion with the Imperial family of *Dehli*. The name is now seldom given to *Rajpoots*, except to illegitimate children.

Dosuree, دوسري दोसरी dosarí

The ploughing of land twice. The land itself when ploughed twice. When ploughed three times, it is called *Tesuree;* when four, *Chousuree*.—*Dehli*.—See Dob and Jael.

Doul, ڈول डौल daul

Estimate of assets for the purpose of assessment. *Doulnama* was the name given to the extract from this estimate, which

Digitized by Google

was made over as a *Potta* to the party who was to pay the Revenue.

ڈولنامہ کہ آنرا پٹہ گویند برعایا بدهد و قبولیت از رعایا بگیرد

Extract from the "*Kitab-i-Qanoon.*"

DOULA, ڈولا डौला daula

A boundary. In many English games, as in Barley-break, and occasionally in Football, the limits are the *Doules;* and stones, which are used in boundaries to divide land from land, are termed *Dowle,* or *Dole* stones. Thus, in the Homily for Rogation week, "accursed be he who removeth his neighbours *doles,* or marks." These words are always derived by Lexicographers from the A. Saxon *dael* to divide, a word which has been already noticed under DHALA; but *Dowle, Dool,* or *Dole* are so distinctly and almost uniformly used in the sense of boundary only, that there seems no reason why there should not be some independent connection between them and the Indian *Doula.*

DOUNGRA, ڈونگرہ डौंगड़ा daungra

A heavy shower. The author of the "Araish-i-Muhfil," in his Preliminary Chapter on the praises of Hindoostan, speaks of the *Asarh ke Doungre* ڈونگرے *Sawun kee Jhuryan* جھڑیاں and *Bhadon ke Durere* ڈریرے

DOUR, ڈور डौर daur

The slings attached to a basket for irrigation. The more usual terms are *Joota* and *Jotee.*

DOURAHA, ڈوراہا डौराहा daurāhá

A village Messenger.—See BULAHUR.

DOUREE. ڈوری डौरी daurí

The rope which binds the bullocks together when threshing. This is the general name, but there are many others in local use, as *Gundawur, Damree, Gurawur, Danwuree, Puk,hur,* and *Jor.* The stake to which the bullocks are tied is called *Mend,* (limit); and hence *Mendhya,* the inner bullock. The outer or off bullock is called *Put* in *Benares, Pug,hurea* in *Rohilcund,* and *Punkururee* in *Dehli. Douree,* which is spelt both with the Hindee and Persian *Dal,* appears to be derived from *Dor,* a

Digitized by Google

string, a rope; whence *Dorea,* lace. In the Gypsy language, *Doree,* which means a ribband, is perhaps the same word.*

Douree is also used to the Eastward in the same sense as PUROHA, BERREE, CH,HAPA, BOKA, DOOGLA, or LEHUREE, to signify a sling basket used in irrigation, and is generally made of split Bamboo. It means also the act of throwing the basket, as *Douree luga,* "irrigation by *Douree* has commenced."

The lowest reservoir from which the water is raised, is variously styled *Nyanee, Gonra, Nandhoo* or *Nudhao.* It is raised from that to the *Puchoo,* and from that again to the *Thouka.* The raised bank between the *Nandhoo* and *Puchoo* is called *Odee;* and the place where the throwers stand on each side of the *Nandhoo* is called *Puedha.*—See ODH, OÒLAHA, REEK,H.

DRAGOMAN,

An interpreter, as in the Glossary, but not used in India. This familiar word is a corruption of the Arabic, *Turjuman* ترجمان a translator.

In old English Travels he is called a *drugger-man,* as well as a *truchman* or *trudgeman,* which is much closer to the original.

DUBEA, دبيا दबिया dabiá

From the Hindee *dubna,* to be pressed; a term applied to about ten handfuls (*Mòòtt,ha*) of *Khureef* produce. *Lehna* is the word used in the same sense with respect to *Rubbee* produce. About four *Mòòtt,ha* make a *Lehna;* about four *Lehna,* a *Dubea;* about five *Dubea,* a *Bojh;* and about a hundred *Bojh* make a *Puhee.* Five *Dubea* of *Khureef* produce amount to a *Dhoka,* and about ten *Dhoka* make a *Bojh,* or load, and an aggregation of several *Bojh* make a *Kòòndur.* The application of all these words varies very much in different Districts, and even in different Pergunnahs. The text represents the words used chiefly in the Eastern portion of these Provinces. See KOONDOORK,HA, K,HURNEE, PUHTA, SANTREE, SEINKA, LEHNA, PUHEE and PUHTA.

---

* *Dorya,* a Dog Keeper, is also similarly derived, because he is presumed to lead dogs with a string. *Doree dalna* also is to prolong the stitch of a quilt, or dress; and hence is applied, metaphorically, to the lengthened note of the *Chittee.*

كس چهتي نے دورے ڈالے
تكري هو هو لال لڑا ے

The *Chittee* is the female of the Amaduvade, or Avaduvat, (*Fringilla Amandava,*) i. e. the Fringilla of *Ahmedabad* in the *Deccan,* for so the word has been corrupted by the Naturalists.

Digitized by Google

Dubehree, دبیہری दबेहरी dabehrí

Is the name given to a light kind of plough in the Western parts of *Oudh* and *Rohilcund*. In Eastern *Oudh* it assumes a masculine form, *Dubehra*, and is there applied to a large ploughshare.

Dubr'a, ڈبرہ डबरा dabra

A marsh, a puddle, a small pond.

A small field, applied synonymously with *Tupra*.—*Upper Doab*.

Dubree, ڈبری डबरी dabrí

Division of profit amongst the village community according to their respective shares.—*Upper Doab*.

Duch, دچ दच dach

Homestead.—*Eastern Oudh*.

Dudree, ددری ददरी dadrí

Unripe corn, chiefly barley, which is cut from time to time, and brought home to be eaten, instead of being taken to the threshing ground. The word is in general use, but *Alo*, *Arwun*, *Awasee*, *Kuwul* and *Kuwuree*, are also terms in local use.

Dufturee, دفتری दफतरी daftarí

A man employed in preparing and taking care of articles of Stationery, and in ruling or binding sheets of Paper for official purposes.

Dugur, ڈگر डगर dagar

A path. The word is derived from *Dug*, a pace, a step;—now rarely used, but we find it in the familiar couplet describing the fertility of *Malwa*, which is given in the article Gumbheer.

Duhendee, دهینڈی दहेंडी dahendí

A vessel for holding *duhee*, or sour milk. *Dohnee* is the name of the vessel which holds *doodh*, or fresh milk.

Duhia, دهیا दहिया dahiá

A field. Land near a village.—*Benares* and *Saugor*. Also a tribe of *Jats* met with in the Pergunnahs of *Rohtuk*, *K,hurk,hou-*

Digitized by Google

da, *Mandout,hee*, *Paneeput* and *Soneeput-Bangur*. The name perhaps is more generally spelt with a Hindee D.

DUHLAN, دهلان दहलान dahlán

A tribe of *Tugas* on the banks of the *Hindun* in the Upper *Doab*.

DUHMURDA, دهمردا दहमर्दा dahmardá

A cart smaller than a *Garee* and *Chhukra*, and larger than a *Rehloo*.—*Rohilcund*. The name is derived from its capacity to carry ten men. It is also called a *Doburda* or *Dobulda*, the origin of which is different, being derived from a word signifying two bullocks.

DUHOTURA, دهوتره दहोतरा dahotara

Tithes. An allowance, or tax, of ten per cent; from *duh*, ten. —See DEHYEK.

DUHR, دهر दहर dahr

DUHREE, دهری दहरी dahrí

Stiff clay soil, (in low ground). It is usually applied to a marsh or any inundated land in *Dehli*.

DUHUL, دهل दहल dahal

Sometimes used as *Duldul*, for a quicksand or quagmire, from *duhulna* دهلنا to tremble, to shake. In an Extract from a History written in *Jehangeer's* time, and ascribed to *Ferishta*,—(the author seems wrongly quoted)—it is stated that the name of the Imperial city of *Dehli* is derived from this word—the ground on which it was built, being so loose and infirm, (*duhul*) that tent-pins could not be fixed in it.

و دهلي از شهرهاي قديم و جديد است و در شهور سن
سبع و ثلثمايته اوديت راجپوت از طايفه توران در هندوستان
قلعه اندريت بنا كرده چون خاک او بسيار نرم بود ميخ
بدشواري درانجا استوار ميگرديد آن شهر را دهلي موسوم كرد

The same origin is ascribed to the word in the *Nòòzhutu-l-Kòòloob*.

Histories usually ascribe a different origin to the name, saying that the city was founded by Raja *Deloo.* Common tradition differs from these accounts. It is universally believed that the name is derived from the sacrilegious attempt of the *Tomur* (*Tooar*) to see whether the iron pillar had really, as was supposed, penetrated the head of *Suhesnag.*

किल्ली तो ढिल्ली भई तूमर भयो मत हीन
पहिले दील्ली तूमर पीछे चौहानु
और पीछे मोगल पठानु

Killee to dhillee bhy, Tomur bhyo mut heen;
Puhle Dehli Tomur, peechhe Chouhanu,
Our peechhe Moghul, Put,hanu.

"The pillar was removed, by the folly of the *Tomur,* and their dynasty was followed by the *Chouhans,* the *Moguls,* and *Put,hans.*" Colonel Tod says the name of *Dehli* was not given to the imperial city before the eighth Century.—*Trans. R. A. S., Vol. III., p.* 150.—See also *Quart. Or. Mag., No. XVI., p.* 133.

Duhur, دهر डहर dahar

Applied in *Benares, Oudh, Lower Doab,* and *Bundelcund* to a road; elsewhere, *Dugur* or *Dugra* is used.—See Dugur.

Dukout, ڈکوت डकौत dakaut

A tribe of mendicants of *Brahmin* descent. They are considered to be proficients in astrology. The *Bhudureas* are a branch of the same tribe. Both are considered troublesome vagabonds.

Dul, دل दल dal

Wild rice.

Dulal, دلال दलाल dalál

A tribe of *Jats,* who hold some villages in the Pergunah of *Mandout,hee,* Zillah *Rohtuk.*

Duldul, دلدل दलदल daldal

A quagmire.

Digitized by Google

DULEA, دليا दलिया daliyá

Any sort of split pulse, ground finer than *Dal*,—in which the seed is understood to be split only into two pieces.

The word is derived from the Sanscrit दल dividing, splitting.

DULEAJHAR, ڈليا جهار डलियाभार duliyajhár

The conclusion of the sowing season; literally, the brushing out of the sowing basket. It is called by various other names as *Cöönr-mööndna*, *Huriur*, *By-bhuree*, and *Cöönr-Bojee*. Amongst the agricultural population of the Upper Provinces, as in most other parts of the world, it is a season of joy and relaxation.

> Villice, da requiem terræ, semente peracta,
> Da requiem, terram qui coluere, viris.
> Pagus agat festum: pagum lustrate, coloni,
> Et date paganis annua liba focis.
>
> *Ov. Fasti, I.* 667—670.

DULEEMA, دليما दलीमा dalíma

A clan of *Tugas* in *Sirsa*, a Pergunah of *Moradabad*.—See GOUR TUGA.

DULGUNJUNA, دلگنجنا दलगनजना dalganjaná

A kind of rice.—See DHAN.

DULHARA, دلهارا दलहारा dalhárá

A grain seller; from *dal*, split pulse.

DUMKA, دمکا दमका damká

A Hillock.—*Eastern Oudh.*

DUM MUDAR, دم مدار दम्मदार dàm madár

The ceremony of performing the *Dhummul*, or *Dum Mudar*, is very popular with the agricultural and lower classes in Upper Hindoostan. It consists in jumping into a fire, and treading it out, with the exclamation of "*Dum Mudar! Dum Mudar!* that is, "by the breath of *Mudar*, by the breath of *Mudar*." It is devoutly believed that not a hair of these devotees gets singed, and that those who have practised the ceremony are secure against the venom of snakes and scorpions.

Budee-ööd-deen Shah Mudar, in honor of whom this ceremony annually takes place, was, according to the *Mirat-i-Mudarea*, a

Digitized by Google

converted Jew. He is said to have been born at *Aleppo* in 1050 A. D., and to have come to India in the reign of *Sultan Ibraheem Shurkee;* and having taken up his abode between *Cawnpore* and *Furruckabad,* and expelled therefrom an evil genius, called *Mukun Deo,* who infested the place, he gave the name of *Mukunpoor* to his residence, and was buried there in 1433 A. D. at the good old age of nearly four hundred years! The tomb, which is a handsome structure, was raised over him by *Sultan Ibraheem.* He is believed still to be alive, and hence is frequently styled ZINDA SHAH MUDAR. The prophet Mahomet gave him the power of *hubs-i-dum,* or retention of breath, and hence arose his longevity, as the number of his respirations was diminished at pleasure.

There is a large concourse of people at his tomb during the first seventeen days of *Jumadee-ool-Uwwul,* and the fair, or festival, is known by the names of *Chhuree, Mednee, Churughan* and *Buddhee.* The two ceremonies of *Dhummal K,helna* and *Gaee lootana,* which take place on the seventeenth of the month, are fully described in the *Qanoon-i-Islam.* Mrs. Meer Husun Ali tells us that women can never with safety to themselves enter the Mausoleum containing the saint's ashes, for they are immediately seized with violent pains, as if their whole body was immersed in flames of fire.

There is a class of *Fukeers* called *Mudarea,* after his name. They generally wear black clothes, and are much addicted to the use of intoxicating drugs.—See MUDAREA.

DUMREE, دمري दमड़ी damrí

In the *Dehli* Territory, the term is applied to the sub-divisions of a village. Thus, in *Gopalpoor* of *Rohtuk,* there are 150 *Dumrees,* each *Dumree* being equivalent to 25 *kuchcha beeg,has.* But *Dumree* is commonly known as a nominal Coin, equal to 3⅛ or 3¼ *Dams;* or between 2 and 3 *Gundas*—so that a *Dumree* varies from 8 to 12 *Cowrees,* according to the good will and pleasure of unscrupulous *Bunyas.*

It may be useful to subjoin from the "Dewan Pusund" a table showing the value of *Dumrees* and *Dams:*

1	Dumree, ...	3¼	dams.		
2	Dumrees, ...	6¼	dams,......	1	chhudam.
3	Dumrees, ...	9¼	dams.		
4	Dumrees, ...	12½	dams,......	1	adhela.
5	Dumrees, ...	15	dams.		
6	Dumrees, ...	18¾	dams,......	¾	puesa.
7	Dumrees, ...	22	dams.		
8	Dumrees, ...	25	dams,......	1	puesa.
9	Dumrees, ...	28	dams.		
10	Dumrees, ...	31¼	dams,......	1¼	puesa.

Digitized by Google

11	Dumrees, ...	34¼	dams.		
12	Dumrees, ...	37½	dams,......	1⅛	puesa.
13	Dumrees, ...	40	dams.		
14	Dumrees, ...	44	dams,......	1⅜	puesa.
15	Dumrees, ...	47	dams.		
16	Dumrees, ...	50	dams,......	1	tuka.

The table is given with some slight variations in the "Zŏŏbdutu-l-Quwaneen," but in neither are the smaller fractional amounts given with correctness.—See CHHUDAM, GUNDA.

DUMUEE, دمئي दमई damaí

Amount of assessment. The word is derived from the *Dam* of account, which was formerly used in Revenue accounts.—*Central Doab.*

DUMWUST, دموست दमवस्त damwast

An inferior tribe of Rajpoots in *Tuppa Gŏŏzara*, Zillah *Benares.*

DUNDA, ڈنڈا डनडा dandá

A collector of market dues, in which sense *Dundea* also is used. The beam of a pair of scales; the step of a ladder; a staff.

DUNDAZUNEE, ڈنڈازني डनडाजनी dandázaní

A mode of torture said in Mr. W. W. Bird's Report, dated 25th May, 1827, to have been practised by the subordinate Officers in the private domains of the Raja of Benares. It consists in fastening a man's arms behind his back with a cord, which is twisted round by means of a stick, so as to increase the tension until the pain inflicted by it becomes intolerable. The other modes were *Awingillee*, and *Soondree Zunee.*

Awingillee is compelling a man to stand astride with each foot on an inverted earthen vessel, placed so far apart as to endanger his dropping between them; while a Chuprassee stands by to flog him, unless he exerts himself as much as possible to keep erect.

Soondree Zunee is striking with a double flapper made of thick leather; although the particular instrument made use of at the Raja's Cutcherry was the leathern case of a *Gudka*, or single stick, stuffed with bran. It was used instead of a slipper to coerce the better sort of defaulters, as being less disgraceful.

DUNDEE, ڈنڈي डनडी dandí

A handle; a weighman; the beam of a pair of scales.

Digitized by Google

DUNDWARA, ڈنڈوارہ डंडवारा dandwára

A South wind. *Khan Arzoo* says it is sometimes, but improperly, considered to come from the opposite quarter—and that the real name of the North wind is *Burbun.*

DUNGUST, ڈنگست डंगसत dangast

A clan of Rajpoots in Pergunahs *Shadeeabad* and *Puchotur* of *Ghazeepoor.*

DUNGWARA, ڈنگوارہ डंगवारा dangwára

Reciprocal assistance in tillage.—*Dehli.*—See ANGWARA, HUREE and JEETA.

DUNTAOLEE, دنتاولی दन्तावली dantáolí

A harrow, or rake: from *Dant* a tooth.

DUNT,HLA, دنتہلا दंथला dant'hlá

The bare stalks of *Bajra, Jowar* and Indian Corn: apparently from *Dant,* a tooth; but it must be confessed the word is usually spelt with a Hindee *Dal,* and DANT,HUL is so spelt on the high authority of Professor Shakespear, which, if correct, would militate against this etymology. They are also called *K,hoont,hee, K,hoontla, Doond, Dunt,hul, T,hoont, K,hòòtel,* and *K,hobure.* These names are in use in different places. In some, they represent the crop with the heads of corn cut off the stalks; in others they represent the roots which remain in the ground after the crop has been cut.—See DUTOEE and DANT,H.

DUNT,HUL, دنتہل दंथल dant'hal

This word bears the same meaning; and is also applied to the roots of *Chuna,* remaining in the ground after the crop is cut.

DUR, در दर dar

A rate; whence *Durbundee,* used to express the rate of rent of each field in the Township.—See DURBUNDEE.

DURAMUD, درآمد दरामद darámad

A term in keeping the *Itlaq;* an account of fees paid for serving processes; the return of a process: from the Persian درآمدن to come in.

Digitized by Google

DURANTEE, درانتي दरांती daránti

A sickle.—See DANTEE.

DURBUNDEE, دربندي दरबंदी darbandí

A statement of the different rates of a village; also, assessing the price or value of crops or produce.

DUREYS, دريس दरेस dares

A road-margin; any line very straight. It appears to be derived from the drill-word "Dress," which has been introduced by our retired Sepoys into their native villages.

DURK,HAL, دركهال दरखाल dark'hál

A cattle enclosure.—*Benares.*

DURUR, درر दरर darar

A water-fall, or impetuous flood; corrupted apparently from *durera* دريرا hard rain.

DURYABÒÒRD, دريابرد दरियाबुर्द dariyáburd

DURYASHIKUST, درياشكست दरियासिकस्त dariyáshikast

Lands cut away by encroachments of a river; from *durya* a river, and *bòòrdun*, to bear away, and *shikustun* to break.

DURYABURAMUD, dariyábarámad

دريابرآمد दरियाबरामद

Alluvion. Lands reclaimed from a river; from *durya*, a river, and *duramudun*, to accrue, to come up.

DURYABURAR, دريابرار दरियाबरार dariyábarár

See DURYABURAMUD.

DUSOTURA, دسوتره दसोतरा dasotara

Ten per cent: from *dus* دس ten.

DUSTEE, دستي दस्ती dastí

A present given to native officials at the *Dusehra*; from the Persian دست a hand.

Digitized by Google

Dustoor, دستور दस्तूर dastúr

As this word, which is perhaps a mere abbreviation of *Dustoor-òòl-Umul*, has been fully explained under Circar, this article will be devoted to a detailed consideration of the Map of Dustoors, and of the territorial changes which have occurred since *Akber's* time.

SOOBAH AGRA.

Sircar Agra.

حويلي آگرا	1	*Huwelee Agra.*	دهولپور	17	*Dholpoor.*
اٹاوہ	2	*Etawa.*	راپري	18	*Rapree.*
اود	3	*Od.*	رجوهر	19	*Rujohur.*
اودهي	4	*Odhee.*	سونكر	20	*Sonkur*
اول	5	*Ol.*	سونكهري		*Sonk,hree.*
بجواره	6	*Bujwara.*	فتحپور	21	*Futtehpoor.*
بيانه	7	*Biana.*	كهتومر	22	*K,hutomur.*
باري	8	*Baree.*	مهابن	23	*Muhabun.*
بهوساور	9	*Bhosawur.*	متهرا	24	*Mut,hòra.*
بناور	10	*Bunawur.*	مهولي	25	*Muholee.*
تودة بهيم	11	*Toda Bheem.*	منگوتله	26	*Mungotila.*
بهسكر	12	*Bhuskur.*	منداور	27	*Mundawur.*
جليسر	13	*Juleysur.*	وزيرپور	28	*Wuzeerpoor.*
جنوار	14	*Junwar.*	هندون	29	*Hindoun.*
چوسٹهه	15	*Chowsut,h.*	هتكانت	30	*Hutkant.*
خانوه	16	*Khanwa.*	هيلك	31	*Heeluk.*

This Sircar is said to contain 33 Mehals, but none of the copies of the *Ayeen-i-Akberee* give the names of more than 31. The discrepancy is cleared up by referring to the Dustoor Statement, where we find the *Bulda* and *Huwelee Agra*, and the *Bulda* and *Huwelee Biana*, given each as two Mehals.

There are four Dustoors in this Sircar, viz. *Huwelee Agra*, *Etawa*, *Biana*, and *Mundawur*, of which the only perfect one which we retain is *Etawa*.

It will be observed that there are in this list several names of which we have now no knowledge, and *Agra* is consequently a very difficult Sircar to restore. The changes which have affect-

Digitized by Google

ed *Agra* more than other Sircars are attributable to the different dynasties to which this portion of the country has been subjected. *Jats*, Imperialists, and *Mahrattas*, have at different times imposed names of their own creation on their acquisitions, and have served thus to confuse the records of *Akber's* reign.

After excluding the Pergunahs which belong to the foreign Territories of *Bhurtpoor*, *Jyepoor*, and *Dholpoor*, we have in our own dominions the following of which the name no longer exists—Numbers 1, 5, 14, 16, 18, 25, 26, and 30.

1.—*Huwelee Agra* was divided by the *Jats* into several Chuklas, the distribution of which will be explained hereafter. Many of them appear as separate Pergunahs in the records of our first Settlements.

5.—*Ol* is a large village in the Pergunah of *Furrah*, held rent-free with others in the neighbourhood, in virtue of a *Sunud* given by *Maharaja Dowlut Rao Scindia* to *Moonshee Chyt Singh*. This tenure is sometimes known as Pergunah *Beree*. *Ol* no longer gives name to a Pergunah, *Furrah* having succeeded to its importance; as *Soorujmul* removed the Tehseeldaree Cutcherry to it, after he had plundered *Ol*, on account of the opposition he experienced from the Zumeendar of that place. A portion of the Pergunah of *Ol* is included in the *Bhurtpoor* Territory.

14.—*Junwar*. All the copies concur in writing the word thus, but there can be no question that it is properly *Chundwar*. It has been succeeded as a Pergunah by *Ferozabad*. *Chundwar* was built among the ravines of the Jumna by *Chunder Sen*, a *Chouhan*, whose Fort is still to be seen on the banks of the river, and is early conspicuous in Mussulman Annals. The "Tujòò-l-Maasir" tells us that it was near this place that *Jye Chund* encountered his fatal defeat. Shortly after the invasion of *Timoor*, we find the *Chundwar* Rajpoots in occupation of *Juleysur*, from which they were not expelled again till A. D. 1413. The precise date of the decline of *Chundwar* cannot be ascertained. The legends of the neighbourhood are completely contradicted by authentic history.

16.—*Khanwa*. The greater part of *Khanwa* is in *Sirhindee*, but the town of *Khanwa* is in the *Bhurtpoor* Territory. As the *Jat Amil* resided at *Sirhindee*, the name of that town was imposed on the Pergunah.

18.—*Rapree* has been superseded as a Pergunah by *Shekohabad*. Its position on the Jumna being more calculated for defence than for controlling collections. In all the copies of the *Ayeen-i-Akberee*, *Rapree* is recorded as in the Dustoor of *Biana;* but as this is impossible, on account of the intervention of *Chundwar* and *Hutkant*, we must presume it is a

Digitized by Google

mistake; more particularly as a *Doomree* is inserted in the *Etawa* Dustoor, which should of course be *Rapree*. In the early Mahometan History of India, *Rapree* obtains frequent notice, and appears usually to have been united with *Chundwar* under one Government. The ruins of *Rapree* opposite to *Buteesur* still remain to testify its former importance, but they are more of a Mahometan than a Hindoo character.

25.—*Muholee* is now included in the Pergunnah of *Muttra*; and the village of *Muholee* is still extant about four miles to the South of that city.

26.—*Mungotila* is still the site of a T,hana in the Southern angle of *Areeng*. The Talookas of *Sonk* and *Sonsa* were included in it.

30.—*Hutkant* is on the left bank of the Chumbul, and has been noticed in the article Bhudouria. On account of its inconvenient situation, the *Juts* removed the Tehseeldaree Cutcherry to *Buh*.

The Pergunnahs now included within the boundaries of Sircar *Agra*, and of which no mention occurs in the *Ayeen-i-Akberee*, form an unusually long list.

سعدآباد	1	*Sadabad.*	کرهل	12	*Kurhul.*
فتح آباد	2	*Futtehabad.*	بیبامو	13	*Beebamow.*
ارادت نگر	3	*Iradutnugur.*	باه پناهت	14	*Bah Punahut.*
حضور	4	*Huzoor*	فیروزآباد	15	*Ferozabad.*
تحصیل		*Tehseel.*	مصطفی آباد	16	*Mŏŏstufabud.*
کهندولي	5	*K,hundoulee.*	ارینگ	17	*Areeng (part).*
فرح	6	*Furrah.*	سونئي	13	*Soneyee.*
سیکري	7	*Seekree.*	رایا	19	*Raya.*
جانب راست	8	*Janibrast.*	هاتهرس	20	*Hat,hrus*
لکنان	9	*Luknan.*	مرسان		*Mŏŏrsan.*
شکوه آباد	10	*Shekohabad.*	مات	21	*Maat.*
گهرور	11	*Gihror.*	سرهندي	22	*Sirhindee.*

سکهپو 23 *Sukpoo.*

Sadabad.—In the time of *Sadŏŏllah Khan*, *Wuzeer*, who has acquired notoriety for his proceedings in *Afghanistan*, and the general ability of his administration during the reign of *Shahje-*

Digitized by Google

kan, this Pergunah was formed from about 200 villages of *Juleysur* and 80 from *Muhabun*, with a few from *K,hundoulee*; and a town was built in the centre of them, which he called after his own name, *Sadabad*.

Futtehabad, known also by the name of *Zufurnugur*, was included in the *Huwelee* of *Agra*, and formed part of the Tuppa of *Shumsabad*. The town and *Suraee* of *Futtehabad* were founded by *Aurungzebe* in 1067 *Hijree*, in commemoration of the victory obtained by him over his brother, *Dara Shekoh*.

Iradutnugur is formed from part of *Shumsabad*, and from *Sunya*, one of the Tuppas of *Huwelee Agra*. The towns of *Sunya* and *Shumsabad* are both within the Pergunah.

Huzoor Tehseel is formed from part of *Gaog,hat* and of *Kakaroul*, or *Pultoura*, and from *Merhakur*, Tuppas of *Huwelee Agra*.

K,hundoulee was one of the Chuklas, or Tuppas, of *Huwelee Agra*. It is frequently entered in the old records as little *Cabul*, or Tuppa *Cabul Khoord*. More than half of the present Pergunah of *K,hundoulee* has been taken from *Chundwar*.

Furrah is formed from *Ol* and part of *Gaog,hat*, a Tuppa of *Huwelee Agra*. *Achnera*, one of the many Pergunahs intermediately formed from *Huwelee Agra* by the *Jats*, is included in *Furrah*.

Seekree, or *Futtehpoor Seekree*, contains the Pergunah of *Futtehpoor*, and parts of *Kuraolee* and *Karahra*, Tuppas of *Huwelee Agra*. It is a mistake to suppose that *Seekree* was a mere village before *Akber* built his palace there. We find mention of Governors of that place long before his time. Thus, in the "Tuwareekh-i-Mòòbaruk Shahee" we find *Mulik Kheir-ood-deen Tohfa* recorded as Governor of *Seekree*, even as early as the time of *Syud Mòòbaruk*; and we find it also mentioned in that voluminous compilation, the "Akbernama," that shortly before the battle of *Khanwa*, which established the empire of the *Moghuls*, *Baber*, having obtained in the neighbourhood of *Seekree* some important advantages over *Rana Sunka*, directed that the name should be changed from *Seekree* to *Shòòkuree*, or "place of thanks." It is strange that the addition of *Futteh-poor* should have been imposed upon it by his son on similar grounds.

Janibrast. This Pergunah, so called from being on the right bank of the Jumna, and known also as *Burreypoora*, comprises other inferior *Puttees* and *Talookas*. *Kumeyt Puttee*, opposite the town of *Etawa*, and *Chukurnugur* were included in *Indawa* and *Bakeepoor*, Tuppas of the *Huwelee* of *Etawa*. The *Talooka* of *Sundous*, known also as *Purhara*, will be treated of under *Eerij*.

Luknan remained attached to *Etawah* up to the time of *Govind Pundit*. It was separated when this tract of country came

Digitized by Google

into the hands of the *Nuwab Wuzeer*. The *Huwelee* of *Etawah* comprised seven Tuppas.—1 *Khas Huwelee*, 2 *Sutoura*, 3 *Indawa*, 4 *Bakeepoor*, 5 *Dehli*, 6 *Jak,hun*, and 7 *Kurhul*. *Luknan* is composed of portions of the two Tuppas of *Indawa* and *Bakeepoor*. *Sutoura*, as well as *Huwelee Khas*, are included in the present Pergunah of *Etawah*.

Shekohabad is composed of *Rapree* and parts of Tuppas *Dehli* and *Jak,hun* in *Etawah*. *Shekohabad* was not founded till the time of *Dara Shekoh*, the eldest brother of *Aurungzebe*.

Gihror, now a Pergunah of *Mynpooree*, was included in *Rapree*.

Kurhul, also a Pergunah of *Mynpooree*, was one of the seven Tuppas of *Huwelee Etawah*.

Beebamow is composed of parts of the Tuppas of *Dehli* and *Jak,hun* in *Huwelee Etawa*. *Beebamow*, (*Beebameyoo*) where the Tehseeldar's Cutcherry is fixed, is a small village situated on the *Sursoo Nuddee*, in the Pergunah of *Jak,hun*. *Dehli* (*Deolee*) lies between the *Sursoo* and the *Seyngur Nuddees*. *Jak,hun* is now uninhabited, but the ruins of the *K,hera* are on the Jumna. I should have been disposed to give the whole of *Jak,hun* to *Rapree*, in which it certainly was included before the time of *Akber*, for we find it expressly said to be a Pergunah of *Rapree* at p. 836 of "Baber's Memoirs," but the local Records distinctly state, that *Jak,hun* has been from time immemorial considered a Tuppa of *Huwelee Etawah*.

Bah Punahut was originally *Hutkant*. *Bah* and *Punahut*, were rated as two separate Pergunahs during the early period of our administration.

Ferozabad succeeded to *Rapree*, being in a more convenient position to control the collections. It was built in the reign of *Shah Jehan* by a nobleman called *Feroz Khan*, on the lands of the five Mouzahs, *Pempoor*, *Rusoolpoor*, *Dutowlee*, *Mŏŏhummedpoor*, and *Sook,hmulpoor*; and the *Jats* subsequently raised a Fort here to the South of the town,—one of the bastions of which has now been converted into a Trigonometrical Survey Tower.

Mŏŏstufabad, sometimes called the second division of *Shekohabad*, forms part of *Rapree*.

Areeng (part). About one third of the present Pergunah of *Areeng* was originally included in *Mungotila*. The remainder has been noticed under Sircar *Suhar*.

Soneyee was originally a portion of *Muhabun*,—or *Muhawun*, as it is generally written by the Mussulmans.

Raya. The same remark applies. Both these *Talookas* were subsequently included in the *Mŏŏrsan Talooka*.

Hat,hrus and *Mŏŏrsan* were detached from *Juleysur*, chiefly. They were till lately considered as two separate Pergunahs.

Maat formed part of *Mahabun*.

Sirhindee has been formed from portions of *Khanwa* and *Huwelee Agra*.

Digitized by Google

Suhpoo formed part of *Juleysur*. It has lately been increased by annexations from *Sadabad.*

Sircar Canouj.

بهویگانو	1	*Bhoeegaon.*	سهار	16	*Suhar.*
بهوجپور	2	*Bhojpoor.*	سورکهه	17	*Sowruk,h.*
تالگرانو	3	*Talgraon.*	سکندرپور	18	*Secunderpoor.*
بتهور	4	*Bit,hoor.*	اودهو		*Oodhoo.*
بلهور	5	*Bilhour.*	بیرور	19	*Beerwur.*
پتیالی	6	*Putialee.*	سکندرپور	20	*Secunderpoor*
پتی	7	*Puttee*	اتریجی		*Atrejee.*
علي پور		*Uleepoor.*	شمس آباد	21	*Shumsabad.*
پتی	8	*Puttee*	چهبرامو	22	*Chhubramow.*
نکهت		*Nuk,hut.*	دیوها	23	*Deoha.*
برنه	9	*Burna.*	قنوج با	24	*Canouj-ba-*
پهپهوند	10	*Phuphoond.*	حویلی		*Huwelee.*
سکیت	11	*Sukeet.*	کنپل	25	*Kumpil.*
سونج	12	*Sonj.*	کراولی	26	*Kuraolee.*
شیولی	13	*Sheolee.*	ملکونسه	27	*Mulkonsa.*
سکتپور	14	*Sukutpoor.*	نانامو	28	*Nanamow.*
سکرانو	15	*Sukraon.*	بارا	29	*Bara.*

سهاور 30 *Suhawur.*

Sircar *Canouj* contains 30 Mehals, and is divided into the three Dustoors of *Canouj*, *Bhoeegaon*, and *Sukeet.*

The Pergunahs, of which there is now no longer any mention are—Numbers 8, 18, 20, 23, 27, 28 and 29.

8.—*Puttee Nuk,hut* is now included in the North of Pergunah *Oorya*, and was considered a separate Pergunah, till the commencement of our administration. The chief town was *Baburpoor*, near *Suraee Ajeet Mul.*

18.—*Secunderpoor Oodho* is now included in *Chhubramow*, and is mentioned as a separate Pergunah in the reports of the three first Settlements. The town of *Secunderpoor* still exists.

20.—*Secunderpoor Atrejee*, which one copy says was called also *Mulikpoor Secunderpoor*, was subsequently known by the name of *Kursanuh*, and is now included in *Suhawar*. The remains of *Atrejee* still exist in Pergunah *Marehra* on the right bank of the *Kalee Nuddee*; and *Secunderpoor* on the opposite bank is

Digitized by Google

now known as *Secundrabad.* It is reported in the neighbourhood, that in consequence of some quarrel between the Zumeendars, a Government Officer was sent from *Dehli* to institute enquiries into the cause, and the result of his mission was that 60 villages of *Solunk,hee Rajpoots* were detached from *Suhawur*, and made into a separate Pergunah by the name of *Secunderpoor Atrejee.*

23.—*Deoha* is included in *Bilhour*, and was mentioned in the early Settlements as a separate Pergunah, under the name of *Dewa.* The town of *Deoha* still exists near *Bilhour.*

27.—*Mulkonsa* is the old name of *Rusoolabad.* The names are still frequently united as *Rusoolabad Mulkonsa.*

28.—*Nanamow* is on the Ganges, and was the head Town of a Pergunah, till it was included in *Bilhour* by *Almas Ali Khan.*

29.—*Bara* is now included in *Akberpoor.*

The new Pergunahs within the old Sircar of *Canouj* are,

تروا	1	*Tirdda.*	محمد	10	*Mddhummed-*
تهٹيا	2	*T,huttea.*	آباد		*abad.*
رسول آباد	3	*Rusoolabad.*	ٹپه پهارا	11	*Tuppa Puhara.*
شيوراج پور	4	*Sheorajpoor.*	حضور	12	*Huzoor*
اوريا	5	*Ooryā (part).*	تحصيل		*Tehseel.*
بيله	6	*Beluh.*	قايم گنج	13	*Kaemgunge.*
اكبرپور	7	*Akberpoor.*	سونهار	14	*Sonhar.*
كشني	8	*Kishnee*	مهرآباد	15	*Mehrabad.*
نبي گنج		*Nubeegunge.*	بان گاون	16	*Bangaon.*
پيپرگاون	9	*Peepurgaon.*	اسلام گنج	17	*Islamgunge.*

اعظم نگر 18 *Azimnugur.*

Tirdda and *T,huttea.* These were not rated as separate Pergunahs till the commencement of our administration, and have now been thrown again into a single Pergunah. They were formerly within the Pergunah of *Talgram*, or *Tulgraon*, (the village of lakes).

Rusoolabad has been explained under *Malkonsa.*

Sheorajpoor was formerly within the area of *Bit,hoor.*

Oorya (part), has been explained under *Puttee Nuk,hut.*

Beluh was originally merely a village of *Suhar*, and was for a long time the seat of a Sub-Collectorship.

Akberpoor gave name to a Pergunah, when it was made the chief Town of Sircar *Shahpoor;* and now frequently goes by the

Digitized by Google

name of *Akberpoor Shahpoor*, in consequence. See further, under *Shahpoor*, Sircar *Calpee.*

Kishnee Nubeegunge was formerly in *Bhooeegaon*. As, on the British accession, it was held by *Choudhree Oody Chund* under a different tenure from the rest of *Bhooeegaon*, it was constituted a Pergunah, and has so remained.

Peepurgaon. The villages included within *Peepurgaon* were given in *Jageer* by *Mahomed Khan Bungush* to his wife, and detached for that purpose from *Shumsabad*. On her death they continued under separate management, and so remained till the British accession, when they were permanently formed into the separate Pergunah of *Peepurgaon.*

Mŏŏhummedabad, usually pronounced *Mohumdabad*, was also a Zillah of *Shumsabad.*

Tuppa Puhara, within which the City of *Furrŏŏkhabŭd* (*Furruckabad*) and Station of *Futtehgurh* are situated, was originally a portion of *Bhojpoor*, from which it was detached by *Mahomed Khan Bungush*, and its revenue assigned for the expenses of his Zenana.

The *Husoor Tehseel* is a large tract, detached in the year 1217 *Fuslee*, for the convenience of collection, from *Shumsabad*, and united with *Peepurgaon*, *Mŏŏhummedabad*, *Bhojpoor*, and *Tuppa Puhara* under the charge of a separate *Tehseeldar.*

Kaemgunge. Part of *Kumpil* and part of *Shumsabad* were taken to make this Pergunah. Certain villages of these two Pergunahs were held in farm by *Jehan Khan*, and other *Put,hans* of *Mow* and *Kaemgunge*, (called after *Kaem Jung*, the son of *Mahomed Khan Bungush*); and as these villages had thus for a long time been held separate from the other two Pergunahs, they were formed into the Pergunah of *Kaemgunge*, when the British administration commenced.

Sonhar formed at one time a portion of *Burna*. It is said in the annals of the *Rat,hores*, that on *Jye Chund's* defeat by *Mahomed Ghoree*, the remnant of his family, which chose not to seek their fortunes in *Rajpootana*, took up their abode in *Burna*, and after residing there for several generations, gave the present Pergunah of *Burna* in *Shunkulup* to Brahmins, and making *Sonhar* their residence, it became in course of time a separate Pergunah.

Mehrabad was formerly included in the large Pergunah of *Shumsabad*. Its name is said to be derived from *Mehr-Purwur*, the wife of *Shums-ŏŏd-Deen*, King of *Dehli.*

Bangaon was a Zillah of *Mehrabad*, and therefore originally in *Shumsabad.*

Islamgunge was also formerly a *Zillah* of *Mehrabad.*

Azimnugur was constituted a Pergunah at the commencement of the British administration. It was formerly a Tuppa of

Digitized by Google

Shumsabad, and was for some time the residence of the *Amil* of that Pergunah.

Sircar Calpee.

اورئي 1 *Ooryee.*
بلاسپور 2 *Bilaspoor.*
بهدهيک 3 *Bhudhek.*
ديراپور 4 *Derapoor.*
ديوكلي 5 *Deokulee.*
راتهه 6 *Rat,h.*
راي‌پور 7 *Raepoor.*
سوگن‌پور 8 *Soogunpoor.*
شاهپور 9 *Shahpoor.*
كالپي 10 *Calpee.*
كنار 11 *Kunar.*
كهندوت 12 *K,hundout.*
كهريله 13 *K,hurela.*
محمدآباد 14 *Mohummedabad.*
هميرپور 15 *Humeerpoor.*

The Sircar of *Calpee* contains 16 Mehals, the *Huwelee* and *Buldu* of *Calpee* being divided in the Dustoor Table into two Mehals. These constitute only one Dustoor. It is strange that the area is omitted from No. 7 to 12, but as there is no doubt about their present position, the omission is of no consequence.

It will be observed that in the list above given, there are but few which are recognized in the present day in our own Provinces; the missing ones being, Numbers 1, 2, 3, 4, 5, 7, 8, 9, 11, 12, 13 and 14.

1.—*Ooryee* is in *Jaloun*, and the site of a British cantonment.

2.—*Bilaspoor* still exists on the banks of the Jumna, about six miles South from *Secundra*. The Pergunah of *Bilaspoor* is now generally known as *Secundra*, or *Bilaspoor Secundra*.

3.—*Bhudhek* now forms a portion of the Pergunah of *Calpee*, and is included in part of the long strip of land which runs between *Jaloun* and the Jumna. The word is difficult to read in all the copies I have consulted. It assumes the various forms of *Budhulsa*, *Budhussbud*, *Bubbun*, *Budangola*, and *Budhutusta*.

4.—*Derapoor* forms part of *Dera Mungulpoor* in *Cawnpoor*.

5.—*Deokulee* is now contained within *Oorya*. The old town is about two miles South from *Oorya*, on the bank of the Jumna.

7.—*Raepoor* is on the right bank of the Jumna, and extensive ruins proclaim its former importance. Only a small portion is included in the *Humeerpoor* District, the rest is in *Jaloun*.

8.—*Soogunpoor* is now in *Oorya*, between *Deokulee* and *Puttee Nuk,hut*. *Soogunputtee* still exists in the centre of *Oorya*.

9.—*Shahpoor* is now a deserted village in *Bhogneepoor*, on the bank of the river Jumna, a short distance South-West from *Bhogneepoor*. It was formerly the residence of the *Amil*, till

Digitized by Google

the *Nuwab* of *Oudh* removed it to *Akberpoor*. In the Registers of the later Empire, as in the "*Hukeekut-i-Juma* of *Hurdee Ram Kayet,h*," we find *Shahpoor* giving name to a separate Sircar, which comprised 25 Mehals, among which were the Pergunahs of *Puttee Nuk,hut*, *Soogunpoor*, *Bilaspoor*, *Derapoor* and *Mungulpoor*. The Sircar was frequently held in Jageer by a Prince of the Royal family. When *Shahpoor* was much injured by the encroachments of the Jumna, the chief Station was removed to *Hajeepoor* on the *Seyngur*, and in the course of time, in consequence of alarms inspired by the malice of a sprite called *Bhoora Deo*, it was removed to *Akberpoor*. Hence it has retained the name of *Akberpoor Shahpoor*; but at the commencement of our administration, *Bhogneepoor* was separated from *Akberpoor*, and formed into a separate Pergunnah.

11.—*Kunar* is a large Pergunnah of *Jaloun*. The old Town of *Kunar*, being now in ruins, is called *Kunar K,hera*. As *Jugmohunpoor* is built near the site, the chief of the *Seyngur Rajpoots* is frequently known as the *Raja* of *Kunar K,hera*.

12.—*K,hundout* is included in *Julalpoor* in the *Humeerpoor* District. The village is on the South bank of the *Betwa*, about two miles West of *Julalpoor*.

13.—*K,hurela* is also in *Julalpoor*, and the town is at the Southern extremity of that Pergunah.

14.—*Mohummedabad* is a Pergunah of the *Jaloun* District, skirting the Northern bank of the *Betwa*.

The Pergunahs of which we have no trace in the "*Ayeen-i-Akberee*" are,

بهوگني پور	1 *Bhogneepoor*.	سكندره	4 *Secundra*.
منگل پور	2 *Mungulpoor*.	جلال پور	5 *Julalpoor*.
اوريا	3 *Oorya (part)*.	كهركه	6 *K,hurka*.

پنواري 7 *Punwaree*.

Bhogneepoor was formerly contained within *Shahpoor*. It was constituted a Pergunah at the commencement of our administration, and now includes within its area another new Pergunah, called *Moosanugur*.

Mungulpoor was formerly a village called *Nera* in Pergunah *Bilaspoor*. It was bestowed along with fifty-two villages upon *Mungul Khan*, by *Mahomed Ahmed Khan*, the *Jageerdar* of Sircar *Shahpoor*. *Mungul Khan* changed the name of *Nera* to *Mungulpoor*, and thenceforward the fifty-two villages constituted a separate Pergunah. In the year 1216 *Fuslee*, it was united

Digitized by Google

with *Derapoor* into one Pergunah, now known as *Dera Mungulpoor*.

Oorya. About two-thirds of *Oorya* are in this Sircar, containing the two Pergunahs of *Soogunpoor* and *Deokulee*. The remainder of *Oorya* formed *Puttee Nuk,hut* in Sircar *Canouj*. The three were united into the Pergunah of *Oorya* in 1216 *Fuslee*.

Secundra was formerly *Bilaspoor*.

Julalpoor, sometimes called *Jelalpoor K,hurela*, contains two old Pergunahs,—*K,hundout* on the North, and *K,hurela* on the South. The town of *Julalpoor* which is called after *Julal Shah*, a Fakeer, who lies buried there, is built within the lands of *K,hundout*.

K,hurka was formed from parts of *Mŏŏhommedabad*, *Ooraee*, *K,hundout* and *Rat,h*.

Punwaree was a portion of *Rat,h*, which has an area of no less than 580,000 *Beeg,has*. But no certain information respecting this Pergunah can be gleaned, except that it was originally called *Purharpoor*; still, this gives us no clue to its position, unless we assume it to be the *Purihar* in Sircar *Eerij*. But the probabilities are in favor of its having been a part of *Rat,h*.

Sircar Col.

اترولي	1	*Atrowlee.*	خورجه	11	*Khoorja.*
اكبرآباد	2	*Akberabad.*	دبهائي	12	*Dubhaee.*
اهار	3	*Ahar.*	سكندرا راو	13	*Secundra Rao.*
پهاسو	4	*Puhasoo.*	سورون	14	*Soron.*
بلرام	5	*Bilram.*	سيدهوپور	15	*Sydhoopoor.*
پچلانا	6	*Puchlana.*	شكارپور	16	*Shikarpoor.*
تپل	7	*Tuppul.*	كول	17	*Col.*
تهانه فريدا	8	*T,hana Fureeda.*	گنگيري	18	*Gungeree.*
جلالي	9	*Julalee.*	مارهره	19	*Marehra.*
چندوس	10	*Chundous.*	ملكپور	20	*Mulikpoor.*
			نوح	21	*Noh.*

This Sircar contains 21 Mehals, divided among the four Dustoors of *Col*, *Marehra*, *Akberabad*, and *T,hana Fureeda*.

There are but few lost names in the above list, viz. Numbers 6, 15, 18 and 20; and three even of these have only very lately been absorbed into other Pergunahs.

6.—*Puchlana* forms the Eastern portion of *Atrowlee*.

7.—*Sydhoopoor*. There has been great difficulty in restoring

Digitized by Google

this Mehal, but it appears to be no other than *Sirhpoora*. In some copies indeed it is written *Sirhpoor*.

The chief objections to consider *Sydhoopoor* as *Sirhpoora*, arise from its being separated from the rest of the Dustoor of *Marehra* by *Secunderpoor Atrejee* and part of *Suheet;* and from its being combined with *Puchlana*, the most distant Pergunah of the Dustoor, as two Mehals: but on closer examination it is found that only by taking a portion of *Suheet* into *Marehra* and *Sirhpoor*, can the true area of all the neighbouring Pergunahs be restored according to the "*Ayeen-i-Akberee;*" and when this is done, the old status is represented with surprising correctness. The second objection vanishes when we find other distant Pergunahs, about which we can entertain no doubt, grouped as two Mehals; as in the instance of *Tilbegumpoor* and *Jelalpoor*, Sircar *Dehli*, and *Seohara* and *J,haloo*, Sircar *Sumbhul*. Under these circumstances, coupled with the consideration that *Sydhoopoor* has *Solunk,hee* Zemindars, we may safely assume *Sirhpoora* to be in the Dustoor of *Marehra*.

There was another cause of hesitation. In the Sircar of *Canouj*, *Beerwur* occupies the alphabetical place of, and is written like, *Surwur;* and had there not been other instances in that Sircar of the alphabetical arrangement being disregarded, we might have supposed that *Sirhpoora* was meant.

18.—*Gungeree* forms the South-Eastern portion of *Atrowlee*. *Gungeree* and *Puchlana* have been absorbed since the last Settlement.

20.—*Mulikpoor* has now been converted into *Anoopshuhur*. The village of *Mulikpoor* is about five miles South-West from *Anoopshuhur*. In the first few Settlements it is spoken of as a Pergunah, generally in conjunction with *Ahar*.

The new Pergunahs are also few.

كهير	1 *K,hyr.*		گوريي	3 *Goryee.*
حسن گڑه	2 *Husungurh.*		انوپشهر	4 *Anoopshuhur.*

K,hyr, *Husungurh*, and *Goryee* have been detached from *Col. Anoopshuhur*. The Town and Fort of *Anoopshuhur*, after which this Pergunah is called, were built by *Anoop Sing,h*, who was honored with the title of *Raja Anee Raee Sing,h*, *Ahmud Khanee*, by *Jehangeer*, and invested by him with a Jageer of 84 villages on each side of the Ganges, tenanted by *Birgoojurs* of his own tribe. *Raja Anee* built *Jehangeerabad* also, and called it after the name of his royal patron, as well as *Ahmudgurh* in *Peetumpoor*, in honor of his dignity of *Ahmud Khanee*. The present incumbent has succeeded to the title, but not to

Digitized by Google

the extensive possessions of his ancestors; for *Raja Sherè Sing,h*, who was the incumbent at the time of the cession, sold nearly the entire Estate, except the *Talookas* of *Jehangeerabad* and *Ahmudgurh*, which were then possessed by another branch of the family. *Anoopshuhur* was formed from the area of *Mulikpoor*, but it is only of late years that the entire area of *Mulikpoor* has been absorbed into *Anoopshuhur*, for in the first Settlements of *Aligurh* and *Moradabad* we find them recorded as separate Pergunahs.

Sircar Tijara.

اندور	1	*Indore.*	ساكرس	10	*Sakrus.*
اوجينه	2	*Oojeena.*	ساتهاداري	11	*Sat,hadaree.*
اومري اومرا	3	*Oomree Oomra.*	فيروزپور	12	*Ferozpoor.*
بيگوانپور	4	*Begwanpoor.*	فتحپور	13	*Futtehpoor*
بيسرو	5	*Beesroo.*	مونگرتا		*Moongurta.*
بهسوهرا	6	*Bhusohra.*	كوتله	14	*Kotila.*
تجاره	7	*Tijara.*	گهاسيره	15	*G,hasera.*
چمراوت	8	*Chumrawut.*	كهوا كاتهانا	16	*K,huwa Kat,hana.*
خانپور	9	*Khanpoor.*	نگينان	17	*Nugeenan.*

This Sircar consists of only one Dustoor. It contains 18 Mehals; but the name of one between *Tijara* and *Chumrawut* remains blank in all the copies which have been consulted. By referring however to the Dustoor Table, it appears that the name of the omitted Mehal is *Poor*, which, as it is not within our Territory, requires no further notice.

Of the old *Tijara* Pergunahs within the district of *Goorgaon* there are eight which no longer exist, viz., Numbers 1, 2, 4, 5, 10, 14, 15 and 17.

1.—*Indore* is a Pergunah of which the chief Town still exists on the Western brow of the *Mewat* Hills, near the source of the *Indoree Nuddee*, one of the streams which fall into the *Sabee*. It lies between *Noh* and *Kotila*. The area is represented as containing 1,30,450 *Beeg,has*, of which, the British portion is included in Pergunah *Noh*, the remainder in the *Tijara* country.

2 and 4.—*Oojeena* and *Begwanpoor* are included within *Huteen*.

5.—*Beesroo* is included in *Poonahana*.

10 and 17.—*Sakrus* and *Nugeena* (*Nugeenan*) are included in *Ferozpoor*; but were considered separate Pergunahs till the lapse of the *Ferozpoor* Jageer to Government.

Digitized by Google

14.—*Kotila* contained 71,265 *Beeg,has*, of which the greater part has gone to form the Pergunah of *Noh*, and the remainder to form the Pergunah of *Huteen*. *Kotila* still exists, 8 miles South from *Noh*, but scarcely ranks above an ordinary village. It was formerly a place of very considerable importance, and was one of the chief strong-holds of the turbulent *Mewatees*. We learn from the "Tuwareekh-i-Mòòbarukshahee" that it was taken and destroyed by the *Syud* King, *Khizr*, in A. D. 1421.

15.—*G,hasera* has been thrown into *Noh*. It is still a respectable Town, encircled by a strong wall with Bastions.

The present Pergunahs included within this area, and not mentioned in the "*Ayeen-i-Akberee*," are,

نوح 1 *Noh.*	هتين 2 *Huteen.*
پوناهانة 3 *Poonahana.*	

Noh was formerly a Mouza within the area of Pergunah *Indore*. In A. D. 1764, the *Jat* chief, *Sooruјmul*, after killing *Rao Buhadòòr Sing,h*, who had previously seized upon the Pergunahs of *Indore* and *Kotila*, and after plundering the town of *G,hasera*, established his own *Amil* in *Noh*, and placed under his charge the collections of *Indore*, *G,hasera* and *Kotila*; since which time it has remained a separate Pergunah.

Huteen, which lapsed to the British Government in 1231 *Fuslee*, on the death of *Fyzòòllah Beg Khan*, was originally named after a Mouza of *Begwanpoor*, and now includes within its area *Oojeena* and *Begwanpoor*, and parts of *Sonah* and *Kotila*. In the time of *Mahomed Shah*, *Rao Budun Sing,h*, the father of *Sooruјmul*, held a lease of this Mehal from the *Jageerdars* in possession. His son, taking advantage of the weakness and decline of the Mahomedan Government, refused to fulfil the conditions his father entered into, and maintained by force of arms possession on his own account: and building a mud Fort in *Huteen*, included his acquisitions within a new Pergunah of that name, which has been retained to this time.

Poonahana, which was formerly included in *Nuwab Shumsòòd-deen's* Jageer, was originally a small Mouza in Pergunah *Beesroo*. In A. D. 1717 *Sooruјmul* built a mud Fort in *Poonahana*, and established it as the Head Quarters of a new Pergunah, formed out of *Beesroo* and parts of *Chumrawut* and *Puharee*.

Digitized by Google

SIRCAR EERIJ.

The only Pergunahs of *Eerij* in our Territory (excluding *Jaloun*, which, having lately lapsed to us, I have not considered,) are

کونچ 1 *Koonch.*	پریہار 2 *Purihar.*

Koonch retains its name in the District of *Humeerpoor*, and is isolated by Pergunahs of the *Jaloun* Territory.

Purihar, so called from the tribe of Rajpoots who are its Zumeendars, includes in a portion of its area the Talooka of *Sundous*, now contained in the Pergunah of *Janibrast* in *Etawah*. Its position in the midst of the ravines of the *Kooaree* and *Chumbul* has always fostered the turbulence of the Zumeendars, and in the early period of our administration a military party sent out to control them was severely handled, and the Officer in command lost his life.

SIRCAR SUHAR.

پہاری 1 *Puharee.*	کامه 4 *Kama.*
بہدولی 2 *Bhudoulee.*	کوه مجاهد 5 *Koh Mujahid.*
سہار 3 *Suhar.*	نونهیره 6 *Noonhera.*

هودل 7 *Hodul.*

This Sircar, which is sometimes called *Puharee*, contains seven Mehals, forming one Dustoor: but in some copies, *Noonhera* is recorded as a separate Dustoor. Only two of these Pergunahs are in our Territory—numbers 3 and 7;—but the dimensions of the former are much curtailed, on account of the formation of other Pergunahs from part of its large area. We find it stated in the history drawn up by *Suroop Chund*, for the use of Sir J. Shore, that *Shahjehan*, in the 20th Year of the *Juloos*, gave *Kama*, *Puharee*, and the other Pergunahs of this Sircar to *Keerut Sing,h*, the father of *Raja Jye Sing,h*, as the Imperial authorities were not strong enough to control the turbulence of the *Mewatees*; but I do not find it mentioned among the transactions of that year in the *Shahjehannama*.

The new Pergunahs within this area are,

شیرگڑه 1 *Sheregurh.*	کوسی 2 *Kosee.*

ارینگ 3 *Areeng (part).*

Digitized by Google

These three Pergunahs were formerly included in *Suhar.* The two first were separated by the *Jats,* but for a long time retained the single name of *Kosee,* and the latter, at the commencement of our administration; since which time the three have continued separate Pergunahs. *Areeng* includes also the Pergunahs of *Goverdhun,* and *Sonsa;* and *Kosee* includes that of *Shahpoor;* but as they were intermediately formed, and no mention is made of them in the "Ayeen-i-Akberee," they require no notice.

In the "Hukeekut-i-Juma" of *Hurdee Ram Kayet,h,* which was written about the time of the decline of the Empire, (the precise year is not mentioned) there is no such Sircar as that of *Suhar,* and we find it succeeded by *Islampoor* (called by *Aurungzebe, Islamabad*) *Muttra* (*Mut,hòòra*), containing 12 Mehals. There is also the new Sircar of *Biana Hindoun* formed, according to the same work, containing 29 Mehals, while the Sircar of *Agra* is reduced to the mere *Huwelee* round the city.

SOOBAH ALLAHABAS.

Sircar Allahabas.

الهاباس با حويلي	1	*Allahabas ba Huwelee.*	سكندرپور	6	*Secunderpoor.*
			كنلت	7	*Kuntit.*
بهدوي	2	*Bhudoee.*	كيواي	8	*Kewaee.*
جلال‌آباد	3	*Julalabad.*	كهيراگڏه	9	*K,hyragurh.*
سورانو	4	*Soraon.*	مهه	10	*Muh.*
سنگرور	5	*Singrour.*	هادي‌آباس	11	*Hadeeabas.*

This Sircar is said to contain only 11 Mehals, though *Julalabad* is reckoned as 4. They are divided among the three Dustoors of *Allahabas* (*Ilhabas*), *Bhudoee,* and *Julalabad.*

The Pergunahs now no longer extant are Numbers 1, 3, 5, and 11.

1.—*Allahabas.* The name of the Fort and Pergunah were subsequently, according to the "Char Gòòlshun" and several other authorities, changed by *Shah Jehan* to *Allahabad,* as the termination of *bas* was presumed to savour too much of Hindooism. The Pergunah is now known by the name of *Chaile,* which is itself a place of some antiquity, as it is mentioned in the "Lutaef-i-Ashrufee."—See Hurbong ka Raj.

Digitized by Google

3.—*Julalabad*, or *Julalabas*, is the name of *Arail*, which was imposed on it by *Akber*, in commemoration of his own title of *Julal-òòd-Deen*.—See note to Hurbong ka Raj.

During the time of the *Nuwab Wuzeer's* Government, *Arail* was included in Sircar *Turhar*,* and is so mentioned in the Schedule of Revenues given in the " Appendix to the 5th Report." It is strange that we find this Pergunah, which forms a separate Dustoor, intervening between the Pergunahs which form the Dustoor of *Huwelee Allahabas*. The position of *Bara* would point it out as a component part of *Julalabad*, but, for the considerations given in the article G,hora, I have recorded it in that Sircar. There is no measurement to guide us in this case, but the Revenue yielded is so small—being 7,37,220 *Dams*, with the small contingent of only 10 *Suwars* and 400 Infantry,—that it does not admit of the addition of *Bara*.

5.—*Singrour* is the old name of *Nuwabgunge*. *Singrour* is a very ancient place, and is spoken of in the *Ramayana*, as *Sringavera*. The town of *Singrour* is still extant on the left bank of the Ganges, a few miles above *Allahabad*.

11.—*Hadeeabas* was the name of the Pergunah now called *Jhoosee*.—See Hurbong ka Raj.

The new Pergunahs are,

اریل	1	*Arail.*	ٹپه کون	5	*Tuppa Kone.*
نواب گنج	2	*Nuwabgunge.*	ٹپه چوراسي	6	*Tuppa Chourasee.*
جهوسي	3	*Jhoosee.*	ٹپه اوپرودہ	7	*Tuppa Ooproudh.*
چايل	4	*Chaile.*	سکتیس گڈه	8	*Sukteesgurh.*

Arail.—See *Julalabad.*

Nuwabgunge. The Pergunah of *Singrour* received its new name of *Nuwabgunge* from *Nuwab Munsoor Ali Khan*, who built a *Gunge* and town near *Singrour*, which he established as the chief Station of the Pergunah.

Jhoosee.—See *Hadeeabas.*

Chaile is the old name of *Allahabas ba Huwelee.* The town of *Chaile* is situated in the centre of the Pergunah.

Tuppa Kone is a portion of *Bhudoee*, from which it was detached when *Sukut Sing,h* married the *Mounus Raja's* daughter,

---

* Sircar *Turhar* appears to have occasionally varied its bounds. It seems at one time to have included part of *Chunar*. In the " Uhwal-i-Soobajat," mentioned in the article Bòòdhugunga, Sircar *Turhar* is said to contain 9 Mehals, amongst which are to be recognised *Julalabas* and *Chowkundee*.

Digitized by Google

to whom it was given in Dowry, and thenceforward became a Tuppa of *Kuntit,* to which it did not belong when the " Ayeen-i-Akberee" was written.

Tuppa Chourasee is a portion of *Kuntit.*

Tuppa Ooproudh, so called from being situated for the most part on high ground, is also a portion of *Kuntit.* Probably but a very small portion of this Tuppa was known in *Akber's* time, but we have no measurement to guide us.

Sukteesgurh. This too was in *Kuntit,* and was also perhaps mostly unknown. The country was previously called *Colana,* in consequence of the residence of the *Coles* in this neighbourhood; and it was not till *Raja Sukut Sing,h* of *Kuntit* destroyed their strong-hold, and built *Sukteesgurh* on its site, that the Tuppa obtained its new name.

The Talooka of *Mirzapoor Chowharee,* which is in the *Allahabad* District, was formerly in the Pergunah of *Julalpoor Bilk,hur* in Sircar *Manikpoor,* the rest of which Sircar is in *Oudh.* It has been included in *Allahabad* since the time of *Raja Mudaree Lal, Amil.*

Sircar Kurra.

اينچهي	1	*Enchhee.*	كوتله	8	*Kotila.*
الهربن	2	*Ut,hurbun.*	كونرا صرف	9	*Koonra ddrf*
ايا ساه	3	*Aya Sah.*	كرسون		*Kurson.*
حويلي كرا	4	*Huwelee Kurra.*	فتحپور	10	*Futtehpoor*
راري	5	*Raree.*	هسوا		*Huswa.*
بلده كرا	6	*Bulda Kurra.*	هتكانو	11	*Hutgaon.*
كراري	7	*Kuraree.*	هسوا	12	*Huswa.*

This Sircar has 12 Mehals comprised in one Dustoor.

The Numbers which are obsolete, are 1, 4, 5, 6 and 9.

1.—*Enchhee.* This Pergunah is now represented by *Ghazeepoor.* The modern histories of India convey to us this information by calling the famous rebel *Bhugwunt, K,heechur,* a Zumeendar of Pergunah *Enchhee.* (See further under *Ghazeepoor*). The village of *Enchhee* is still extant on the bank of of the Jumna. The old Fort, which is the theme of popular story, is not to be seen, but the people of the neighbourhood delight in telling a marvellous tale how *Raja Palbhun Deo* was slain in it, with all his family, by a demon called *Brimha Dano;* from which time it has been deserted; but the site is visited

Digitized by Google

during the *Dusehra*, when the superstitious villagers come from afar to make their annual offering at the shrine of the demon.

4. and 6.—*Huwelee Kurra* and *Bulda Kurra*. The distinction has now been lost between them as separate Pergunahs. They are both included in Pergunah *Kurra*.

5.—*Raree* has now been changed to *Ekdulla*, in which place *Nuwab Shòòja-òòd-Dowla* established his Tehseeldaree, but the Pergunah retained its name of *Raree* till the Cession. The town of *Ekdulla* is on the Jumna, about two miles to the West of *Raree*. *Dhata* is also a Zillah of *Raree*.

9.—*Koonra, òòrf Kurson*. This is the old name of *Mòòtour*, which it appears to have acquired from the course which the Jumna takes in this neighbourhood. The projecting patches of alluvial land which are formed near the banks of the river are called by the Zumeendars *Koonda*, probably from their shape, which they might have conceived to bear some resemblance to a *Koonda*, a vessel for kneading bread in; a platter. The Mouza of *Koonda*, or *Koonra*, still exists on the bank of the Jumna, at the North Western angle of Pergunah *Mòòtour*.

The new Pergunahs included within Sircar *Kurra* are,

يكدله	1 *Ekdulla.*	غازيپور	3 *Ghazeepoor.*
دهاتة	2 *Dhata.*	منور	4 *Mòòtour.*

Ekdulla.—See *Raree.*

Dhata. In consequence of the disturbances which arose between two parties of *Còòrmees* in this neighbourhood, the *Nuwab Wuzeer* was compelled to establish a separate *Zillahdar* in this place, in the year 1197 *Fuslee*, and about 50 villages taken from *Raree* were placed under his charge. Since the Cession, *Dhata* has been considered a separate Pergunah.

Ghazeepoor may be considered to have been established as a Pergunah in lieu of *Enchhee*, from the time that *Bhugwunt Rae*, the *K,heechur*, built his fort here, and killed *Jan Nisar Khan*, the general of *Mahomed Shah;* of which a full account is given in the "Tareekh-i-Mòòzuffuree," and most other Modern Histories of India. The "Hudeekut-òòl-Akaleem" assures us that he retained possession of the entire Sircar of *Kora* for several years, and was only at last subdued by the strenuous efforts of *Nuwab Suadut Khan*. *Dòòniaput*, the worthy descendant of the family, opposed our Government shortly after its accession, but did not lose much by it, as he was subsequently rewarded with a handsome Pension. After the death of *Bhugwunt Rae*, the *Amil* continued to reside in *Ghazeepoor:* but *Ghazeepoor* was not recognized as a Pergunah till the com-

Digitized by Google

mencement of our administration in 1803, when for the two first Settlements it is recorded as *Enchhee, ddrf Ghazeepoor.*

Mddtour. Nuwab Abd-dds-Sumud Khan, who performed a conspicuous part in the time of *Aurungzebe,* was presented by that monarch with the *Jageer* of *Koonra.* Shortly after his investiture, he built a fort and dug a handsome tank at *Mddtour,* which succeeded to the importance of *Koonra;* but *Wasil Bakees* are in existence which shew that the Pergunah retained its old name to as late a period as 1188 *Fuslee.*

Sircar Kora.

جاجمو 1 *Jajmow.*	کوتیا 5 *Kootea.*
کورا 2 *Kora.*	گنیر 6 *Gddneer.*
گهاتم پور 3 *G,hatumpoor.*	کیرت پور 7 *Keerutpoor*
مجهاون 4 *Mujhawun.*	کنانده *Kunanda.*

محسن پور 8 *Mohsunpoor.*

This Sircar has 8 Mehals, divided into the three Dustoors of *Kora, Kootea,* and *Jajmow.*

The missing Pergunahs are Numbers 4, 7 and 8.

4.—*Mujhawun,* which is reported as a separate Pergunah during our first Settlements, is now included in *Jajmow* and *Sarh-Sulempoor.* The *Qusba* of *Mujhawun* is still extant on the *Pundoo Nuddee,* in the South Eastern angle of *Jajmow.*

7.—*Keerutpoor Kunanda* is the old name of Pergunah *Bindkee.*

8.—*Mohsunpoor,* called also *Rawutpoor Mohsunpoor,* is now included in *Sarh-Sulempoor,* and is reported as a Pergunah in our first Settlements. The village of *Mohsunpoor* is still extant near the *Urrind Nuddee,* in the Southern angle of *Sarh-Sulempoor.* It's position is pointed out in the interesting letters of *Nowneet Rae,* who styles himself "one of the *Umla* of *Mohsunpoor,* a Pergunah of *Kora.*"

The new Pergunahs are,

تپه جار 1 *Tuppa Jar.*	بندکی 2 *Bindkee.*

ساره سلیمپور 3 *Sarh-Sulempoor.*

Tuppa Jar belonged to Pergunah *Kora,* from which the *Wasil Bakees* show it to have been separated from the year 1180 *Fuslee.*

Bindkee. See *Keerutpoor Kunanda*.

Sarh-Sulempoor. This Pergunah has been formed from *Mohsunpoor* and *Mujhawun*. There have been several intermediate changes in the size and constitution of all these Pergunahs, owing to the various jurisdictions to which Sircar *Kora* has been subject; but there is no occasion to record them here, as they have no concern with the comparison on which we are at present engaged.

Sircar Kalinger.

اوگاسي	1	*Oogasee.*	رسن	6	*Rusun.*
اجيگڈه	2	*Ajygurh.*	كالنجر	7	*Kalinger.*
سيهوندا	3	*Sihonda.*	كهنده	8	*K,hundeh.*
سموني	4	*Simounee.*	مهوبا	9	*Muhoba.*
شادي پور	5	*Shadeepoor.*	مودها	10	*Moudha.*

This Sircar contains 11 Mehals, *Kalinjer ba Huwelee* being counted as 2. It comprises a single Dustoor.

The Pergunahs either extinct, or beyond British *Bundelcund*, are the following—Numbers 2, 5, 6, 7 and 9.

2.—*Ajygurh*. This Pergunah lies to the South of *Kalinjer*. The fort is garrisoned by British Troops.

5.—*Shadeepoor* is the old name of Pergunah *Pylanee*. The large village of *Shadeepoor* is still extant on the bank of the Jumna. When the *Bŏŏndelas* built their fort in *Pylanee*, and made it the residence of their Tehseeldar, the name of *Pylanee* was gradually substituted for *Shadeepoor*. From the *Sunud* appointing *Bheem Sen Choudhree* of the Pergunah, it appears that in the year 1121 F. S. the name of the Pergunah was *Shadeepoor Pylanee*.

6.—*Rusun* is the old name of Pergunah *Budousa*. The town still exists about seven miles to the South of *Budousa*. Tieffenthaler gives us a clue to this Mehal, by telling us it is 7 miles N. E. from *Kalinjer*.

7.—*Kalinjer ba Huwelee*.—See *Budousa*.

9.—*Muhoba* is in the *Jaloun* Territory.

The new Pergunahs are,

بدوسا	1	*Budousa.*	بانده	3	*Banda.*
پيلاني	2	*Pylanee.*	سمير پور	4	*Sŏŏmerpoor.*

Digitized by Google

Budousa.—See *Rusun*. This was established by the *Bòòndeelas* as the site of a new Tehseeldaree, in consequence of *Hurbuns Raee*, a *Rug,hòòbunsee* Rajpoot, being in independent occupation of *Rusun*. The greater portion of *Kalinjer* is included in *Budousa*.

Pylanee.—See *Shadeepoor*.

Banda was originally a portion of *Sihonda*, but has been considered a separate Pergunah since the time that *Raja Gòòman Sing,h*, the *Bòòndela*, took up his residence here. Briggs, in his translation of *Ferishta*, says that *Secunder Lodi* penetrated to *Banda*,—which would imply that the Town was older than the time of *Akber;* but "*Banda*" has been written by mistake for "*Bandhoo*," or "*Bandoogurh*," as is evident from the "Tareekh-i-Afaghuna," where a more detailed account of this difficult and unsuccessful expedition is given.

Sòòmerpoor, was originally a portion of *Moudha*.

Sircar Bhutg,hora.

See G,hora in the body of this Supplement.

Sircar Jounpoor.

الديمو	1	*Aldemow.*
انگلي	2	*Unglee.*
بهٹري	3	*Bhittree.*
بهدانو	4	*Bhudaon.*
تلهني	5	*Tilhenee.*
جونپور	6	*Jounpoor.*
چاندي پور	7	*Chandeepoor*
برهر		*Birhur.*
چنادہ	8	*Chanda.*
چريا كوٹ	9	*Chirya Kote.*
چكيسر	10	*Chukeysur.*
خريد	11	*Khureed.*
خاص پور	12	*Khaspoor*
ٹانده		*Tanda.*
خانپور	13	*Khanpoor.*
ديوگاوں	14	*Deogaon.*
راري	15	*Raree.*
سجهولي	16	*Sujhowlee.*
سكندرپور	17	*Secunderpoor.*
سگري	18	*Sugree.*
سرهرپور	19	*Sòòrhurpoor.*
شادياباد	20	*Shadeeabad.*
ظفرآباد	21	*Zufurabad.*
قريات متو	22	*Cureat Mittoo.*
قريات	23	*Cureat*
دوستپور		*Dostpoor.*
قريات مينده	24	*Cureat Menda.*
قريات سويتهه	25	*Cureat Soet,ha.*
كوله	26	*Kola.*
گهسوا	27	*G,hòòsa.*
گهوسي	28	*G,hosee.*
گڑوارہ	29	*Gurwara.*

Digitized by Google

کوریه 30 *Kowrea.*
گوپالپور 31 *Gopalpoor.*
کراکٹ 32 *Kurakut.*
مریاهو 33 *Mureahoo.*
محمدآباد 34 *Mòòhummedabad.*
مونگرا 35 *Moongra.*
مجهورا 36 *Mujhowra.*
مو 37 *Mow.*
نظام آباد 38 *Nizamabad.*
نیگون 39 *Negoon.*
نتهوپور 40 *Nut,hoopoor.*

The Sircar of *Jounpoor* has 41 Mehals, *Jounpoor ba Huwelee* being considered as 2; and 2 Dustoors, which in size are very disproportionate—one comprising only the 2 Mehals of *Moongra* and *Gurwara.*

This large Sircar has descended to us in a more perfect shape than any other which we have to examine. Exclusive of those within the *Oudh* Territory, namely, *Aldemow, Chandeepoor Birhur, Chanda, Khaspoor Tanda, Sujhowlee, Sòòrhurpoor* and *Mujhowra,* the only Mehals not now extant within British Jurisdiction are Numbers 10, 25, 26 and 39.

10.—*Chukeysur* was in existence till the late Settlement; when, under the arrangements then made for improving Pergunah Boundaries, it was included, with a newly formed Pergunah, called *Soorujpoor,* in *G,hosee;* where the two united still constitute the Tuppa of *Chukeysur.*

25.—*Cureat Soet,ha* is now included in Pergunah *Unglee* of *Jounpoor.* It formed one of the Talookas of *Bukhsheeat,* which was broken up and distributed amongst several Pergunahs at the late Settlement.

26.—*Kola* is the old name of *Kole Usla.*

29.—*Negoon* is included in the modern Pergunah of *Mahòòl.*

The new Pergunahs are also very few.

ماهل 1 *Mahòòl.*
اترولي 2 *Atrowlee.*
بادشاهپور 3 *Badshahpoor.*
گذارا 4 *Gòòzara.*
کول اصلا 5 *Kole Usla.*
سنگرامو 6 *Singramow.*

Mahòòl is formed from Pergunah *Negoon,* and parts of *Unglee* and *Sòòrhurpoor.* Although at the time of the Cession *Mahòòl* is entered in the Registers as one of the four portions into which the Province of *Goruckpore* was divided, it received no higher denomination than that of Talooka, which has been changed by us into Pergunah. In the middle of the last century, two *Syuds,* of the name of *Shere Jehan* and *Shumshad Jehan,* acquired possession of *Negoon* and parts of *Sòòrhurpoor* and *Unglee,* as

Digitized by Google

well as a few villages of *Jounpoor*, and taking up their abode in *Mahòòl Khas*, gave their usurpations the name of *Talooka Mahòòl.* The Town of *Negoon* is now known as *Qusba Khas*, on the Eastern border of *Mahòòl.*

Atrowlea was a Pergunah formed a short time previous to the Cession out of *Bulwunt Singh's* acquisitions from *Tilhenee;* but was originally included in *Kourea.* It has now been included again in *Tilhenee*, and the Pergunah goes by the united name of *Atrowlea Tilhenee.*

Badshahpoor is another name for *Moongra.* The Pergunah is also known by the name of *Moongra Badshahpoor.*

Gòòzara. Tuppa Gòòzara, including *Bhynsa*, was originally in *Kurakut;* and *Sòòltaneepoor*, which is in the Western angle of *Bhynsa*, is a *Talooka* of *Kutehur.*

Kole Usla is the modern name of *Kola*, derived from the village of *Usla*, which was formerly the site of a Tehseeldaree Cutcherry.

Singramow is a *Talooka* of Pergunah *Chanda*, the rest of which is in *Oudh.*

See further under CIRCAR.

SIRCAR GHAZEEPOOR.

بليا	1	*Bulea.*	غازي پور	10	*Ghazeepoor.*
پچوتر	2	*Puchotur.*	قريات پلي	11	*Cureat Pulee.*
بلهابانس	3	*Bilhabans.*	کوپاچيت	12	*Kopa Cheet.*
بهرياباد	4	*Buhreeabad.*	گڈها	13	*Gurha.*
برايچ	5	*Buraich.*	کريندہ	14	*Kurenda.*
چونسا	6	*Chounsa.*	لکهنيسر	15	*Lukhneysur.*
دهمه	7	*Dehma.*	مدن بنارس	16	*Mudun Benares.*
سيدپور نمدي	8	*Sydpoor Numdee.*	محمدآباد	17	*Mòòhummedabad*
ظهورآباد	9	*Zuhoorabad.*	پرهاباري		*Purhabaree.*

Sircar *Ghazeepoor* comprises only one Dustoor. It has 19 Mehals, *Huwelee Ghazeepoor* and *Mòòhummedabad Purhabaree* being each counted as two.

This Sircar, after all the ill-written names have been verified, is also found to have descended to us in a perfect shape. In the above list we miss now only the following Pergunahs, viz., 5, 6, 11 and 16.

5.—*Buraich.* This Pergunah has caused more doubt than any other: but I believe it to be represented by the present

Digitized by Google

Mouza *Buraich* in the Mehal of *Bhutowlee* on the *Gangee Nuddee,* which falls into the Ganges between *Kurendah* and *Ghazeepore. Buraich* is a small Pergunah containing only 2,000 *Beeg,has,* and the place I have assigned to it is not altogether an improbable one for a Pergunah.

6.—*Chounsa* is in the *Shahabad* district in the Bengal Presidency, noted for being the place where two battles have been fought which have decided the fate of India, viz., that of *Buxar* in 1765, and the one which led to the expulsion of *Humayoon* from India; in describing which, by the way, some translator or compiler, whose name I do not now remember, has been led into a ludicrous mistake. In translating *Neeamut Oollah,* he says, *Humayoon* when retreating from *Chounsa* across the Ganges, recognized *Nizam,* his water-carrier, by a strong smell of *Musk;* whereas the original merely informs us that he saved the Emperor by seating him on an inflated *Mushuk* (a leather water bag).

11.—*Curcat Pulee* was included at the late revision of boundaries in *Moohummedabad Purhabaree.*

16.—*Mudun Benares* is the old name of *Zumanea.*

There is only one new Pergunah in this Sircar.

زمانيه 1 *Zumanea.*

Zumanea has succeeded to *Mudun Benares.* During the decline of the Empire we find it combined with *Ghazeepoor* in giving name to the Sircar. Thus, "*Sircar Ghazeepoor Zumanea,* 17 Mehals."

Doaba is a Tuppa of Pergunah *Futtehpoor Buhea,* which is recorded as being in the Sircar of *Rohtas,* and the Soobah of *Behar.* It has only been noticed here because its position would appear to point it out as a portion of this Sircar.

SIRCAR BENARES.

افراد	1	*Afrad.*	پندره	4	*Pundra.*
بنارس با	2	*Benares ba*	كسوار	5	*Kuswar.*
حويلي		*Huwelee.*	كتيهر	6	*Kutehur.*
بيالسي	3	*Bealsee.*	هرهوا	7	*Hurhooa.*

This Sircar, which comprises only one Dustoor, has 8 Mehals, *Huwelee Benares* being counted as two.

The extinct Pergunahs are Numbers 1, 2 and 7.

Digitized by Google

1.—*Afrad* consisted chiefly, as the name would imply, of several detached Mouzas in different Pergunahs, and had therefore perhaps no determinate boundary. There are Mouzas, for instance, in *Kutehur* and in *Kuswar* which are still recorded as having been once in Pergunah *Afrad.* I have assigned to *Afrad* a position between *Kutehur, Kuswar, Benares* and *Kola,* but the greater portion has been taken from *Kuswar,* in which *Afrad Khas* is situated.

2.—*Benares ba Huwelee* contained the modern Pergunahs of *Lot,ha, Dehat Amanut,* and *Sheopoor,* the two former to the South, and the latter to the North, of the *Burna Nuddee.*

7.—*Hurhooa* is the old name of *At,hgawan.* The village of *Hurhooa* is still extant in this Pergunah, on the high road from *Benares* to *Jounpoor.* It is said that there were formerly only eight villages in *Hurhooa,* and hence the name of *At,hganw,* or *At,hgawan.*

The new Pergunahs within Sircar *Benares* are,

جالهوپور	1 *Jalhoopoor.*	مجهوا	4 *Mujhowa.*
شيوپور	2 *Sheopoor.*	اٹهگاوان	5 *At,hgawan.*
لوٹها	3 *Lot,ha.*	دهات امانت	6 *Dehat Amanut.*

Jalhoopoor is a *Talooka* detached from *Kutehur* by *Raja Bulwunt Sing,h.*

Sheopoor was originally in *Huwelee Benares,* from which it was detached by *Raja Cheyt Sing,h.*

Lot,ha is a portion of *Huwelee Benares.* It was subsequently included in *Dehat Amanut;* but is now considered a separate *Talooka.*

Mujhowa is a *Talooka* of *Kuswar.*

At,hgawan.—See *Hurhooa.*

Dehat Amanut was originally in *Huwelee.* It comprehends the city of *Benares* and the tract immediately around it.

It is strange that in the *Benares* Mehals, *Bhoonhars* are not mentioned as Zumeendars by *Abool Fuzl.* The difference between them and *Brahmins* does not appear to have been fully comprehended; for, that it did not exist two hundred and fifty years ago, it is difficult to suppose.

Sircar Chunar.

اهيروارة	1 *Aheerwara.*	برهول	3 *Burhoul.*
بهويلي	2 *Bhoelee.*	ٹاندة	4 *Tanda.*

Digitized by Google

چنار با	5 *Chunar ba*	مجھوارہ	9 *Mujhwara.*
حویلي	*Huwelee.*	مہایچ	10 *Muhaich.*
دھوس	6 *Dhoqs.*	مہواري	11 *Muhwaree.*
رالھوپور	7 *Ralhoopoor.**	موئي	12 *Mowye.*
قریات این	8 *Cureat een*	نرون	13 *Nurwun.*
روي اب	*Rooee ab.*	ھنوا	14 *Hunoa.*

There is only one Dustoor in *Chunar*, comprising 14 Mehals; though the Pergunah Tables concur in saying there are only 13 Mehals. The two last are omitted from most of the copies of the "Ayeen-i-Akberee," but are requisite to complete the Sircar. In those copies, indeed, in which they are entered, they are nearly illegible.† It is evident from history that this part of the Country was but little known, and we must therefore allow for some error and confusion.

We retain the names of all the Pergunahs in the above list, except those of Numbers 1, 4, 8 and 14.

1.—*Aheerwara,* so called after the original Zumeendars of those parts, has now been corrupted and abbreviated into *Ahrora.*

4.—*Tanda* is the old name of Pergunah *Buruh.* The Mouzas of *Tanda Kulan* and *Tanda Khoord* still exist on the right bank of the Ganges, at a short distance from each other.

8.—*Cureat-een-Rooee-ab* is now known as *Cureat Seek,hur.*

14.—*Hunoa.*—See *Bhugwut.*

The new Pergunahs, of which we find no mention in the "Ayeen-i-Akberee" as belonging to this Sircar, are,

برہ	1 *Buruh.*	بھگوت	3 *Bhugwut.*
قریات سیکھر	2 *Cureat Seek,hur.*	اھرورہ	4 *Ahrora.*

کیرامنگرور 5 *Kera Mungrore.*

Buruh.—See *Tanda.*

Cureat Seek,hur.—See *Cureat-een-Rooee-ab.* It does not appear when the name of the Pergunah was changed, or for what

---

* This is entered in the best copies as *Ray,hoopoor* راگھوپور. It is certainly now written and pronounced *Ralhoopoor.*

† In them, moreover, they are entered as being entirely *Seyurghal,* or Rent free, which may be perhaps the cause why they are omitted in so many copies.

Digitized by Google

particular reason the strange title of *Cureat-een-Rooee-ab* was given originally to this Pergunah.

Bhugwut. This Pergunah, previous to the conquest effected by the *Goutums*, was held by *Jumeeut Khan, Guhurwar*, whose defence of the fort of *Puteeta* is a favorite theme with the people. The old name of this Pergunah was *Hunoa*, which was extinct before the time of *Jumeeut Khan*, when it was known only as *Bhugwut*.

Ahrora. As much of this Pergunah as was known in *Akber's* time was called *Aheerwara*.

Kera Mungrore. Mungrore is entered in the "Ayeen-i-Akberee" as a Pergunah of Sircar *Rohtas*, Soobah *Behar*—and, in the later periods of the empire, as belonging to Sircar *Shahabad*.

SOOBAH OUDH.

SIRCAR GORUK,HPOOR.

اترولا	1	*Atrowla.*	رسولپور	11	*Rusoolpoor*
انہولا	2	*Anhowla.*	غوث		*Ghous.*
بنایکپور	3	*Binaekpoor.*	رامگڈہ	12	*Ramgurh*
بمهني پارة	4	*Bumhneepara.*	گوري		*Gouree.*
بهاواپارة	5	*Bhawapara.*	گورکهه پور	13	*Goruk,hpoor.*
تلپور	6	*Tilpoor.*	کلهلا	14	*Kutehla.*
چلوپارة	7	*Chiloopara.*	رهلاپارة	15	*Rehlapara.*
دهرياپارة	8	*Dhòòreapara.*	مهولي	16	*Mhowlee.*
دهيواپارة	9	*Dhewapara*	مندوا	17	*Mundwa.*
کهانا		*Kòòhana.*	مندله	18	*Mundla.*
رهلي	10	*Rehlee.*	رتنپور	19	*Rutunpoor*
			مگهر		*Mug,hur.*

This Sircar forms only one Dustoor, containing 24 Mehals; *Goruk,hpoor ba Huwelee, Rusoolpoor Ghous, Rutunpoor Mug,hur, Binaekpoor*, and *Ramgurh Gouree*, being each reckoned two Mehals.

This is a difficult Sircar to restore, and, even after verifying all the illegible names, we have in the list of extinct or foreign Pergunahs, Numbers 1, 4, 9, 10, 12, 14, 15, 17 and 18.

1.—*Atrowla* is in *Oudh*.

Digitized by Google

4.—*Bumhneepara.* This is the South-Eastern angle of Pergunah *Nuwabgunge,* which we gave up to *Oudh* in 1817.

9.—*Dhewapara Kohana* is the old name of *Sulempoor Mujhowlee, Shahjehanpoor,* and *Sidhoa Jobna,* which were part of the great *Mujhowlee Raj.* In some old writings the name of the Mehal is entered *Nowapar Kohana Dhewapar.* The popular name of the village of *Sulempoor* is *Nowapar;* (Buchanan, "Eastern India," Vol. 2, p. 361, says *Nugur*); and the Pergunah would have been restored as *Kohana Nowapar,* had it not been for the alphabetical arrangement requiring an initial *D* in this place. The name *Dhewapar* is now nearly extinct. *Nowapar* is common.

10.—*Rehlee* is the Northern and Western part of *Nuwabgunge,* ceded to *Oudh.*

12.—*Ramgurh Gouree.* We are assisted to this name by being told it is on the *Raptee.* It is the old name of *Bulrampoor* in *Oudh.*

14.—*Kutehla* is the old name of North *Bansee.* When the *Kutehla* Raja was defeated and slain by the *Bansee* Raja, the old name of the Pergunah became extinct. *Bansee,* South of the *Raptee,* was called *Rutunpoor,* which Mehal is combined with *Mug,hur* in the "Ayeen-i-Akberee."

15.—*Rehlapara.* At the suggestion of Mr. Reade, the late Collector, I have entered this Pergunah as the old name of *Aurungabad Nugur;* but I confess some doubts on the subject, for all the copies give distinctly *Kehlapara,* and the substitution of the *R* for *K* displaces the alphabetical order, usually preserved.

17.—*Mundwa* is the ancient name of *Bustee.*

18.—*Mundla.* No trace can be had of this Mehal. Mr. Reade suggests that it may be the old name of *Amorha;* but *Amorha* is itself an old Pergunah, and is included in the "Ayeen-i-Akberee" in Sircar *Oudh.*

The new Pergunahs in Sircar *Goruck,hpoor* are,

سلیمپور	1	*Sulempoor*	سلہت	4	*Sylhet.*
مجہولي		*Mujhowlee.*	منصورنگر	5	*Munsoornugur*
سدھوۃ جوبنہ	2	*Sidhoa Jobna.*	بستي		*Bustee.*
شاھجہاں پور	3	*Shahjehanpoor.*	اورنگا بادنگر	6	*Aurungabad Nugur.*

Sulempoor Mujhowlee. This is a portion of the old Pergunah of *Dhewapara Kohana.*

Sidhoa Jobna.—Ditto.

Digitized by Google

Shahjehanpoor. Ditto. I have somewhere seen it mentioned that these Pergunahs were in *Sarun,* but the Statement appears to rest on no authority.

Sylhet was detached from Pergunah *Huwelee* about the year 1633 by the *Mujhowlee* Raja, and was recovered by the *Sutassee* Raja about 50 years afterwards. It has since this period been rated as a separate Pergunah.

Munsoornugur Bustee.—See *Mundwa.*

Aurungabad Nugur.—See *Rehlapara.*

Sircar Oudh.

Amorha (*Amodh*) is the only Pergunah of this Sircar in British Territory. It is in the Dustoor of *Huwelee Oudh.*

Sircar Khyrabad.

The only portion of this Sircar in our jurisdiction is *K,hakutmow,* which probably included also the modern Pergunah of *Purumnugur,* although the local officers are unanimous in representing that *Purumnugur* was originally a portion of *Shumsabad.* *K,hakutmow* is in the Dustoor of *Palee.*

SOOBAH DEHLI.

Sircar Dehli.

اسلام آباد پاکل	1	*Islamabad Pakul.*	ٹانڈه پهوگانه	12	*Tanda Phoogana.*
اڈه	2	*Adh.*	ٹل بیگم پور	13	*Tilbegumpoor.*
پاني پت	3	*Paneeput.*	جهجهر	14	*Jhujhur.*
پالم	4	*Palum.*	جهارسه	15	*Jharsa.*
برن	5	*Burun.*	جیور	16	*Jewur.*
باغپت	6	*Baghput.*	جهنجهانه	17	*Jhinjhana.*
پلول	7	*Pulwul.*	چهپرولي	18	*Chhuprowlee.*
برناوه	8	*Burnawa.*	جلال آباد	19	*Julalabad.*
پوتهه	9	*Poot,h.*	جلال پور	20	*Julalpoor*
دوبلدهن	10	*Dobuldhun*	بروت		*Burout.*
بیري		*Beree.*	حویلي	21	*Huwelee*
تلپت	11	*Tilput.*	قدیمي		*Kudeemee.*

Digitized by Google

حويلي	22	*Huwelee*	شکرپور	34	*Shukurpoor.*
جديدي		*Judeedee.*	كرنال	35	*Kurnal.*
دارالملک	23	*Dar-ool-Moolk*	گنور	36	*Gunour.*
دهلي		*Dehli.*	گڈه مکتيسر	37	*Gurh Mooktesur.*
داسنه	24	*Dasna.*	كتانه	38	*Kootana.*
دادري طاها	25	*Dadree Taha.*	كاندهله	39	*Kandhla.*
دنكور	26	*Dunkour.*	كاسنه	40	*Kasna.*
روهتک	27	*Rohtuk.*	كهركهوده	41	*K,hurk,houda.*
سونيپت	28	*Soneeput.*	گنگيرو	42	*Gungeroo.*
سفيدون	29	*Sufeedoon.*	لوني	43	*Lonee.*
سيكندرآباد	30	*Secunderabad.*	ميرته	44	*Meerut,h.*
سراوه	31	*Surawa.*	ماندوتهي	45	*Mandout,hee.*
سينته	32	*Senta.*	مسعودآباد	46	*Musaoodabad.*
سيانه	33	*Seana.*	هستناپور	47	*Hustinapoor.*

هاپور 48 *Hapoor.*

The Sircar of *Dehli* consists of 48 Mehals, divided into the 7 Dustoors of *Huwelee, Paneeput, Burun, Meerut,h, Jhujkur, Rohtuk* and *Pulwul.*

This large Sircar has descended to us in a very perfect form. Excluding the foreign Pergunahs of *Jhujhur, Dadree Taha,* and *Sufeedoon,* we miss in the above list only Numbers 11, 12, 21, 22, 23, 32 and 46.

11.—*Tilput.* The greater part of *Tilput* was included by *Nuwab Fureed Khan,* a nobleman of *Jehangeer's* time, in *Fureedabad,* now a Pergunah of the *Bulumgurh Jageer;* but the town of *Tilput* is included in the Southern Pergunah of *Dehli.* It is a place of great antiquity, and is one of the five towns demanded by the *Pandoo* Brothers, the refusal of which was one of the causes of the "Great War." Authorities do not concur in the names of the five towns, but *Tilaprast,ha* (*Tilput*) is generally one. ("Wilson's Hindu Theatre," Vol. II. 337).

12.—*Tanda Phoogana.* This Mehal is generally written *Tanda Bhugwan,* and we are led to an identification of it by learning that it has a fort on the Jumna. There is a *Tanda* on the Jumna, and the Pergunah attached to it, although it consisted of only four or five villages, was considered a separate one till the late revision of Pergunah Boundaries, when it was absorbed into *Chhuprowlee. Tanda* and *Phoogana* continued to form one Pergunah till the time of the Mahrattahs, when *Phoogana* was separated, and given in *Jageer* to *Nijabut Ali Khan, Bahraich.*

Digitized by Google

21, 22 and 23.—The three next Mehals comprise the environs of *Dehli*, and the names sufficiently point out their relative position.

32.—*Senta* is the old name for Pergunah *Agouta* in *Bŏŏlund-shuhur*. It would have been difficult to identify this, had not *Agouta* been called a *Chouhan Buteesa*, or commune of 32 villages of *Chouhans*. There are now not very many *Chouhan* Zemindars here, and as the Pergunah of *Senta* is represented in the "Ayeen-i-Akberee" to have *Chouhan* Zemindars, I was disposed to think that it was meant for *Somna* in *Alligurh*; and in many copies the word more resembles *Somna* than *Senta*; but this local designation of the *Buteesa* establishes that *Senta* is the proper reading. *Senta*, moreover, is considered in the neighbourhood to have been the chief town of a Pergunah.

46.—*Musaoodabad*. The old Traveller, Ibn Batuta, has helped me to verify this, as he mentions at p. 110, that he stayed at *Musaoodabad* on his way from *Hansi* to *Dehli*, reaching it after two days, and receiving there a complimentary visit from the Minister. Now, *Musaoodabad* on that road is the old name of *Nujufgurh*, which is a late erection, being built by *Ghŏŏlam Hŏŏsein Khan*, and called after his patron *Nujuf Khan*. *Musaoodabad* had, however, previously changed its name to *Afzulpoor*, which was built by *Choudhree Afzul Khan* in the time of *Alumgeer*. The old mud fort of *Musaoodabad* is still to be traced about a mile to the East of *Nujufgurh*.

The new Pergunahs included within Sircar *Dehli* are the following:

دادري	1	*Dadree.*	گورة	8	*Gora.*
اگوتة	2	*Agouta.*	اجرارة	9	*Ujrara.*
فريدآباد	3	*Fureedabad.*	دهلي پرگنه	10	*Dehli N.*
پالي	4	*Palee.*	شمال		*Pergunah.*
بهادرگڈة	5	*Buhadŏŏrgurh.*	دهلي پرگنه	11	*Dehli S.*
سنبهالكة	6	*Sumbhalka.*	جنوب		*Pergunah.*
كتهور	7	*Kit,hore.*	بهواني	12	*Bhewanee.*

Dadree was not formed into a Pergunah till 1231 Fuslee, when *Rao Durgahee Sing,h*, of *Chutuhra*, a *Bhuttee Goojur*, who was appointed *Foujdar* of *Dasna*, *Secunderabad*, *&c.*, under *Nujeeb-ŏŏd-Dowla*, took advantage of the disorganization of the country during the decline of the Moghul monarchy, to obtain possession of certain villages of *Secunderabad*, *Kasna*, *Tilbe-*

Digitized by Google

gumpoor, and *Dasna*, of which 70, including *Dadree Khas*, were acquired from *Kasna* alone; and his family were retained in possession on a *Mòòkurruree* Juma when our rule commenced. The Talooks lapsed to Government on the death of *Rao Ajeet Sing,h*.

Agouta has succeded to *Senta*, which still exists as a village on the right bank of the *Kalee Nuddee* about four miles West from *Agouta*. Before the establishment of the name of *Agouta*, the Pergunah was known by the name of *Senta Purtabpoor: Purtabpoor* being a large village in the Northern angle of the Pergunah.

Fureedabad has been explained under *Tilput*. The Pergunah is in the *Bulumgurh* jurisdiction. *Bulumgurh* is itself only a modern fort, having been built by a *Jat*, called *Buloo*, alias *Bilram*, a relative of *Soorujmul* of *Bhurtpoor*, within the boundary of his own village of *Suheepoor*, in *Tilput*.

Palee is included within the area of *Pakul*, or *Islamabad Pakul*, as it is called in the "Ayeen-i-Akberee." The united Pergunah is now generally known as *Palee Pakul*.

Buhadòòrgurh. This Pergunah is composed of about an equal number of villages from *Palum* and *Jhujhur*, which the Emperor *Mahomed Shah*, in A. D. 1728, bestowed upon *Buhadòòr Khan*, *Beloch*, who built the Fort of *Buhadòòrgurh* within the area of *Shureefabad*, a village of *Palum*. *Buhadòòrgurh* is still held in *Jageer*.

Sumbhalka was detached from *Paneeput* in the fourth year of the reign of *Furròòkhseer*, and held as a royal demesne for his own private expences. It continued subsequently to be held as a *Jageer*, and when on the death of the last incumbent it escheated to Government, it was again included in *Paneeput*. The Pergunah of *Sumbhalka* was more usually known amongst the natives as *Furròòkhnugur*.

Kit,hore was originally a Tuppa of *Sirawa*, from which it was detached in the time of *Nujeeb Khan* by *Jeet Sing,h*, *Goojur*, the founder of the *Goojur* family of *Preechutgurh*.

Gora was formerly in *Hapoor*. The *Goojur* Raja of *Preechutgurh*, *Nyne Sing,h*, formed it into a separate Tuppa.

Ujrara was also detached from *Hapoor*. *Futteh Ali Khan*, the ancestor of *Khwajah Busunt*, in whose *Jaeedad* it was comprised, formed it into a separate Tuppa, and it now, small as it is, ranks as a Pergunah.

Dehli, Northern Pergunah. This Pergunah was formed in the year 1838. It includes part of *Huwelee* and *Palum*. The Pergunah of *Bawuna*, or *Boana*, which is included in it, was itself a new formation from villages of *Palum*, which *Aurungzebe* detached for the purpose of defraying certain expenses of the Royal Household, and as they comprised 52 villages (*Bawun*), the tract, as well as the chief town within it, was designated *Bawuna*.

Digitized by Google

Dehli, Southern Pergunah, was also formed in 1838. It includes a part of *Palum, Huwelee,* and *Musaoodabad,* and a few villages of *Tilput. Nujufgurh,* which has been already mentioned, was subsequently formed from *Musaoodabad,* and included, besides the villages of that Pergunah, 24 villages from *Jhujhur* and 12 from *Jharsa.* The two modern Pergunahs of *Dehli,* therefore, comprise the old Pergunahs of *Huwelee Kudeem, Huwelee Judeed, Dar-ŏŏl-Mŏŏlk Dehli, Palum* and *Musaooda-bad.* The three first were subsequently united into the Pergunah of *Huwelee,* and when *Palum* was afterwards added, it was known as one Pergunah under the name of *Huwelee Palum.* This name it retained under our administration, till the new division took place, which has been particularized.

Bhewanee was originally a portion of *Dudree Taha.*

Sircar Rewaree.

باول	1	*Bawul.*	رتاي جتاي	6	*Rutaee Jutaee.*
پاٽودهي	2	*Patoudhee.*	كوٹ قاسم	7	*Kot Kasim*
بهورة	3	*Bhoruh.*	علي		*Alee.*
تاورو	4	*Taoroo.*	گهلوت	8	*Gehlot.*
ريواري با	5	*Rewaree ba*	كوهانه	9	*Kohana.*
حويلي		*Huwelee.*	سهنه	10	*Sŏŏhnuh.*

نيمرانه 11 *Neemranuh.*

This Sircar contains eleven Mehals, divided into four Dustoors.

Only four of these Mehals are in British Territory, and as they retain their ancient names, they require no notice; except to observe that *Sonuh* (*Sŏŏhnuh*) is out of its place in the alphabetical list, and might therefore give rise to some suspicion of its correctness, but *Abool Fuzl* mentions it also in the text, in such a manner as to enable us to identify it as the *Sonuh* which still gives name to a large Pergunah.

The only new Pergunah within this Sircar is,

شاهجهانپور 1 *Shahjehanpoor.*

This small Pergunah, containing only 8 villages, is isolated from the rest of *Goorgaon* by territory belonging to the *Tijara* Raja. The popular story runs that it was formed by *Shahjehan,* in compliance with a vow which he made when he was retiring in anger from his father. He met with favorable omens in this

Digitized by Google

neighbourhood, and vowed, if they were accomplished, he would raise a town and constitute it the head of a Pergunah.* The new Pergunah was taken chiefly from *Lohana*, and in the "Uhwal-i-Soobajat" the Pergunah is entered as *Lohana, òòrf Shahjehanpoor Choubara.*

Sircar Seharunpoor.

اندري	1	*Indree.*	روركي	19	*Roorkee.*
امبهتة	2	*Umbehta.*	راي‌پور تاتار	20	*Raepoor Tatar.*
بدهانة	3	*Bòòdhana.*	سيكري	21	*Seekree*
بدولي	4	*Bidoulee.*	بهوكرهيري		*Bhookurheree.*
بهت كنجاور	5	*Buhut Kunjawur.*	سرساوة	22	*Sursawa.*
بهوگپور	6	*Bhogpoor.*	سروت	23	*Surwut.*
پور چپار	7	*Poor Chupar.*	سردهنة	24	*Sirdhunah.*
بهومة	8	*Bhooma.*	سنبل‌هيرا	25	*Sumbulhera.*
بگهرا	9	*Bug,hra.*	سورن پلري	26	*Sorun Pulree.*
بنت	10	*Bunut.*	كهاتولي	27	*K,hatoulee.*
تهانة بهيم	11	*T,hana Bheem.*	كهودي	28	*K,hoodee.*
تغلق‌پور	12	*Tòòghlukpoor.*	كيرانة	29	*Kyrana.*
جوراسي	13	*Jourasee.*	گنگوة	30	*Gungoh.*
جولي	14	*Joulee.*	لكهنوتي	31	*Luk,hnoutee.*
چرتهاول	15	*Churt,hawul.*	مظفرآباد	32	*Mòòzuffurabad.*
حويلي	16	*Huwelee.*	منگلور	33	*Munglour.*
ديوبند	17	*Deobund.*	ملهي‌پور	34	*Mulhypoor.*
رام‌پور	18	*Rampoor.*	نكور	35	*Nukor.*

نانوتة 36 *Nanouta.*

This Sircar contains 36 Mehals, divided into 4 Dustoors—*Deobund*, *Kyrana*, *Sirdhunah* and *Indree*. The last is on the right bank of the Jumna, and is not within British jurisdiction, its villages being distributed amongst the *Sik,h* Lords of *Jugad-*

---

* Another origin is ascribed to *Shahjehanpoor*, which is perhaps more probable than the one mentioned above. *Ihlad Sing*, a relative of the *Chouhan* chief of *Neemranuh*, was held in high consideration in the Court of *Shahjehan*, and obtained leave from the Emperor to re-build *Lohana*, which had been destroyed in consequence of its harbouring notorious robbers. *Ihlad Sing* called the new town after the name of his Patron.

If *Shahjehan* was himself the founder, and ever occupied the spot, it was most probably visited by him when his Army was encamped at *Belochpoora* in A. D. 1623, and was in possession of the passes of the *Mewat* Hills.

Digitized by Google

ret, Ladhoa, T,hunesur, &c. &c., while *Indree Khas* is included within the *Kunjpoora* Nuwab's *Ilaka.*

The Pergunahs in the above list, which are no longer recorded as such, are Numbers 5, 6, 8, 11, 12, 16, 20, 23, 28, 31 and 36.

5.—*Buhut Kunjawur* was in the time of *Shahjehan* converted into *Sòòltanpoor Buhut.* In the time of *Nujeeb-òòd-Dowla, Buhut* and *Sòòltanpoor* became separate Pergunahs, and have so remained since. The Mouza of *Kunjawur* is in *Mòòzuffurabad.*

6.—*Bhogpoor* is on the Ganges, and the Pergunah comprised the Eastern portion of *Juwalapoor,* including *Hurdwar.* Bernoulli states, indeed, that *Bhogpoor* is another name for *Hurdwar,* but this is, I believe, not correct. At any rate, there is a *Bhogpoor* about ten miles South of *Hurdwar,* which is no doubt the head town of the old Pergunah of the same name.

8.—*Bhooma* has only within the last ten years lost its name as a separate Pergunah. *Bysoomha* has now succeeded to it, but *Bhooma* is still a very respectable town, and in *Akber's* time is spoken of as chief of the *Barha Sadat* villages.

11.—*T,hana Bheem.* All the copies concur in writing it *Bheem,* which is the name derived from the founder of the town, who is represented to have been a Mace-bearer to the King. In later times, the place has been known by the name of *Bhown,* so called from a famous *Bhown* (*Bhuwun*), or temple, of *Devee* near the town.

12.—*Tòòghlukpoor.* The "Timoornama" mentions that *Tòòghlukpoor,* where the Indians opposed the Conqueror in naval combat, is situated 25 coss above *Ferozpoor* (in *Hustinapoor*). *Tòòghlukpoor* still exists in *Noornugur,* and was formerly the chief town of a Pergunah, to which *Noornugur* has now succeeded.

16.—*Huwelee* has become the Pergunah of *Seharunpoor.*

20.—*Raepoor Tatar.* Within the area of *Fyzabad,* in the old Pergunah of *Raepoor Tatar, Shahjehan* built his palace of *Badshah Muhul,* and changed the name of the Pergunah to *Fyzabad.* The Mouza of *Raepoor* still exists on the banks of the Canal.

23.—*Surwut* is the old name of Pergunah *Mòòzuffurnugur,* and the village of that name still exists about a mile N. E. from *Mòòzuffurnugur.*

28.—*K,hoodee* is the old name of *Shikarpoor,* which is not yet altogether dropped by the common people. It is said to be the name of the Raja who founded the town.

31.—*Luk,hnowtee.* The greater part of *Luk,hnowtee* has within the last three years been thrown into *Gungoh,* and part into *Bidowlee.*

36.—*Nanouta.* The greater part of *Nanouta* was at the same time thrown into *Gungoh,* and parts of it into *Rampoor* and *T,hana Bhown.*

Digitized by Google

The new Pergunahs present a long list, chiefly owing to the changes effected by *Nujeeb-ŏŏd-Dowla* and the *Goojur* Talookdars.

کهيري	1	*K,heree.*	جهانگيرآباد	8	*Jehangeerabad.*
سکروده	2	*Sukrouda.*	سلطانپور	9	*Sŏŏltanpoor.*
نورنگر	3	*Noornugur.*	مظفرنگر	10	*Mŏŏzuffurnugur.*
جمال گڈه	4	*Jumalgurh.*	کاتهه	11	*Kat,ha.*
جوالاپور	5	*Juwalapoor.*	تهانه بهون	12	*T,hana Bhown.*
فيض آباد	6	*Fyzabad.*	شاملي	13	*Shamlee.*
پتيهر	7	*Putehur.*	جانسته	14	*Jansut,h.*

بيسومه 15 *Bysoomha.*

K,heree. This was formed into a separate Tuppa in the time of *Zabita Khan*, through the influence of the *Poondeer* Zumeendars, who are Rajpoots converted to Mahometanism. It was formerly a part of *Roorkee.*

Sukrouda was originally in *Jourasee*, and formed into a Pergunah by *Rao Kŏŏtub-ŏŏd-Deen*, in the time of *Zabita Khan.*

Noornugur is called after the famous *Noor Jehan Begum*, who took up her abode there for some time. *Noornugur*, or rather *Gordhunpoor*,—by which name the Pergunah is now more generally known, since *Noornugur Khas* has been transferred to *Seharunpoor*,—has succeeded to the old Pergunah of *Tŏŏghlukpoor.*

Jumalgurh, or *Jumal K,hera*, was originally in *Gungoh*, and was formed into a Pergunah by *Jumal Khan*, the *Amil* of *Gungoh* in the time of *Nujeeb Khan.* By late arrangements *Jumalgurh* has been thrown into *Nukor.*

Juwalapoor. This is the new name of the greater part of Pergunah *Bhogpoor.* In records written previous to the British accession, the Pergunah is denominated *Bhogpoor, ŏŏrf Juwalapoor*, but is now known only as *Juwalapoor.*

Fyzabad.—See *Raepoor.* In the time of *Shahjehan*, *Fyzabad* became a place of great importance, and gave name to an entire Sircar. "In the "Hukeekut-i-Juma" by *Hurdee Ram Kayet,h* it is said to contain 24 Mehals; while *Seharunpoor* was reduced to 17.

Putehur. *Unwur Khan*, an Afghan of *Putehur*, in the time of *Nujeeb Khan*, established this as a separate Tuppa, or Pergunah. It was a part of *Buhut Kunjawur.*

Jehangeerabad was originally in *Raepoor Tatar*, and was formed into a Pergunah at the same time as *Fyzabad.*

Sŏŏltanpoor.—See *Buhut Kunjawur.*

Digitized by Google

Mòòzuffurnugur.—See *Surwut.*

Kat,ha was originally included in *Deobund,* from which it was detached by *Nujeeb Khan,* who was compelled to establish a separate Collector in *Budgaon,* on account of the turbulence of the Zumeendars of the neighbourhood.

T,hana Bhown.—See *Thana Bheem.*

Shamlee was originally a portion of *Kyrana.* We learn from the collection of letters by *Nund Ram Mòòkhlis* that a village in *Kyrana,* called *Mahomedpoor Zòònardar,* was included in the Jageer bestowed by *Jehangeer* upon *Hukeem Mòòkurrub Khan.* A *Chela* of the Nuwab's (*Shaman*) built a *Gunge* in the village, and after otherwise improving it, called it after his own name, *Shamlee.* The Jageer remained in the family of *Mòòkurrub Khan,* till it was resumed by *Buhadòòr Shah,* who also formed *Shamlee* with a few other villages into a separate Tuppa, which in course of time has acquired the title of a Pergunah.

Jansut,h is now included with *Jowlee* in one Pergunah, called *Jowlee Jansut,h.* It was formed into a separate Pergunah in the time of *Furròòkhseer,* through the influence of the famous ministers *Husun Ali Khan* and *Abdòòllah Khan.*—See Barha Sadat.

Bysoomha has attained the dignity of a Pergunah, by the town of *Bysoomha* having been one of the Head-Quarters of the *Goojur* confederacy in the time of *Raja Gòòlab Sing.* The old Pergunah of *Bhooma* is included in it.

Sircar Hissar Feroza.

اگروهه	1	*Agroha.*	جمال‌پور	14	*Jumalpoor.*
اهروني	2	*Ahronee.*	حصار	15	*Hissar.*
اٹهکهیره	3	*At,hk,hera.*	دهاترٹ	16	*Dhatrut.*
بهنگيوال	4	*Bhungeewal.*	سرسا	17	*Sirsa.*
پونیان	5	*Poonian.*	شیورام	18	*Sheoram.*
بهارنگي	6	*Bharungee.*	سیدهمکه	19	*Seedhmòòk,h.*
بروالہ	7	*Burwala.*	سیواني	20	*Sewanee.*
بهلو	8	*Buhloo.*	شانزده دهات	21	*Shanzda Dehat.*
بروا	9	*Birwa.*	فتح‌آباد	22	*Futtehabad.*
بهٹنیر	10	*Bhutnere.*	گوهانه	23	*Gohana.*
ٹوهانه	11	*Tohana.*	کهانڈه	24	*K,handa.*
ٹوشام	12	*Tosham.*	میهم	25	*Mehim.*
جیند	13	*Jeend.*	هانسي	26	*Hansi.*

Digitized by Google

There are 27 Mehals in this Sircar (*Hissar* being counted as two), and 4 Dustoors—*Huwelee Hissar Feroza*, *Gohana*, *Mehim*, and *Sirsa*. There are, however, several Pergunahs excluded from the Dustoor list, for what reason does not appear.

Of these Mehals, those which do not retain their old name in our Territory are Numbers 2, 3, 4, 5, 6, 8, 9, 10, 11, 13, 14, 16, 18, 19, 21 and 24.

2.—*Ahronee* is partly in *Ruttea* and partly in *Futtehabad*. The historians of *Timoor* point out its position, by saying it is on the road from *Futtehabad* to *Tohana*. The place was burnt and pillaged by the Conqueror, merely because the inhabitants did not come out to pay their respects. (مراسم استقبال بجا نیاوردند). *Ahronee* has now reverted to its original name of *Aheerwan*; whereas in Sircar *Chunar*, *Aheerwara*, which derived its name from the same tribe, has now been corrupted into *Ahrora*.

3.—*At,hk,hera* is under the Raja of *Jeend*, and is known now by the name of *Kusonun*.

4.—*Bhungeewal*, so called from the tribe of *Jats* which inhabited it, is the old name of *Durba*, in which place the Officers of the Raja of *Beekanere* built a fort, and thenceforward it came to be considered the chief town of a Pergunah.

5.—*Poonian*, called also after a tribe of *Jats*, is in *Beekanere*, but is now included in another Pergunah.

6.—*Bharungee* is also in *Beekanere*.

8.—*Buhtoo* is partly in *Futtehabad*, and partly in *Durba*. *Buhtoo Khas* is in the former Pergunah.

9.—*Birwa* is in the Protected *Sik,h* Territory.

10.—*Bhutnere*. The old town of *Bhutnere* is in *Beekanere*, but part of the Pergunah is now included in *Ranea*.

13.—*Jeend* gives name to one of the Protected *Sik,h* States.

14.—*Jumalpoor* is included in the late Cessions from *Putiala*. The old town of *Jumalpoor* is near *Tohana*.

16.—*Dhatrut* is in *Jeend*.

18.—*Sheoram* is in the *Bagur* country, in the Jageer of *Nuwab Ameer Khan*. Two-thirds of *Sheoram* are now in *Loharoo*, the remainder in *Dadree*.

19.—*Seedhmòòk,h* is in *Beekanere*.

21.—*Shanzda Dehat*, or *Cureat*, is included in *Ruttea Tohana* amongst the late Cessions from *Putiala*. The *Ilaka* is generally known by the name of *Gurhee Rao Ahmud*. I have heard it stated that it is in *Jeend*, and not in *Ruttea Tohana*.

24.—*K,handa* is in *Jeend*.

The modern Pergunahs are,

بهل	1 *Buhul.*	رتیه	3 *Ruttea.*
رانیه	2 *Ranea.*	دربه	4 *Durba.*

Buhul was originally in *Sewanee*, from which it was separated in A. D. 1758 by *Juwanee Singh*, a Rajpoot, who built a mud Fort at *Buhul*, and maintained possession of a few neighbouring villages.

Ranea was in *Bhutnere*. The old name of the village was *Rujubpoor*. The *Ranee* of *Rao Anoop Sing*, *Rat,hore*, took up her abode here, built a mud Fort, and changed the name of *Rujubpoor* to *Ranea*, which it has since retained.

Ruttea is now included in one Pergunah with *Tohana*. It was composed of villages from *Ahronee*, *Jumalpoor* and *Shanzda Cureat*.

Durba.—See *Bhungeewal*.

Some considerations respecting the Western boundary of this Sircar have been offered in the article Bhutteeana.

Sircar Sumbhul.

امروهه	1	*Amroha.*	دوديله	21	*Doodeela.*
اعظم‌پور	2	*Asumpoor.*	راجپور	22	*Rajpoor.*
اسلام‌پور بهرو	3	*Islampoor Buhroo.*	رجب‌پور	23	*Rujubpoor.*
اوجهاري	4	*Oojharee.*	سنبهل	24	*Sumbhul.*
اكبرآباد	5	*Akberabad.*	سيوهارا	25	*Seohara.*
اسلام‌پور درگو	6	*Islampoor Durgoo.*	سرسي	26	*Sirsee.*
اسلام‌آباد	7	*Islamabad.*	سهس‌پور	27	*Sukuspoor.*
بجنور	8	*Bijnore.*	سرساوه	28	*Sirsawa.*
بچهراون	9	*Buchraon.*	شيركوت	29	*Shercote.*
بروي	10	*Biroee.*	شاهي	30	*Shahee.*
بساره	11	*Bisara.*	كندركهي	31	*Kòòndurk,hee.*
چاندپور	12	*Chandpoor.*	كيرت‌پور	32	*Keerutpoor.*
جلال‌آباد	13	*Julalabad.*	كچهه	33	*Kuchh.*
چوپله	14	*Chowpla.*	گندور	34	*Gundour.*
جهالو	15	*Jhaloo.*	كابر	35	*Kabur.*
جدوار	16	*Judwar.*	گنور	36	*Gunour.*
حويلي سنبهل	17	*HuweleeSumbhul.*	كهانكري	37	*K,hankuree.*
ديوره	18	*Deora.*	لكهنور	38	*Luk,hnor.*
ڈهاكه	19	*Dhaka.*	لسوه	39	*Liswa.*
دبهارسي	20	*Dubharsee.*	مغل‌پور	40	*Moghulpoor.*

Digitized by Google

مجهوله 41 *Mujhowla.*	نهٹور 44 *Nuhtour.*
منڈاور 42 *Mundawur.*	نیودهنه 45 *Neodhuna.*
نگینه 43 *Nugeena.*	نرولی 46 *Nerowlee.*

هتمنه 47 *Hutmuna.*

This Sircar contains 47 Mehals, and 3 Dustoors—*Chandpoor, Sumbhul,* and *Luk,hnor.*

The missing Pergunahs exceed those of any other Sircar, amounting to more than half of the entire number, viz.—Numbers 3, 4, 6, 7, 9, 10, 11, 13, 14, 16, 17, 18, 19, 20, 21, 22, 23, 33, 34, 36, 37, 38, 39, 41, 45 and 47.

3.—*Islampoor Buhroo* is now contained in *T,hakòòrdwara.* The town is still in existence. The Jesuit Tieffenthaler leads us to this information by giving it's name correctly; which cannot be said of any other copy which I have consulted. *Sulempoor Buhroo,* by which name it is now more usually known, has the credit in the neighbourhood of having been the head town of a Pergunah.

4.—*Oojharee* has only lately been absorbed into *Husunpoor.*

6.—*Islampoor Durgoo* is now included in *Buchraon,* one of the Pergunahs of *Husunpoor.* In the Revenue accounts of 1166 F. S., it is recorded as *Islampoor Durgoo, shamil Buchraon.*

7.—*Islamabad.* This Pergunah was retained till the year 1209 F. S., and was absorbed into *Nugeena* at the commencement of our administration. The village of *Islamabad* is abandoned.

9.—*Buchraon* is now in *Husunpoor.*

10.—*Biroee* is in the *Rampoor* Jageer.

11.—*Bisara* is also in *Rampoor.*

13.—*Julalabad.* This is the old name of the Pergunah of *Nujeebabad.* The town of *Julalabad* is still in a flourishing condition.

14.—*Chowpla* is the name of *Moradabad. Ròòstum Khan, Deccanee,* founded *Ròòstumnugur* in this Pergunah, which in the time of *Furròòkhseer* was changed to *Moradabad,* and the name of *Chowpla* became extinct. *Sirkura* was also formed from *Chowpla.*

16.—*Judwar* remained as a Pergunah till 1153 F.S. Part of *Judwar* is included in *Buhjoee,* and part in *Islamnugur* and *Usudpoor.* The village of *Judwar* is in the Southern angle of *Buhjoee.*

17.—*Huwelee Sumbhul* is included in the Pergunah of *Sumbhul.*

18.—*Deora* is the old name of *Seondara,* and the village of *Deora* is about 5 miles to the South of *Seondara. Seondara* was occupied by a Tehseeldaree Cutcherry before the time of

Digitized by Google

the *Put,hans*, but the name of *Deora* was preserved till the Cession, and began to be called *Deora Seondara* only in the Second Settlement. The name of *Deora* is derived from the *Dor* Rajpoots, who were the Zumeendars of the Pergunah.

19.—*Dhaka*, } These two Pergunahs have also lately
20.—*Dubharsee*. } been absorbed into *Husunpoor*—the intermixture of villages being so great as to render this arrangement convenient.

21.—*Doodeela* is in *Rampoor*.

22.—*Rajpoor* is also in *Rampoor*.

23.—*Rujubpoor* is now included within *Amroha*, and is held chiefly in Rent-free Tenure. The village of *Rujubpoor* is about 10 miles to the S. W. of *Amroha*.

33.—*Kuchh* is the old name of Pergunah *Tigree*, now included in *Husunpoor*.

34.—*Gundour* is the old name of *Bashta*, which is now combined with *Azumpoor*. *Bashta*, indeed, used frequently to be called *Gundour Bashta*.

36.—*Gunour*. The town of *Gunour* still exists in *Usudpoor*. The greater portion of the Pergunah is in *Usudpoor*—a part is in *Rujpoora*.

37.—*K,hankuree* is in *Rampoor*.

38.—*Luk,hnor* is also in *Rampoor*, and is more generally known as *Shahabad* on the *Ramgunga*. This, being the seat of the old *Kut,herya* Rajas, may be considered the capital of the country, and is so spoken of by the ancient historians. As the place is now but little known, transcribers generally confound this town with the more celebrated *Lucknow*, and English Translators have not been free from the same error. Bernoulli gives *Luk,hnor* as a separate Sircar, and alters its dimensions greatly from those given to the Dustoor in the "Ayeen-i-Akberee."

39.—*Liswa* is included in *Rampoor*.

In these, and other similar, instances I have not attempted to verify the names. It was sufficient for me to find these Mehals in the Dustoor of *Luk,hnor* to make me include them in the *Rampoor* Territory. All that we have of *Luk,hnor* is easily identifiable, and as nothing is wanting to complete our boundary, and as it will be observed from the Map there is ample space in *Rampoor*, we may fairly presume the missing Mehals to be in that *Jageer*.

41.—*Mujhowla*. The greater part of *Mujhowla* is now included in *Buhjoee*,—part is in *Rujpoora* and *Islamnugur*. *Mujhowla Khas* is still a large village, about five miles to the East of *Buhjoee*.

45.—*Neodhuna* is the old name of *Islamnugur*. Here again we are assisted by Tieffenthaler, when all Persian Copies fail. He calls it *Neudhana* (*Bernoulli*, *I.* 133). The two instances mentioned in this Sircar are almost the only ones where I have

Digitized by Google

found this enterprising Jesuit Traveller of any use; and it is strange it should be so in *Sumbhul*, for his list of that Sircar is the worst he has given, being filled with names which have either been ill-transcribed, or fabricated. It does not appear that he ever visited these parts himself, but sent natives to pick up information. The name of *Neodhuna* being given correctly, we are able to connect it with the traditions of the *Goutum* Rajpoots of *Noorpoor* in *Islamnugur*.

47.—*Hutmuna* has gone to form part of *Richha* and *Chowmehla*. *Hutmuna Khas* is in *Chowmehla*.

The following list shows the new Pergunahs of Sircar *Sumbhul*.

دارانگر	1	*Daranugur.*	سیوندارہ	9	*Seondara.*
نجیب آباد	2	*Nujeebabad.*	ٹھاکر دوارہ	10	*T,hakòòrdwara.*
رجپورہ	3	*Rujpoora.*	تاراپور	11	*Tarapoor.*
اسدپور	4	*Usudpoor.*	رچھا	12	*Richha.*
بہجوئی	5	*Buhjoee.*	حسن پور	13	*Husunpoor.*
اسلام نگر	6	*Islamnugur.*	چومحلہ	14	*Chowmehla.*
سرکرہ	7	*Sirkura.*	باشٹہ	15	*Bashta.*
مرادآباد	8	*Mòòradabad.*	افضل گڑہ	16	*Afzulgurh.*

Daranugur. This Pergunah was formed from portions of *Bijnore* and *Jhaloo* by *Rao Jet Sing,h*, *Jat*, in the time of *Mahomed Shah.*

Nujeebabad. The town of *Nujeebabad* was founded by *Nujeeb Khan*, within the Pergunah of *Julalabad*, the name of which has now been superseded by *Nujeebabad.*

Rujpoora is formed from parts of *Mujhowla* and *Gunour.*

Usudpoor is formed from parts of *Gunour* and *Judwar.*

Buhjoee comprises parts of *Mujhowla* and *Judwar.*

Islamnugur is formed from *Neodhuna* and parts of *Judwar* and *Mujhowla*. The name of *Islamnugur* is said to have been given to *Neodhuna* by *Ròòstum Khan, Deccanee.*

Sirkura was originally a portion of *Chowpla*, but it does not appear when it was established as a separate Pergunah.

Mòòradabad, (*Moradabad*).—See *Chowpla.*

Seondara.—See *Deora.*

T,hakòòrdwara. This Pergunah was established about the time of *Mahomed Shah*, by *Kut,heryas*, of the name of *Muhundee Sing,h* and *Soorjun Sing,h*. The greater part of *T,hakòòrdwara* has been obtained from *Islampoor Buhroo.* The North-

Digitized by Google

ern portion was originally within the jurisdiction of *Kumaon.* In *T,hakòòrdwara* are also included about 50 villages of *Seohara,* and nearly 150 of *Moghulpoor.*

Tarapoor. This Pergunah has been restored to the Eastern side of the Ganges.—See Bòòdhgounga.

Richha. Part of this Pergunah is formed from *Hutmuna;* but the greater portion we may presume to have been under the jurisdiction of *Kumaon.* Part is also taken from *Bulyee.*

*Husunpoor** was originally in *Dhaka;* but now comprises six old Pergunahs—*Kuchh,* *Buckraon, Dhaka, Dubharsee, Oojharee,* and *Islampoor Durgoo.*

Chowmehla is a modern Pergunah, formed by *Nuwab Fyzòòlla Khan* from the four Pergunahs of *Sirsawa, Richha, Kabur* and *Ròòdurpoor.* The old Pergunah of *Hutmuna,* which was extinct before this Pergunah was formed, is for the most part comprised in the Northern angle of *Chowmehla.*

Bashta is the new name of *Gundour.*

Afzulgurh. I have restored *Afzulgurh* to *Shercote* and *Nugeena,* as far as the *Râmgunga.* The rest has been concluded to have been within Hill jurisdiction; though it is usual to consider the whole of *Afzulgurh* and *Rehur* as belonging to *Shercote.*—See Des.

Sircar Budaon.

اجاؤن	1	*Ajaon.*	بللي	7	*Bulyee.*
انوله	2	*Aonla.*	سهسوان	8	*Suheswan.*
بداون با	3	*Budaon ba*	ستاسي منديا	9	*Sutasee Mòòndea.*
حويلي		*Huwelee.*	سنيا	10	*Suneya.*
بريلي	4	*Bareilly.*	كانت	11	*Kant.*
برسير	5	*Burseer.*	كوت سالباهن	12	*Cote Salbahun.*
پونر	6	*Poonur.*	گوله	13	*Gola.*

This Sircar consists of 13 Mehals, which constitute only one Dustoor.

The extinct Mehals are Numbers 5, 6, 7, 9, 11 and 13.

---

* An *Altumgha* grant said to have been given by *Shahjehan* in favor of *Mòòbaris Khan,* ancestor of the present Zumeendars of *Husunpoor,* places *Husunpoor* in *Huwelee Sumbhul,* but it is not easy to conceive how that Pergunah could have penetrated through *Dhaka* and *Oojharee.* The grant therefore (it was resumed by the *Put,hans*) must either be a forgery, or *Sumbhul* is alluded to rather as a Sircar, than a Pergunah.

T 1

Digitized by Google

5.—*Burseer* is the old name of the Pergunah of *Surowlee*, which it retained till the time of the Cession. The village of *Burseer*, which is still inhabited, is about six miles to the South of *Surowlee*, and is on the borders of *Aonla* (*Anowla*). *Surowlee* is still called by the common people, *Burseer*.

6.—*Poonur*. *Poonur Khas* is a deserted Mouza in *Poorunpoor Subna*. *Poonur* forms only a small portion of the present Pergunah of *Poorunpoor Subna*, since it is represented as containing only 5,749 *Beeg,has*.

7.—*Bulyee*. When *Meeruk Jan, Amil* in the reign of *Shahjehan*, founded *Jehanabad*, the name of the Pergunah was changed from *Bulyee* to *Jehanabad*, in honor of his new town. The *K,hera* of *Bulyee* is still to be seen near *Jehanabad*.

9.—*Sutasee Mòòndea*. This is a very difficult Pergunah to restore. It assumes all kinds of shapes in the various copies,—*Mokuddumа Sunas*, *Munala Sunasun*, *Sunanut Mudrusa*; and Bernoulli increases our doubts by calling it *Mandia*, *surnommée Saniassi*. If it had not been for the present existence of the Pergunah of *Sutasee*, on which word many of the changes seem to ring, we might not have been able to identify it at all; and even now it might be considered open to suspicion, because the Mehal is said to have *Tuga* Zumeendars; whereas, *Sutasee* has none; but then neither is there a single *Tuga* Zumeendaree throughout the District of *Budaon*, and scarcely any in its immediate neighbourhood,—so that this is no real objection. It only shows that the *Tuga* Zumeendarees have become extinct. The ruins of *Sutasee* are said to be near *Beerk,hera*, four miles to the South of *Bisowlee*, and *Mòòndea* is a large inhabited village about six miles to the North West of *Bisowlee*. The position of the two chief towns renders it very probable that they were combined into a single Pergunah. I was at one time disposed to call it *Sutasee Munounah*, because *Munounah* was the seat of a Native Collector at one period, but its close proximity to *Aonla*, which is itself the head town of a Mehal, would not admit of this construction. Guided by all these considerations, I believe I have not been wrong in calling the Mehal, *Sutasee Mòòndea*.

11.—*Kant*. This was originally the name of *Shahjehanpoor*. When that city was founded by *Buhadòòr Khan*, in the time of *Furròòkhseer*, the name of *Kant* became extinct. *Tilhur* is also formed from *Kant*.—See BACHHUL.

13.—*Gola* has been considered in its alphabetical place.

The new Pergunahs within this Sircar present a list of unusual length.

بسولي	1	*Bisowlee.*	بليا	3	*Bulea.*
كرور	2	*Crore.*	جهان آباد	4	*Jehanabad.*

نواب گنج	5 *Nuwabgunge.*	کهیرا	16 *K,hera*
بیسلپور	6 *Beesulpoor.*	بجهیرا	*Bujhera.*
شاهجهانپور	7 *Shahjehanpoor.*	کترہ	17 *Kutra.*
پیلی بهیت	8 *Pilibheet.*	پواین	18 *Puwayen.*
سلیمپور	9 *Sulempoor.*	بڑاگاون	19 *Buragaon.*
اوجهانی	10 *Oojhanee.*	پورنپور	20 *Poorunpoor*
فریدپور	11 *Fureedpoor.*	سبنا	*Subna.*
اوسهت	12 *Ooshut.*	کهوتار	21 *K,hotar.*
تلهر	13 *Tilhur.*	فیضپور	22 *Fyzpoor*
نگوهی	14 *Negohee.*	بدریا	*Budurea.*
جلالپور	15 *Julalpoor.*	ندهپور	23 *Nidhpoor.*

اولای 24 *Aoolaee.*

Bisowlee is a portion of *Sutasee Moondea*, the remainder being represented by the present *Sutasee*, with the addition of Tuppa *Rotah* of *Budaon.*

There seems no reason why *Bisowlee* should not have given name to a Pergunah in *Akber's* time. It is an old Town, and though it is indebted for its chief improvements to the generous and gallant *Nuwab Doondee Khan*, who lies buried, as well as many other members of *Ali Mahomed's* Family, at *Bisowlee*, yet it had been for a long time previous a place of some consideration. In our eyes it possesses interest as being the first Cantonment of a British Brigade in *Rohilcund.*

Crore is included in the old Mehal of *Bareilly.*

Bulea was originally in *Suneya*, but subsequently in *Crore*, from which it was detached at the fourth Settlement.

Jehanabad.—See *Bulyee.*

Nuwabgunge was originally a portion of *Bareilly.* It was not formed into a new Pergunah till the fourth Settlement, when a Tehseeldaree was established at *Nuwabgunge.* The Town was founded on the lands of *Bichorea*, in the time of *Nuwab Asof-ood-Dowla.*

Beesulpoor was also in *Bareilly.* It derives its name from an *Aheer* of the name of *Beesoo*, who lived in the time of *Shahjehan.*

Shahjehanpoor.—See *Kant.*

Pilibheet, or as much of it as was known in the time of *Akber*, was taken from *Bulyee.*

Sulempoor was originally in *Suneya.*

Oojhanee. From the old Settlement Records we find that when the Pergunah of *Budaon* was annexed at the fourth Settlement to *Bareilly*, it comprised 7 Tuppas. *Oojhanee* comprises

Digitized by Google

Tuppa *Julalpoor,* and is separated from its parent Pergunah, along nearly its entire Eastern border, by the river *Sote.** The village of *Julalpoor* is about ten miles to the South of *Oojhanee.* When *Rohilcund* was under the administration of the *Put,hans, Oojhanee* became the residence of *Nuwab Abdòòllah,* and thenceforward it was constituted the chief Town of a Pergunah.

Fureedpoor was originally a portion of *Bareilly,* known as Tuppa *Khuleelpoor.*

Ooshut, or *Oosahut,* includes Tuppa *Muhanugur* of *Budaon.*

Tilhur was a portion of *Kant.* When Raja *Tilok Chund,* a *Bachhul* Rajpoot, founded *Tilhur,* he included the surrounding villages in a new Pergunah.

Negohee. This Pergunah was originally a portion of *Gola.*

Julalpoor was a portion of *Bareilly,* known as *Tuppa Churk,hola.* The town of *Julalpoor* was founded by *Raj Deo,* son of *Raja Bas Deo, Kut,herya,* who lived subsequent to the time of *Akber.*

K,hera Bujhera. This Pergunah was formed from portions of the new Pergunahs of *Julalpoor, Tilhur,* and *Fureedpoor,* and therefore was originally a part of *Kant* and *Bareilly.*

Kutra was originally in *Bareilly,* and it was not till the time of *Kumal Zyee Khan,* the son of *Mòòzuffer Khan,* who in the time of *Alumgeer* founded *Kutra* on the ruins of the old town of *Meeranpoor,* that the Pergunah of *Meeranpoor Kutra* was established.

---

* This River is now generally known by the name of *Yarwufadar.* As various origins are ascribed to this name, it may be as well to subjoin the correct one from the *Tareekh-i-Mahomedshahee* of *Khooshal Chund.*

از مضافات سنبهل بصوب سرکار بدایون لواي فیروزي انتماے
متوجه گشتند دراثناء راه بسبب اشتداد تموزو کمیا بي اب روزے چند
تکالیف بر عسکر منصور میگذشت وعالمے بعلت حرارت وامراض دیگر
مبتلا گشته و پیکر عنصري حضرت جهانبانے نیزتکسل کشیده بارے
درین راه سوت نام دریاچه که پیچ درپیچ میگذرد همراهے رکاب
سعادت نموده در هر منزل خدمت ابداري لشکر بحرپیکر بجا آورده
ابروے تمام حاصل نموده حضرت انرا بنام یار وفادار موسوم فرموده
چون چشمه سلسبیل شهره افاق فرمودند زمیداران انحدود میگفتند که
اب این رود بطي الهضم وکثیر الاضرار است به یمن قدوم حضرت شاهنشا
هے شربت گوارا زندگاني بخش عالمیان شده قصه کوتاه بتاریخ بست
ویکم عرصه بدایون مخیم سرادقات جاه جلال گردید

Puwayen was originally a portion of *Gola*. The old village of *Gola* is in this Pergunah, and is still inhabited.

Buragaon was also a part of *Gola*.

Poorunpoor Subna. *Poorunpoor* is the chief town of the Pergunah. *Subna*, which was taken by the *Rohillas* from the *Dotee Ilaka*, has been carried away by the *Sardah*.

Pergunah *Poorunpoor* is formed from parts of *Gola* and *Poonur*, and the village of *Poorunpoor* was in the former Pergunah. The portion near the *Sardah* was not known in *Akber's* time, and has therefore been excluded from the Map.

K,hotar was originally a portion of *Gola*, but the greater part has been excluded from the Map for the reasons stated under Gola.

Fyzpoor Budurea was originally included in *Suheswan*.

Nidhpoor was a portion of *Budaon*.

Aoolaee was also a portion of *Budaon*.—See Bŏŏdhgunga for further information respecting the boundary of this Sircar.

Dustoor-ŏŏl-umul, dastúr-ul-amal

دستورالعمل दसतूरउलअमल

A body of instructions and tables for the use of Revenue Officers under the Native Government. Notwithstanding the frequent appeal by *Canoongoes* and our early European Officials to the *Dustoor-ŏŏl-Umul*, no two copies can ever be found which correspond with each other, and in most respects they widely differ. Those which profess to be copied from the *Dustoor-ŏŏl-Umul* of *Akber*, are found to contain on close examination sundry interpolations of subsequent periods.

Besides the *Dustoor-ŏŏl-Umul*, another Book, called the *Umul Dustoor*, was kept by the *Canoongoes*, in which were recorded all orders which were issued in supersession of the *Dustoor-ŏŏl-Umul*. It is probable that the *Dustoor-ŏŏl-Umuls* in use, shortly before our administration, were compiled from both these Books, and hence have arisen the variations noted above.

Dutoee, دتوئي दतोई datoí

Land which has been lately cropped with *Mukka*, *Bajra*, or *Juwar*.—*Dehli* and *Upper Doab*.

There is much the same difficulty about spelling this word, as in spelling Dunt,hul. Professor Shakespear, whose authority is not to be slighted, gives डठा as a stalk, which would make *Dutoee* to be more accurately represented by डठोई or डटोई. Gilchrist also spells it डठा.

Digitized by Google

Dutura, دتره दतरा datara

A large rake used for gathering high grass together into a cocklet. *Kilwaee* is a smaller implement of the same kind.—*Rohilcund.*

Dyja, دیجا दैजा daija

A Dowry, or portion which the wife brings a husband in marriage,—the *Maritagium* of the Civil Law.

Wilson, in a note to Mill's India, (Vol. I., p. 447,) says that "amongst the Hindoos the practice of purchasing a bride by a Dower is apparently of modern growth, and a violation of the law." There are passages in *Menu* on the subject which appear contradictory.

"Let no father who knows the law receive a gratuity, however small, for giving his daughter in marriage; since the man who through avarice takes a gratuity for that purpose, is a seller of his offspring."—*Institutes III.* 51.

"He who takes to wife a damsel of full age shall not give a nuptial present to her father;" *IX.* 93—which implies that under ordinary circumstances a present *was* given.

Again, "If after one damsel has been shown, another be offered to the Bridegroom who had purchased leave to marry her from her next kinsman, he may become the husband of both for the same price. This law *Menu* ordained."—*VIII.* 204.

These passages would imply the observance of both practices; and the same may perhaps have continued till the time of the Greek invasion, for Arrian (*Indica, CXVII.*,) says the Indians neither took nor gave money in marriage; while Megasthenes (*Strabo, Lib. XV.*) says their wives were purchased for a yoke of oxen.

Amongst the agricultural tribes in the North West Provinces, the present practice is most usual for the bride's father to purchase the bridegroom, so that the man receives the dowry,* or *Dyja*, which consists for the most part of money and household utensils. Thus, even when the daughter of *Jye Chund* was forcibly abducted by *Pirt,hee Raj*, the father sends to him "the richest gems, the fruits of the victory of *Beejy Pal*, inestimable wealth, pearls, elephants, and dyes." Thus also, the same hero, when he marries the daughter of the *Dahima* of *Biana*, receives from his father-in-law "eight beauteous damsels, sixty-three female slaves, one hundred chosen Irak horses, two elephants, ten shields, a pallet of silver for the bride, one hundred wooden images, one hundred chariots, and one thousand pieces of gold."

---

* *Dower* the wife is of course entitled to by the laws of inheritance.

This system, the fruitful source of female infanticide, arises from the almost universal desire to obtain for the daughter the privilege of marrying into a higher family, which is only to be acquired by purchase. Thus among *Rajpoots* and *Brahmins*, the relative position of the several clans can be easily ascertained, by learning with what families sons and daughters respectively intermarry. The sons marry those of an inferior stock, and receive money for the condescension; the daughters marry those of a superior stock, and their parents have to pay for the privilege. Where perfect equality reigns, (and mutual convenience, as well as the gradual extinction of ancient prejudices, are slowly tending to this result), sons and daughters of three or four different stocks intermarry; and as alliances are thus not sought for mere honor and distinction, the payment of exorbitant prices is obviated. Sometimes, indeed, an imaginary purchase is made, similar to that which took place at certain Roman marriages, under the name of *Coemptio*,—though of course not with a view of securing the peculiar kind of privileges which the *Coemptio* gave,—but merely as a type of a custom of which the breach is thought preferable to the observance.

It may be as well to subjoin in further illustration of this subject the following passages from Steele's "Summary of the Law and Custom of Hindoo Castes."

"*Usoor* is the 5th variety of marriage, where the girl is taken in exchange for wealth, and married. This species is peculiar to the *Byse* and *Soodra* castes." "The sale of a girl in marriage is forbidden, and the money, if unpaid, is an unlawful debt."

"The lower castes often receive money on the marriage of their females called *Hoonda*, which is the characteristic of the 5th (*Usoor*) variety, and it is suspected that *Brahmins* occasionally, in the present avaricious generation, incur sin on this account."

"A poor family, to avoid the disgrace of receiving *Hoonda*, will sometimes marry their daughter into a family of similar circumstances; or an intermarriage may be agreed on both sides."—Pp. 31. 161. 166.

See also Macnaghten's "Principles and Precedents of Hindu Law."—Vol. I., Chap. 5.

Digitized by Google

E

EEK,H, ایکھ ईख ík'h

Sugar-cane. A field of Sugar-cane.—See OOK,H and GUNNA.

EEK,HRAJ, ایکھراج ईखराज ík'hráj

Eek,hraj or, *Ook,hraj,* is the name given in some places to the day on which Sugar-cane is planted, which is generally attended with some festive ceremonies. In the Eastward it is usual for the women of the village to take out to the field a mixture of rice and turmeric, called *Eipun,* into which they dip their hands, and impress them on the heap of Sugar-cane which is to be planted. They then proceed towards the ploughmen and planters, and leave the same impression on their backs. The man who drives the first plough is decorated with necklaces and other ornaments, lamp-black is rubbed on his eyelids, and on him the first *hat,ha,* or impression, is made. The women then begin to dance and sing, and after a short time has elapsed, the proprietor of the field throws a bundle of Sugar-cane amongst them as the signal of dismissal, and after much scrambling they depart. The labourers also are well fed by the proprietor on their return home.

In the Eastward the *Eek,hraj* seldom occurs on a Sunday, but to the Westward that day is considered propitious for the planting. The customs which are observed are also different. In *Dehli,* for instance, the wife of the man at the plough, who turns up the ground for the reception of the Sugar cuttings, follows a little behind with a ball of cotton in her hand. At some unexpected moment, he turns on her, and after a sham contest bears her to the ground. The Cotton being forced out of her hand spreads upon the ground, and the parties present exclaim, " may our Sugar-cane grow and spread like this cotton." The only European custom which bears any resemblance to this is that which used to be practised on May Day in some parts of England. That day was considered as the one which divided the boundaries of Summer and Winter; allusively to which a

Digitized by Google

sportful war took place between two parties, one in defence of the continuance of Winter, the other, of Summer. Spring was sure to obtain the victory, which was celebrated by carrying triumphantly green branches with May flowers, and singing a song of joy, of which the burden was, "We have brought the Summer home." Brand's "Popular Antiquities," Vol. I. p. 138.

Eench, اينچ ईंच ínch

Security.—*Dehli.*

Eendhòòa, ايندهوا ईंढुआ índhuá

A pad placed on the top of the head to support a water-jar.—See Joora.

Eimlee, ايملي ऐमली aimlí

A sub-division of *Tugas* in *Husunpoor, Dhubarsee, Dhaka,* and *Oojharee* of Zilla *Moradabad.* Many of them have been converted to Mahomedanism.

Ekbachhee, يكباچهي एकबाछी ekbáchhí

Distribution of any sum or cess, levied upon all land at an equal rate.—*Central Doab.*

Ekfurdee, يكفردي एकफर्दी ekfardí

Land producing only one crop annually; opposed to *Jootean* and *Dofurda.* It is also known by the name of *Ekfuslee, Furd,* and *Furdhaee.*

Ekfuslee, يكفصلي एकफसली ekfaslí

Land yielding but one crop annually.

Ekotra يكوتره एकोत्रा ekotra

Ekutra, يكتره एकत्रा ekatra

A sum total.—*Bundlecund.*

It is also applied generally to signify the numeral 101, as well as interest at the rate of one per cent. per mensem.

F

FALEZ, فاليز फालेज fález

A field of melons.

FARIGHKHUTANA, fárighkhatána
فارغخطانه फारिगखताना

A fee on writing a *Farigh-khuttee*, sometimes taken by *Putwarees*. The term *Farigh-khuttee* is correctly explained in the Glossary to signify a written release or acquittance.

FIRAREE, فراري फिरारी firárí

Absconding; a person who has absconded; from the Persian فرار *firar* flight. The word is more usually pronounced *Furaree* in India.

FOTAH, فوطه फोता fota

A bag; collections made from the Tenantry in general; treasure; revenue.

FOUTEENAMA, فوتي نامه फौतीनामा fautínáma

A document reporting the death of an incumbent and the names of his heirs; from the Arabic فوت *Fout*, death.

FURAS, فراس फरास farás

(Tamaris Furas). The *Furas* occurs in the drier parts of the *Doab*, and in the neighbourhood of *Dehli*; where it is called *Asul* or *Atul*, because in Arabia the galls which are formed on the tree are called *Sumrut-ul-Asul*. *Chhotee Muee* is the Hindoostanee name of these galls. Very little use is made of the tree, except occasionally in building, when nothing better can be procured. See JHAO.

Digitized by Google

In the *Doab* it does not appear to grow to the East of the *Urrind Nuddee.*

FURD, فرد फर्द fard

A list, a sheet, a statement. Thus *Furd-i-Kasht* is a Statement of a Ryut's Cultivation, from *Kasht*, cultivation; and *Furd-i-Tushkhees* is a settlement record, from *Tushkhees* (Inf. II. of شخص) specification, assessment.—See *Fird* in the Printed Glossary; and above, under EKFURDEE.

FURMAN, فرمان फरमान farmán

A Royal mandate; an order; a patent. In English it assumes various shapes, as *Firman*, *Phurmaun*, and *Phirmand.*

FUROD, فرود फरोद farod

Literally down, descending, alighting. A term used in the Customs Department to express the arrival and deposit of goods within certain defined limits.

FURRASH, فراش फरास farrásh

From the Arabic فرش a carpet; a person who spreads carpets, a sweeper. The term is correctly explained in the Glossary under *Ferash*, *Firashe*, and *Furush*. In ancient times his duty appears to have been that of a *Khulasee*, or Tent-pitcher, and the latter term was applied chiefly to Sailors.

تنديل بزرگ خلاصيان ملاح را بزبان دريا وززان خلاصي و حاوره گويند

Ayeen-i-Akberee.

FURYADEE, فريادي फरियादी faryádí

A Plaintiff; from *Furyad* فرياد a complaint, lamentation.

FUSL, فصل फसल fasl

A season, crop, harvest; and hence the term *Fuslee* is applied to the Era established with reference to the harvests of Hindoostan. These harvests occur twice in the course of the year; one is known by the name of *Khureef*, and the other by the name of *Rubbee*. The former is correctly explained in the Printed Glossary, under "Fusly Kheruf," to signify the Autumnal harvest of Rice, Millet, &c.

Rubbee signifies the Spring crop, or dry harvest, comprising Peas, Wheat, Barley, Gram, &c. The common people

Digitized by Google

sometimes denote these harvests by other names.—See Asar-hee, Oonaree, Sadhee and Sawunee.

Khureef is derived from the Arabic خرف, the falling of Autumnal rains, the gathering of Autumnal fruits; and thus it came generally to mean the gathering of harvest; whence the term *Al-Mòòkharif* (not noticed by either Golius or Richardson) a tribute gatherer; which is retained to the present day in the Spanish *Almoxarife**, a Collector, a Treasurer, and *Almoxari-fazgo*, tribute, customs-dues.

Rubbee literally means Spring, (Pocock, *Spec: Hist: Ar:* p. 181), and it may therefore appear strangely applied to a Mahomedan lunar month, which in course of time makes a revolution of all the seasons, occurring sometimes in Winter, sometimes in Summer, sometimes in Spring, and sometimes in Autumn. But the false prophet cared little for chronological propriety, and adopted in his new Calendar the names of the old Arabian months of the Solar year without any reference to their meaning, or more probably without reflecting that in a short time they would become exceedingly inappropriate. In the same way, *Julal-òòd-deen*, when he reformed the Persian Calendar, introduced similar anomalies, and the names of many of the months, as at present applied, depart widely from their original meaning. *Murdad*, for instance, is the presiding angel of Winter (*Furhung-i-Jehangeeree*), but the present month of *Murdad* is July.

With respect to the period during which the harvests last, authorities are by no means agreed; some, like the *Dewan Pusund*, give eight months to the *Khureef*, and four to the *Rubbee;* others, like the *Zòòbdut-òòl-Quwaneen*, and *Raj Roop*,† give six months to each harvest. It is not easy to define the exact period of each, as the occupations of both harvests

---

* It is surprising how many other Spanish words, all relating to the cares, duties, and offices of Government, are derived from the Arabic. Thus, *Ameen* is the Spanish *Alamin*. *Mohtesib* is the Spanish *Almotazen*, the Superintendent of weights and measures. *Moquddum*, familiar to us in India, is the Spanish *Almocaden*. *Dar-Sunah* "the House of Construction," is the Spanish *Darsena*, a Dockyard; whence the English, French, and Italian *Arsenal*. *Ameer-ul-(Buhr)* is the Spanish *Almirante*, and English *Admiral*, or, as Milton more correctly says, *Ammiral*. *Mukhzun* is the Spanish *Magacen*, and English *Magazine*. *Alwasil* is the Spanish *Alguasil*, an Officer of Justice. *Ameer-ul-Moomenein* is the Spanish *Miramamolin*, and the *Miramolin* of Romance; besides several more which it is needless to detail.

† His account of the Indian year is worth quoting.

در هندوستان آغاز سال از ابتداے غرہ ماہ مہر کہ عنفوان خریف
است و آخر ربیع یعني چون مذکور مزروعات این ممالك بربارش

are, during some months, carried on simultaneously. Thus the sowing of the *Rubbee* and cutting of the *Khureef*, and very frequently the ploughings for both harvests, are carried on at the same time, and it becomes difficult to say to which harvest most labour is devoted.

There is an attempt made to explain the cause of this difference of opinion respecting the duration of the two harvests in the second Book of an anonymous *Dustŏŏr-ŏŏl-Umul*. The author says, "some writers assign different periods to the *Rubbee* and *Khureef*. In the *Soobah* of *Bengal* the *Khureef* has nine months, and the *Rubbee* three. In *Orissa* the *Khureef* has ten months, and the *Rubbee* two;" so that, if this be the real cause, we must always regard the country of the writer, when we consider his account of the periods of *Rubbee* and *Khureef*.

FYSULA, فيصله फैसला . faisala

Adjustment, decision, decree, settlement. It is an Arabic word, derived from the *Fusl* mentioned above, which signifies cutting, separating, disjoining; and hence applied to a season. Hence also *Fysul* is a judge, because he discriminates between right and wrong, and the decision given by him is a *Fysula*. *Ibn-i-Arab Shah* calls the day of judgment يوم الفصل The word *Mŏŏfussul*, so familiar to our ears, is similarly derived, signifying districts, or territory separated from the seat of Government.

برسات است که آغاز خریف است همان آغاز گردد زراعات هر دو
فصل یعني خریف و ربیع میشود ازینجهت اهل هند از قدیم
ابتداے سال از خریف دانند بهمین آئین در حساب آوردة در دفاتر
اخذ حاصلات مزروعات و غیر ذالک همت نماید و اعتقاد مسلمین
است که در بلاد هندوستان در بدایت حال رواج اسلام از خریف شدة
ازینجهت سلاطین درین دیار آغاز سال از خریف مقرر کردة اند و هر
سال ازدو فصل یعني خریف و ربیع قرار یافته • • • • درینصورت
بحساب اهل ایران و توران نام سالهاے مذکور از آغاز ربیع بحال ماند
والا ابتداے سال درین دیار از خریف و از غرة ماة مهر لغایت ماة
سپندارمذ شش ماة یکصد و هفتاد و هشت روز خریف و از غرة
فروردي لغایت ماة شهریور شش ماة یکصد و هشتاد و هفت روز ربیع است
که همگي سه صد و شصت و پنجروز بودة باشد

Digitized by Google

G

GACHHEE, گاچهي गाछी gáchhí

A pad put over the back of a beast of burden; called also *Guddee*, *Gut,hee*, *Buk,hra*, *Pulan*, *Lewa*, *Pudad*, *Chhaee*, and by several other names, which are merely local, and even then not applicable to every beast. For instance, where the pad of the Ass is *Lewa*, that of the Bullock is *Chhaee-Buk,hra*; and so on.

GAD, گاد गाद् gad

The sediment of dirty water.

GADUR, گادر गादर gádar

Gadur, or, more correctly, *Guddur* and *Gudra*, signifies half-ripe fruit or corn.—See BHUDAHUR.

GADUR, گاڈر गाडर gádar

Sheep.—See GUDURRA.

GAEEN, گائيں गाईं gáín

The name of a small clan of Rajpoots in *Kopa Cheet*, Zillah *Ghazeepore*, and in *Benares*.

GAGRA, گاگرا गागरा gágrá

See BHUNGEE.

GAHNA, گاهنا गाहना gáhná

To tread out corn.—See DAEN.

Digitized by Google

GAHUN, گاہن गाहन gáhan

A harrow with teeth for eradicating grass from ploughed land. The *Myra*, which it resembles in form, has no teeth. The implement is little known to the East of *Furruckabad.*

GAJA, گاجا गाजा gájá

The first rice-sowing in the Districts at the foot of the Hills. The sowing is in *Bysak,h*, the cutting in *Bhadon.* The word is perhaps derived from *Gujana* to ferment, to rot, which aptly expresses the condition of this early crop. The second sowing is called *Bhijoa*, it occurs in *Jet,h*, the cutting takes place in *Kòòar.* The third is called *Russouta*, or *Ròòtea*, seasonable, because it takes place in the most natural *ròòt*, (vulg. for *rit*, season). The sowing is in *Asarh* or *Sawun*, and the harvest in *Katik* or *Ug,hun.*

GAJUR, گاجر गाजर gájar

A Carrot.

GAL, گال गाल gál

A sort of Tobacco.—See TUMBAKOO.

GALA, گالا गाला gála

A pod of Cotton, or, more usually, a ball of carded Cotton, which is known also by the name of *Godha* گودھا

GAM, گام गाम gám

A village; more usually, *Ganw.*

GANDA, گانڈا गानडा gándá

Sugar-cane.—See AGOUND, EEK,H, and GUNNA.

GANDUL, گانڈل गांडल gándal

GANDUR, گانڈر गांडर gándar

(*Andropogon Muricatum.*) Thatching grass.—*Gandul* grows in land subject to inundation; and its root yields the *Khuskhus* for *Tattees.* The produce of this grass has of late years much diminished, owing to the great extension of cultivation in those parts where it used formerly to grow spontaneously. *Gandul* is the common name of the grass, but it is known by the name of *Panhee* in *Dehli.*

Digitized by Google

GANJA, گانجا गांजा gánja

Ganja, or *Ganjha*, is a plant from which an intoxicating drug of the same name is procured, which is used as a liquor in the Upper Provinces, and smoked like Tobacco in Bengal. That which is procured from *Baloogurrah* in Bengal is of high repute. It is divided into *Chupta* and *Gole*, of which the first is chiefly in demand in Hindoostan.

Ganja is largely cultivated in the Hills of *Sirmoor* and *Gurhwal*, and the plant grows wild under the Hills from *Seharunpoor* to *Tirhoot*, and on the banks of the *Ganges;* but it appears to be not the same as the smoking *Ganja* of Bengal, as it is declared to have none of the gum-resin qualities peculiar to the latter. O'Shaughnessy describes *Ganja* to be the dried hemp plant which has flowered, and from which the resin has not been removed. This resin in certain seasons exudes, and concretes on the leaves, stems, and flowers, and is called *Churus*.

Buchanan, in his Statistical account of *Dinajepoor*, says that the hemp when young is called *Ganja;* and *Siddhi* when the flowers have fully expanded. Authorities, however, seem little agreed respecting the exact difference between *Ganja*, *Siddhi*, and *Bhung;* nor are they more agreed respecting the difference between the *Ganja* of the Upper and Lower Provinces, and the identity of the Cannabis Sativa and Indica.

It was only this year that some *Ganja* procured at *Seharunpoor* was sent for examination to the Superintendent at *Rajshahee*, who thus comments upon it.

"The specimens sent bear more the character of the Hemp plant grown for *Sunni*, than of the true *Ganja* plant. The "Cannabis Indica," or *Ganja* plant, is diœcious, annual, about six or seven feet high; the stem is erect, six or eight inches in circumference, and branched; leaves alternate or opposite, on long weak petioles, digitate, scabrous, with linear, lanceolate, sharply serrated leaflets, tapering into a long smooth entire point. Males lax and drooping; branches leafless at base. Females erect, simple, and leafy at the base. Small *juttees*, the size of a walnut, form on the branches, of an absorbing nature, containing resinous narcotic juice, which is the part of the plant used. Each plant will yield from 20 to 26 branches, weighing, when dry, from 2 to 2½ seers."

"The Natives prepare the drug in a very rude manner, the branches are cut off when the resinous *juttees* are ripe, and left to dry for a few days; they are then spread on mats, and the *juttees* are compressed with the toes. By this means a great portion of the narcotic resin is lost on the mats, and by adhesion to the toes. The sticks being retained is also very objectionable when the drug has to be sent to a great distance;

Digitized by Google

for out of 1000 maunds prepared in the customary way, not more than 30 maunds of the drug can be obtained, the remainder being useless sticks."

It is evident, therefore, that in his opinion the *Ganja* of Bengal is of superior quality to that of the Upper Provinces, from which intoxicating *Bhung* only can be extracted, and that the Cannabis Sativa is not the same as the Cannabis Indica; yet Roxburgh, Willdenow, O'Shaughnessy, and several other authorities declare that *Ganja* is the Cannabis Sativa; and the former, on comparing plants raised from Europe hemp-seed with the *Ganja* plant, could not discover the slightest difference between them.—*As: Research: Vol. XI. p.* 161.—See BHUNG and CHURUS.

GANJUR, گانجر गांजर gánjar

A kind of grass. It is known also by the name *Gunjeroa*, and is considered very difficult to eradicate when it has once taken root.

GANKUR, گانکر गांकर gánkar

An inferior kind of bread made of *Arhur* and other hard grains. It is also, more generally, applied to any bread not baked on an iron plate, (the primitive "gribble" of Ireland)—made, in short, in a hurry, and covered with embers till it is considered baked enough to eat. It is also known by the name of *Gakur*, *Girdee*, *Ungakur*, *Bhowra* and *Batee*.—See BHUTÒÒLA.

GANTEH, گانٹھہ गांठा gántah

GANT,H, گانٹھ गांठ gánt'h

Gant,h is literally a knot, and is applied by Agriculturists to the refuse of straw, consisting of the knotted parts of the stalk and ear-ends; which are known to English Farmers under the name of "colder." This is formed into a heap, and put aside on the threshing ground. As an illustration of the difference which prevails in the Agricultural terms of different parts of these Provinces, it may be interesting to give the names of the various heaps which are at different times raised on the threshing ground, during the process of winnowing the corn. The names which are given as synonymous with *Gant,h,* do not all represent the same thing. The words beginning with S. signify generally the "colder" after it has been re-winnowed; and some of the other names are applied only to *Khureef*, or only to *Rubbee* produce, specially; the same word being rarely used for both.—See BHÒÒRUREE.

Digitized by Google

TABLE OF DIALECTIC VARIETIES.

Dehli.	*Rohilcund.*	*Upper Doab.*	*Central Doab.*	*Lower Doab.*	*E. Oudh, or Goruckpoor.*	*Benares.*	*Bundlecund.*	*Saugor.*	*How composed.*
Sillee, Dhur, ...	Gòòrhao, Sillee, ..	Sillee, Neora, Dhur, ...	Dehee,....	Kulha, Gooranw,	Koonao, Aokan, ..	Gooranw, Ookanw,	T,hooa, ...	Oòdeyee,	Grain and straw, or winnowed corn unheaped.
Ras, or Tar,..	Ras,......	Ras,........	Ras,........	Ras, ...	Ras, ...	Ras,......	Ras, ...	Ras,......	Heaped grain.
Bhoos,......	Osa, ..	Osa, Bhòòs,....	Sillee, ...	Sillee, Bhòòsour,	Sillee, Bhòòsour,	Sillee, ...	Bhoosoul, ..	Bhòòsoura,	Heaped straw.
Dondlee, Gant,ha, Bhòòluree,	Gant,h, Ganta, Santa, ..	Gant,ha, Ganteh, ..	Gut,hòòree, Sut,hòòree,	Ganta, Gòòt,hree, Jungra, ..	K,hoontee, Get,hura,	Gant,h, Ganteh,	Goot,hree, Soot,hree,	Gut,hòòa, Sut,hòòa,	Refuse straw, or colder.

Digitized by Google

GAOCHURAEE, گاوچرائي गावचराई gáocharáí

Grazing; a grazing tax; from *Gao*, a cow, and *Churana*, to graze. It is known also as *Kahchuraee;* from *Kah*, grass.

GAOLEE, گاولي गावली gáoli

A Cowherd.

GAONBUT, گانوبٹ गांवबट gáonbat

A division of a *Talooka* into separate villages, or of the several *Dakhilee Mouzas* of an *Uslee* village: from *Ganw*, a village, and *Butna*, to be divided.—See GATABUNDEE.

GAON KHURCHA, گانوں خرچه गांवखरचा gáon kharcha

Expences incurred in the municipal administration of a village; from *Gaon*, or *Ganw*, a village, and *Khuruch*, expenditure. This item is called also *Mulba* in the Western part of these Provinces. The literal meaning of that term is refuse, sediment, dirt; and is applied, like GHOORBURAR, *q. v.* in the sense of *Gaon-Khurcha*, on account of the many small items thrown into it, which could not be included under any other more specific head.

The origin of the word is the Sanscrit *mul* मल, a term which we have preserved without alteration in old English. Gower, in the 5th Book of the "Confessio Amantis," says,

> That other coffre of strawe and *mull*
> With stones mened be filde also:
> Thus be they full bothè two.

The word is still used in Yorkshire, as well as *mulluck*, to signify the refuse of turf, or peat rubbish. We have probably the same root in the German *mel*, *mill*, and *mulm*, dust; Dutch *mul;* Danish *muld;* Anglo-Saxon *molde;* and hence again our English *mould*, which is by Minshew, Tooke, Johnson, and Richardson derived, on the contrary, from the past participle of the French *mouiller*, to moisten, to wet.

GAONTEE, گانوٹي गांवटी gáontí

Of, or belonging to, a village; especially applied as *Gaon-khurcha* to the several expences of municipal administration, such as wages of Accountants, Craftsmen, and Police.—*Saugor.*

GARA, گاړه गाड़ा gára

A tribe of industrious Cultivators in *Seharunpoor.* We find them chiefly in *Roorkee*, *Rampoor*, *Soóltanpoor*, and *Mulhypoor.* They are Mussulmans, and are frequently considered

Digitized by Google

to be, like the *Jhojhas*, converted slaves. They themselves assert that they were formerly *Sombuns Rajpoots*, that they came from *Nugra Bumbera* (to the West of *Dehli*), and that *Akber* located them in desert tracts, which have now been cleared by their industry. There seems reason to believe that they are the progeny of *Rajpoot* clans, because amongst themselves they have the sub-divisions of *Birgoojur*, *Chouhan*, &c. but there are also perhaps amongst them descendants of several inferior castes. All these, on being converted to Mahometanism, were called (perhaps contemptuously) by their neighbours, *Garas*, from the new practice they had adopted of burying, (*Garna*), instead of burning, their dead. They now apply the term to themselves, but endeavour to disguise its origin by pretending to high birth. The *Garas* generally intermarry in their own clan, but there is a set of villages in *Seharunpoor*, called *Syud Gara*, from the fact of the daughters of *Garas* marrying into *Syud* families.

GAREE, گاڑی गाड़ी gárí

Garee, or *Gadee*, is a carriage, and the man who drives it is called a *Gareewan*, given in the Printed Glossary as *Gadeewan*. The following are the names of the different parts of the North-Western *Garee*.—*Hursa* is the long wood extending on either side, from the front to the back; the transverse pieces are called *Puttee*; those extending beyond the wheels are called *Tukanee*. *Bank*, or *Pynjunee*, is the wood that joins the two *Tukanees*; and *Chukol*, the pin by which the wheel is attached to the *Bank*;—*Soojuh*, the pins which attach the *Bank* to the *Tukanees*;—*Bankura* and *Guz*, two pieces of wood in the front of the *Garee*, where it narrows to a point;—*Phunnah*, and *Oontura* are parts that project beyond the yoke;—*K,hurrŏda*, the upright posts that support the covering or awning;—*Dundelee*, something like a drag; *Nuh*, the nave; *Poott,hee*, the quadrant of a wheel.

It may be presumed that we have this word *Garee* in our *Car*, *Cart*; German *Karre*; Swedish *Karra*; Anglo-Saxon *Cræt*; Latin *Carruca*, *Currus*, *&c.*; Italian *Carozza* and *Caroccia*, and *Caricare*, to load—whence *Caricature*, overloading, exaggerating; Spanish *Caroca* and *Carraca*; Dutch *Karosse*; French *Carosse*, and *Char*.*

Vans Kennedy ("Res: into the Origin and Affinity of Languages," p. 283) has remarked the resemblance between the Latin *Rheda* and Indian *Rut,h*, a four-wheeled carriage: but the *Garee* is more general in the Indo-European languages, and

* Horne Tooke says that *car*, *cart*, *chariot*, *&c.*, are the same participle of the Saxon *cyran*, to turn about; and that Vossius mistakingly supposes them to be derived from *currus*.—Vol. II. p. 109.

Digitized by Google

has lost less of its original form. It is strange that the Romans derived not only the construction of the *Rheda* from the Gauls, (*Quintilian*, Lib. I. 5), but also that of the *Carrum* (*Cæsar, Bell: Gall:* I. 6, 26), which in later times was called by the name of *Angaria.**

Gareh, گاره गाड़ह gárah

Low lands on which water does not lie long—*Upper Doab.* It is perhaps a corruption of *gurha,* deep.

Gata, گاٹه गाटा gáta

The yoking of bullocks together for the purpose of treading out grain.—*Dehli.*

Gata is also applied in *Dehli* to a *Brahmin*, or *Bunya*, that forms an illicit connexion with a woman.

Gata is also used, generally, in the N. W. Provinces to signify a plot; a piece of land; a division of a village; a field.

Gatabundee, گاٹهبندي गाटाबन्दी gátabandí

The division of a village by *Gatas*, corresponding with *K,hetbut.* The opposite of *Gatabundee* is *Puhabundee.*

Gatabundee is a peculiar kind of tenure under which the fields of individual proprietors are not found in juxta-position, but scattered through many villages. Thus the boundaries of one village are frequently found to contain lands belonging to other villages, while some of its own fields will be included in the boundaries of another village, and that perhaps not contiguous. The tenure assumes various forms of complexity, being sometimes exceedingly intricate. It is found to prevail extensively in the *Central* and *Lower Doab*, *Bareilly*, and *Benares.* The mode of recording it is detailed in Paragraphs 225 to 237 of the Board's Settlement Circular.

We owe the discovery of this kind of complex tenure to late years, when a more perfect system of Registration was established at the Settlements made under Reg. IX. of 1833; but it is by no means such a rarity as it was considered when first brought to notice. Besides prevailing over various parts of

---

* Some curious speculations might be indulged in respecting the origin of this word, which certainly is not derived, as some say, from *Angor.* In Latin, besides the meaning given in the Text, it signifies any forced labour, and the Greek *Angareia*, which is confessedly derived from the Persian, signifies also the forcing of teams and carts for the public service. The old English Law Term *Angaria*—French *Angaire*—also means personal service which tenants were obliged to pay their lords.—See Spelman, voce: *Angaria* and *Perangaria.*

Digitized by Google

India, the inspection of a County Map will shew that this species of intermingled occupancy is no rarity in England, and we know that it was very common in Roman Colonies.

"Præterea et in multis regionibus comperimus quosdam possessores non continuas habere terras, sed particulas quasdam in diversis locis, intervenientibus complurimum possessoribus, propter quod etiam complures vicinales viæ sint, ut unusquisque possit ad particulas suas jure pervenire."

Siculus Flaccus, p. 14.

A better definition of a *Gatabundee*, or *K,hetbut*, tenure cannot be given.

GATEWAR, گاٹیوار गाटेवार gátewár

Is also synonymous with *K,hetbut.*—See GATABUNDEE.

GEHLOTE, گہلوت गहलोत gahlot

A tribe of *Rajpoots* from which have branched the two illustrious stems of the *Seesodya* and *Aharya*. They are spread over different parts of these Provinces, but though they sometimes style themselves *Seesodya*, they are rarely known by any other name than that of *Gehlote*. We find them as proprietors in *Bhoelee*, a Pergunah of *Mirzapoor*; in *Khanpoor* of *Ghazeepoor*; in *Nizamabad* of *Azimgurh*; *Bilhour*, *Bit,hoor*, and *Rusoolabad* of *Cawnpoor*; in *Sadabad*, *Suhpoo*, and *Juleysur* of *Muttra*; in *T,huttea Tirȍȍa* of *Furruckabad*; in *Ranea* of the *Bhuttee* Territory; in *Hat,hrus* of *Aligurh*; and in great numbers in the N. W. parts of *Bȍȍlundshuhur*. We find them also as Cultivators in *K,hotar* of *Shahjehanpoor*. Those of *Bȍȍlundshuhur* say they emigrated to *Dehra* and *Dholana*, near *Dasna*, under Raja *K,homan*, after the capture of *Chittore* by *Akber*; but it was evidently prior to that period, as they are recorded as Zumeendars of *Dasna* in the *Ayeen-i-Akberee*. The more probable period is, after the capture of *Chittore* by *Ala-ȍȍd-Deen Khiljee*. Others say that one of their ancestors, *Govind Rao*, married *Rae Pit,houra's* (*Pirt,hee Raj's*) sister, and obtained these villages as a marriage gift. What gives an air of probability to this story is that *Govind Rao* is mentioned by *Chand Bardai* as one of *Rae Pit,houra's* auxiliaries. Their neighbours, who for some unexplained reason are fond of imputing cowardice to them, say their name of *Gehlote* is derived from *Gehla*, a slave girl; but the real origin is the following, which is universally believed in *Mewar*. When the ancestors of the *Rana* of *Mewar* were expelled from *Guzerat*, one of the Queens, by name *Pooshpavuti*, found refuge among the *Brahmins* of the *Mallia* Mountains. She was shortly afterwards delivered of a son, whom she called from the cave (*Goha*), in which he was

Digitized by Google

born, by the name of *Gehlote*, and from him are descended the present *Ranas* of *Oodypoor*. Their claim to be descended from *Noshirwan* and a Grecian Princess, which has frequently been discussed, invests this clan with a peculiar interest.

GEHOON, گیہوں गेहूं gehún

Wheat.—There are several names of wheats in different parts of the country, but they all, according to native opinion, resolve themselves into the two families of red and white; the former is known by the names of *Lal, Lulea, Kut,hea, Bungsia, Sumurea, Ruttea, Julalea, Pisea, &c.*; the latter by the names of *Oojur, Sitòba, Dhoula, Pele, Daood Khanee, &c. &c. &c.* The beardless wheat (*Moonrea*, from *Moonrna* to shave,) is also both red and white, and in seed, flavour, and price, does not differ from the bearded kind. In opposition to *Moonrea*, *Tikooraree*, or *Toondea*, is used to represent the bearded kind. The beardless wheat appears to be much more common in the Eastern than the Western part of these Provinces.

The following Table shews the number of acres under wheat cultivation in the North Western Provinces, during the year of Survey:—

	ACRES.
Delhi Division,.........................	225,084
Rohilcund Division,......................	883,009
Meerut Division,.........................	890,309
Agra Division,...........................	472,364
Allahabad Division,......................	423,901
Benares Division,........................	535,642
Saugor Division,.........................	953,687
Total Acres,	4,383,996

GENTOO, جنتو जंटू gentú

An Indian, a Hindoo. The Printed Glossary says that at Madras the term appears to be used to designate the language and people of Telingana.

This word is a corruption of the Portuguese "*Gentio*" a "*Gentile*." Dr. Fryer (*Travels*, 1672 *to* 1681) says "the *Gentues*, the Portugal idiom for Gentiles, are the aborigines." He appears to be the first English writer by whom the term is used, but before his time Pietro della Valle speaks of the Hindoos as *Gentili*, following the example of the Portuguese; yet notwithstanding these unquestionable authorities, Halhed (Gentoo Code, xxi. xxii.) supposes that the Portuguese borrowed the

Digitized by Google

term *Gentoo* from the Sanscrit word, *Junt*, a sentient being.—See *Ency. Metrop. voc.* Gentoo.

G,hana, گهانا घाना g'háná

G,hanee, گهاني घानी g'háni

A Sugar-cane press.

G,har گهار घार g'hár

Clay soil in low situations, where rain-water lies for a time. Land worn away by running water is said *g,har ho jana.*

A sub-division of *Muttyar.* Also, a long strip of land* in *Etawa*, lying for the most part between the *Jumna* and the high road to *Agra.* In *Secundra* of *Cawnpoor* it is called *K,har.*

All these words are probably mere corruptions of *Guhra*, deep, or of *Gurha*, a cavity; the former is spelt with a Persian, and the latter with a Hindee R., and *G,har* itself is also spelt indifferently with either letter. The word bears a close resemblance to, though not perhaps cognate with, the Arabic *Ghar* غار a cavity, a hollow; which is so familiar to us in Trafalgar (*Turufu-l-ghur*), the promontory of the cave.

G,haree, گهاري घारी g'hári

Cattle sheds.—*Eastern Oudh.*

A valley, or ravine.—See G,har—*Rohilcund.*

G,hatanee, گهاٹاني घाटानी ghátáni

The name of a toll levied on crossing Rivers or Hill-passes; from *G,hat*, a pass or ford; which some Etymologists have very wrongly conjectured to be the origin of our word *Gate.*

---

* On the opposite side of the river there are other strips of land called *G,har*, as *Cuchhwaha-g,har*, *Touhur-g,har*, and one in *Seharunpoor.* (See Goojur): but whether it is applied to the oblong shape of the land, or to the worn surface of the soil in the neighbourhood of rivers, on the banks of which those *G,hars* occur, it is not easy to say. If the former be the case, it may not be uninteresting to observe that, in English, *Gore* is used in the same sense, and though now applied chiefly to cloth, it originally meant a long strip of land. (See Kennett's "Parochial Antiquities," p. 393). Thus we have the *Gore* hundred of Middlesex, Kensington *Gore*, &c. &c. In a curious Charter preserved among the Cottonian Manuscripts in the British Museum, the word assumes the form of *Gara*: "Notum sit nos dedisse in Elimosyna quandam terram ad sartandum in tenetura manerii nostri quod dicitur Cnightebriga, in loco qui *Gara* appellatur." Tyrwhitt, in his notes to Chaucer, states his inability to explain the word *gore*, and no Etymologist has given any reasonable account of its origin.

In Anglo-Saxon *Gara* is an angular point of land, a promontory.

Digitized by Google

GHAZEE MEEAN, غازي ميان गाज़ीमियां ghází míyán

This Saint is in high repute with the agricultural and lower classes of these Provinces, except in *Dehli*, and is included among the PANCHPEEREE, (*q. v.*—See also HUT,HEELE.) Notwithstanding he did his best to exterminate the *Kafirs*, he is as much worshipped by the Hindoos as the Moosulmans. An annual fair* takes place in his honor in the month of *Jet,h*. On these occasions, a long pole is paraded about, crowned at the top with bushy hair, which is said to represent the head of the Martyr, which kept rolling on long after it was separated from the trunk. The fair takes place at most large towns, but the greatest concourse of Pilgrims is at *Bahraich*, where he lies buried. This fair is commonly styled the "Nuptials of *Ghazee Meean*," because it is said he had on his bridal clothes, and was about to be married, when he was martyred. The *Mirat-i-Musaoodee*, however, says only that he had a dream the night before his death, in which his mother came and placed a bridal chaplet on his brow, as being indicative of the Crown of Martyrdom with which he was to be honored on the following day. It is said in the *Araish-i-Muhfil* that an oilman of *Rudowlee* first established the custom, by carrying a bed and other nuptial paraphernalia every year to *Bahraich*, being persuaded that the Saint annually renews the ceremony. He is, partly on this account, called *Gajna Doolha*, and *Salar Chhinula*. *M. Garcin de Tassy*, in his *Memoire* on the Moosulman religion in India, page 81, states that Mr. H. H. Wilson entertains doubts about the representation of the marriage, and conceives that *Shadee*, "Marriage", has been written by mistake for *Shahadut*, "Martyrdom": but there is no occasion to dispute the correctness of the word, or the fact of the ceremony.

Who this *Ghazee Meean* was is a question on which even Moosulman authorities are not agreed. In the *Qanoon-i-Islam*, he is said to be the same as *Rujub Salar*. In the *Ukhbar-ul-Ukhyar*, he is said to be the same as *Peer Buhleem*. Some say, he was a *Syud*, others a *Put,han*. *Ferishta* and the author of the *Soobah-i-Sadiq* say he was a descendant of *Muhmood* of *Ghuzni*, and was killed at *Bahraich* in A. D. 1162. *Abool Fuzl* says he was a relation of that King. The most detailed, and apparently the most authentic, account of him is given in the *Miratu-l-Asrar* and the *Mirat-i-Musaoodee*.† In them

---

* *Secunder Lodi* endeavored to suppress this fair, as partaking too much of pagan idolatry, but without success.

† These works were written in *Jehangeer's* time, by *Abdool Rukman*, who states that his details are founded on the account given by *Moolla Mohummud of Ghuzni*, a companion of our Saint and his father. As this work is said to give a full account of the Emperor *Muhmood*, it would be worth examination.

he is stated to have been the son of *Meer Sahoo*, who married *Sutur-i-Moòulla*, the sister of *Muhmood* of *Ghuzni*. He was born at *Ajmere* in the year 405 *Hijree*, and by his feats of arms in *Guzerat*, and advice at *Somnat,h*, obtained so much notice from *Muhmood*, as even to have excited the envy of the Emperor's favorite slave *Ayaz*.* These histories then enter into an account of his proceedings at *Ghuzni*, *Cashmere*, *Multan*, *Dehli*, *Meerut* and *Canouj*, the *Raja* of which place, *Jyepal*, is said to have been restored through the Saint's intercession with the angry Emperor. His subsequent conquests, and those of his followers, on the other side of the Ganges and Gogra, are then given; and if they could be thoroughly relied on, would be of much interest. It is then related how the news of the death of *Sultan Muhmood* inspired the Indian Princes with the hope of retrieving their independence, and how an army of infidels assembled at *Bahraich*, under *Raja Shahur Deo*, for the purpose of exterminating the faithful, and how, after three severe contests, he gloriously fell a Martyr on the field of battle in the year 424 *Hijree*, at the early age of nineteen.

در چهارصد و پنج درآمد بوجود
درچهارصد وبست وچهاررحلت فرمود

The cause of his being frequently called, both in *Khorasan* and India, *Rujub Salar*, is that there is a tomb of that personage also at *Bahraich*, and the name of *Salar*, which is common to both, has created confusion in the minds of those who have not sufficiently examined the question.

Who this *Rujub Salar* was, is also a doubtful point, but it is certain he has no claims to saintship, like our *Salar Musaood*, or *Ghazee Meean*. *Abool Fuzl* in his account of the *Soobah* of *Oude* says he was the father of the illustrious *Feroze Shah*; and we learn from *Shums-i-Siraji* that *Rujub Salar* was the name of *Feroze Shah's* father; but from his account it does not appear that he died in the neighbourhood of, or was buried at, *Bahraich*. Now, the *Mirat-i-Musaoodee* expressly says that *Rujub Salar* was one of the followers of *Ghazee Meean*, that he was induced to seek his fortunes in India because some rent-free land of his was unjustly resumed, that he was made the *Cotwal* of *Ghazee Meean's* Camp, and that he was buried at *Bahraich*. This latter, therefore, would appear to be the *Rujub Salar*, who is frequently taken for *Ghazee Meean*.

---

* This person frequently figures among the Anecdotes of the East, and there are some which tell greatly in favor of his humble deportment in the midst of prosperity. He is the subject of a famous *Mumuvee* by *Julalee*.—See Stewart's "Catalogue of Tippoo Sultan's Library," p. 57.

Digitized by Google

G,HEGURA, گهيگرا घेगरा g,hegara

G,hegura, or *G,heg,hura*, is the unripe pod of Gram. Also, the unripe bole of Cotton, which is known also by the names of *Goolur*, *G,hentee*, and *Bhitna*. When it bursts, it assumes another name.—See T,HON,THEE.

When this change begins to occur in a Cotton field, some kind of superstitious ceremony is observed in most parts of the country, which is generally known by the name of *Phoorukna*. To the Eastward of the Jumna it is most usual to select the largest plant in the field, and having sprinkled it with butter-milk and rice water, it is bound all over with pieces of cotton, taken from the other plants of the field. This selected plant is called *Sirdar*, or *Bhoguldaee*, i. e. Mother-Cotton, from *bhogla*, a name sometimes given to a large Cotton-pod, and *daee* (for *daiya*) a mother;—and after salutations are made to it, prayers are offered that the other plants may resemble it in the richness of their produce. To the West of the Jumna there is rarely a *Bhoguldaee*, but when the pods begin to burst, women go round the field, and, as a kind of lustration, throw Salt into it, with similar supplications that the produce may be abundant.

> Dii patrii, purgamus agros, purgamus agrestes:
> Vos mala de nostris pellite limitibus:
> Neu seges eludat messem fallacibus herbis.
>
> *Tibullus*: Lib: II. El: I.

The practice appears to be observed with a similar object, and in a somewhat similar fashion to the Ambarvalia of the Romans, and the Field-Litanies of our Rogation, or Gang, Days.

"For this cause be certaine Gospels red in the wyde felde amonges the corne and grasse, that by the vertue and operation of God's word, the power of the wicked spirites, which keepe in the air and infecte the same, (whence come pestilences and the other kyndes of diseases and syknesses), may be layde downe, and the aier made pure and cleane, to th'intent the corne may remaine unharmed, and not infected of the sayd hurteful spirites, but serve us for our use and bodely sustenance."

"*The Episteles and Gospelles.*"—R. BANKES.

G,HELOUNEE, گهيلونى घेलौनी g'helauní

G,helounee, which is more generally known by the name of *Rook* روک, is much the same in kind, as *Dustooree* is in money—something taken by the purchaser in addition to the nominal selling price. A familiar illustration is given of this in the article HURBONG KA RAJ. Another instance of *G,helounee* is found in the common practice of adding so many *Punjas* or

Digitized by Google

fives, to the hundred, without which it is not considered a complete hundred. Thus 110 bamboos, 120 mangoes, 130 melons, 115 carrots, and so on, will only be considered in the light of perfect hundreds of each respectively, according to the practice prevailing in the several bazars.

The custom of *G,helounee* reminds us of the old English Saw,

> Five score of men, money, and pins,
> Six score of all other things :

which shews the adherence of our ancestors to the old system of numeration by the larger ten, which contained twelve units, and of which duodenary scale we still retain the use in our "gross," and "dozen," as well as in our primary divisions of money and measures.

G,HENTEE, کهینتي घेंटी g'hentí

The unripe pod of gram, *arhur*, and other pulses.—See DHOONDEE, (correctly DHENDEE), G,HEGURA, and T,HONT,HEE.

G,HONG,HEE, کهونگي घोंघी g'hong'hí

G,hong,hee, or *g,hog,hee*, signifies the tying the end of a blanket in a knot, and so placing it on the head as a protection against rain. It also signifies the enveloping oneself entirely in a sheet or blanket, so that when one sits down, no part of the body, except perhaps the head, is discernible. It is also applied as CHOT *q. v.* The application of these words varies in different Provinces.—See K,HOORHOO.

G,HOOEE, کهوئي घूई ghúí

The name of a herb which grows during the rains on high ground.

GHÒÒLAM, غلام गुलाम ghulám

A youth, a page, a slave*. It may perhaps provoke a smile to assert that in this word we have the origin of our English

* Those who love

> To chace
> A parting syllable through time and space,
> Start it at home, and hunt it in the dark
> Through Gaul and Greece and into Noah's ark,

will be amused to reflect on the contrary fate which has attended this very word. From *Slava*, "glory" is derived the name of the illustrious *Slavonian* race, who, after being reduced to servitude by the Germans, became a byeword among the nations, and live to this day in our Vocabu-

Digitized by Google

gallant, *gallantry*, *gala*, &c. but there is little doubt that it is entitled to this distinction. *Ghòòlam* is derived from the Arabic غلم libidinosus, and hence it signifies a comely youth, one chosen as an attendant, or page, for his personal endowments. The Spaniards borrowed the word direct from the Arabs, and called an elegant and handsome young man *Galana*, from which are derived *galante*, *galanteur*, *galanteria*, &c.—all subsequently adopted into other European languages, through the influence of the amatory poetry of the Troubadours. So that here we have, in opposite quarters of the globe, the same word taken in very different acceptations, but which evidently were originally the same, though the slave and the gallant have now little in common. The attempt to derive these words from the *Gauls*, as Scaliger, Vossius, and Skinner do, is obviously wrong; but other Etymologists have equally failed in this word, and Gibbon (*Ch:* LIII. *Note* 52) quoting Reiske, is worse than any of them. He derives *Gala* from *Calout* (*Khillut*), a robe of honour.

G,HÒÒMAO گهماو घुमाव g'humáo

A term applied to as much land as can be ploughed by one pair of bullocks in a day—*Dehli.* The word is derived from *G,hoomna* گهومنا to turn round. *Juwara* also is used in nearly the same sense in *Dehli.*—See JUWARA and SANJHLO.

G,HÒÒN, گهن घुन g'hun

A weevil destructive to wood and grain; hence *G,hòòna*, weevil-eaten. The term appears generic as well as specific, for it is applied to the *Bhabhee*, *Dhola*, *Papu*, *P'at,ha*, *K,hupra*, *Keeree*, *Pitaree*, *Sòòrsuree*, and various other insects destructive to stored grain. Indeed, *G,hòòn* is in many places not known as a grain-weevil, but, that it is nevertheless properly so applied, the common proverb teaches us,

घुन के साथ गेहूं पिस गया

G,hòòn ke sat,h gehoon pis gya.

lary as Bondsmen; while their neighbours the *Bulgarians*, denote, with a slight corruption, a still more opprobious class. Again, another word, with the original meaning of Slave, has met with as extraordinary a revolution. The Arabic *ului* علج means subduing. Hence *Ulej*, and *Uljul*, slaves, barbarians, proselytes; which in later times came to be applied to all those who held communion with Christians. This was corrupted into the Spanish *Elche*, and in Eastern countries is familiar to us under the aspect of *Elchee*, "an Ambassador at a foreign Court."

"The weevil has been ground with the wheat;" applied to any indiscriminate calamity which involves equally both high and low.

G,HÒÒNDEE, گھنڈی घुनडी g'hundí

The name of a herb which grows in rice-fields after the crop is cut. Camels are very partial to this herb; and it is used as a specific in various diseases by the country quacks.

G,HÒÒNGCHEE, گھنگچی घुंगची g'hungchí

A small red and black seed; (Abrus precatorius). It is known also by the names of *Ruttee, Chhontilee, Chirmit,hee,* and *Sòòrkha;* and as it is the primary unit of Indian weights, it is important to establish its exact value. From a series of experiments detailed in the 13th Number of the Meerut Magazine, it appears that the average weight of 267 seeds amounted to 1·93487 grains. Prinsep, in his "Useful Tables," gives the weight of the *Masha* (8 *Ruttees*) at 15½ grains, which divided by 8, affords 1·9375 for the weight of the *Ruttee.* As these results were obtained independently, we shall be quite safe if we assume the *G,hòònchee,* or *Ruttee,* as equivalent to 1·933 grains.

G,HOONGEE, گھونگی घूंगी g'húngí

(See GINDUR.)

G,HOONT, گھونٹ घूंत g'húnt

Rent free lands, assigned as endowments of religious establishments.—*Gurhwal,* and *Kumaon.*—See GOONT,H.

G,HOOR, گھور घूर g'húr

The name given to the soil of the sandy ridge to the East of *Mòòzuffurnugur.*

G,HÒÒRUT, گھرت घुरत g'hurat

Cattle Pens.—*Eastern Oudh.*

G,HOORBURAR, گھوربرار घूरबरार g'húrbarár

Dues levied on every sharer and under-tenant in proportion to the whole expences incurred during the year.—*Bundlecund.*

The word is derived from *G,hoora,* a dunghill, or sweepings; as all kinds of miscellaneous items are included.—See GAON-KHURCHA.

Digitized by Google

G,HŎŎSRAND, گهسراند घुसरांद g'husránd

A kind of creeping grass with a yellow flower. It bears a bitter fruit resembling the *Kukoree.* It is used as a condiment for horses, but it is considered poisonous to men.

G,HORA, گهورا घोरा g'hora

G,hora, or *Bhuig,hora,* subsequently known as *Ahmedabad G,hora,* is the name of an old and extinct *Sircar,* which, according to the Register in the "Ayeen-i-Akberee", contained 39 *Mehals,* and yielded a Revenue amounting to 72,62,780 *Dams.* But it is evident that the *Sircar* was almost entirely unknown, for the names of the *Mehals* are not given, nor is there any record of measurement; nevertheless, we may fairly presume that *Tirohan, Cheeboomow, Dursenda,* and *Bara,* and the greater part of the *Rewah* Territory were included in *G,hora.* It might have been supposed that the *Pergunahs* below the *G,hats* bordering on the Jumna would have had separate names and areas in the Imperial Records, but it appears from an examination of an ancient grant conferring rent-free lands on the *Cazee* of *Dursenda,* that the *Pergunah* of that name is distinctly said to be included in *Ahmedabad G,hora. Bara* also we know from the authentic records of our own history was under the *Rewah* Raja 'till the time of *Asuf-ŏŏd-Dowla,* and the present *Zumeendar* of the *Pergunah* is a *Bug,hel,* connected with the *Rewah* family. *G,hora,* moreover, still exists under the name of *G,hora Khas* on the borders of *Tirohan,* and *Cheeboomow.* The Patent above alluded to was issued by *Alumgeer* in A. H. 1095. From about this period to the decline of the monarchy, *G,hora* was better known, and even *Singrowlee* is said to have been added to it. An *Amil* also was established at *Tirohan,* who used to reside in the Fort built by *Busunt Raee,* but the whole *Sircar* was subject to constant annexations and separations, according to the extension or diminution of Mahomedan influence in these wild parts.

If any thing were wanting to show how little this part of the country between the Hills and the Jumna had been subdued by the Mahometans up to the time of *Akber,* we might satisfy ourselves by finding the Afghan Emperors attacking *Kuntit,* which is said to be "a dependency of *Punna.*" Here also, as in the case of *Banda,*—(See p. 279)—we have another mistake respecting names, which we can only correct by referring to other histories of the same period. Briggs, in his translation of *Ferishta,* speaks of "*Bulbhuddur Ray,* Raja of *Kootumba,* a place dependent on *Patna,*" instead of "*Kuntit,* dependent on *Punna,*" as it should be. Now, if *Kuntit* was at that time dependent on *Punna,* even according to the shewing of Moosul-

Digitized by Google

man Histories, we must not be surprised if *Cheeboomow, Dursenda*, &c. were also little known till the time of *Alumgeer*.

In a *Dustoor-òòl-Umul* of the later Empire, *Punna* is entered as containing 115 *Mehals*, and *Ahmedabad* as containing 9 *Mehals*, and at this time there was a specification of *Pergunahs*, which we do not find in *Akber's* Register.

The "Hudeekut-òòl-Akaleem" describes *Tirohan* as dependent on *Sircar Arail*, or *Turhar*, (6 *Mehals*); but this was at a period long subsequent, when *Allahabad* was under the Government of the *Nuwab Wuzeer*.

Under all circumstances, we may perhaps consider that the limits which have been assigned to *G,hora* in the *Dustoor* Map are not far wrong, but it is not easy to speak with confidence on the subject, as this part of the country was rarely, or never, visited by the Imperial Generals, and we can only take advantage of such slight and incidental allusions as can be obtained in the absence of more satisfactory information.

G,HORCHURHA, گھورچرھا घोरचढा g'horcharha

A sub-division of the *Còòrmees*. The literal meaning of the word, if rightly spelt, is a horse-man. I am not sure that there may not be some connexion between them and the *Kòòrchurra*, whom Tod puts down in *Chund Bardai's* list of the Royal Races.

G,HOSEE, گھوسي घोसी g'hosí

Herdsmen. They are said to be descended from *Aheers*. Most of them have now been converted to Mahometanism; indeed, the name is generally considered, according to the Dictionaries, to be exclusively applied to Moosulman milkmen. The name is derived from a Sanscrit word signifying a Cattle Pen. The Eastern *G,hosees* who have been converted are called *Bundee G,hosees*.

In many parts of the country, as in *Dehli*, *G,hosees* are those who trade in milk, without any reference to their caste, or religion.

G,HOTEE, گھوٹي घोटी g'hotí

Land which has been under a Rice crop.—*Bundlecund*, *Lower Doab*, and *Benares*. *Dhunkur* is used in the North West. The word is probably derived from *G,hotna* گھوٹنا to shave.

GHULLA, غلہ घल्ला ghalla

Grain. The word is Arabic, but in common use.

Digitized by Google

G,HUND, گهند घंड g'hand

A sub-division of the JATS, *q. v.*

G,HUNG,HUS, گهنگهس घंघस g'hang'has

See JAT.

G,HUNGOL, گهنگول घंगोल g'hangol

The name of the water lily which produces the celebrated *Nelofur* flower. It produces a greenish fruit about the size of an orange, and the seeds of it are eaten by the poorer classes.

G,HUNA, گهنا घना g'hana

From *G,huna*, گهنا dense, close. A sporting preserve; the same as RUMNA, *q. v.*

G,HURA, گهڑا घड़ा g'hará

An earthen water pot. The name, like that of many other articles of domestic use, appears to be widely extended. We have घट *G,hur* in the Sanscrit, جرة *Jurra* in Arabic, *Keramos* in Greek and Latin, *Giarro* in Italian, *Jare* in French, *Jar* in English, *Jarro* and *Jarra* in Spanish, and hence the famous order of Knights *de la Jarra*, instituted by Don Garcia of Navarre, whose collar was adorned with a representation of a *Jar* of lilies. Our lexicographers appear to be at a great loss respecting the derivation of the word *Jar*. Menage says "Greek, *hualos*, *vitrum; thus hyalum, gyalum, giala, giarra;*" and Richardson says—"perhaps from *ge-er-ed* earthed"! The Indian *G,hura* or *Jharee*, *q. v.* is surely more probable than these.

G,HURDWAREE, گهردواری घरदुवारी g'hardwárí

An illegal cess from shop-keepers and house-holders; from *ghur* a house, and *dwar* a door.

G,HUREE, گهڑی घड़ी g'harí

An hour; or the instrument for measuring time. As a Revenue word, it is applied to the sub-division of a village; thus, *K,hundeegawn* in *Dehli* is divided into 144 *Langrees*, each *Langree* containing 8 *G,hurees*.

GHURKEE, غرقی गरकी gharkí

Overflowed, inundated; from the Arabic غرق *ghurk* drowning.

Digitized by Google

G,HURPHANT, گهرپهانت घरफांत g'harphánt

An arrangement made by the manager of an Estate, or by the shareholders themselves, for the payment of the Government Revenue by each village, when more than one is included in a lease.—*Kumaon.*

G,HURPUTTEE, گهرپتي घरपत्ती g'harpattí

A house tax, now abolished.—*Kumaon.*

G,HURUR, گهرر घरड़ g'harar

The dry *Mot,h* plant, cut and given as fodder to cattle.—*Dehli*—It is in some parts pronounced *Kòòrur.*

G,HURWARA, گهرواڑه घरवारा g'harwára

The local name of a sub-division of a portion of *Bundlecund*, extending from about *Tirohan* to the *Jumna*, said to have been bestowed rent-free on *Canoujea* Brahmins by *Raja Ram, Bug,hel.* It may perhaps be derived from the G,HORA mentioned above, *q. v.*

G,HUTTEE, گهٹي घट्टी g'hattí

Loss, decrease, deficiency.

G,HYE, گهي घै g'hai

See CHòòLLEE.

GHYR MUZROOA, غير مزروعه ग़ैरमज़रूआ ghair mazrúa

Uncultivated land; from the Arabic *Ghyr*, not, and *Muzrooa*, cultivated.

GHYR MòòMKIN, ghair mumkin

غير ممكن ग़ैरमुमकिन

Barren waste; unproductive land; not capable of cultivation; from *Ghyr* not, and *Mòòmkin*, possible.

GINDòòREE, گنڈري गिंडुरी ginduri

See JOORA.

GINDUR, گندر गिनदर gindar

An insect which is very destructive to growing Gram and *Arhur*. *Jooee*, *Jooryee*, and *G,hoongee* are similarly applied, but chiefly in *Bundelcund*, *Benares*, and the *Lower Doab.*

Digitized by Google

GINTEE, گنتي गिनती ginti

Gintee, from *ginna* to count, signifies number; reckoning; the first day of the month; a muster; of which word Gilchrist observes that "it is much used in India for a *sample*, but why I know not, except from *mister*, a rule." The truth is, that *Muster* in its Anglo-Indian sense is derived from the Portuguese *Amostra*, a sample, a word which, as well as our *Muster* in its ordinary sense, is derived from the Latin *Monstrare*, to show.

GIRANEE, گراني गिरानी giráni

Dearness of provision, scarcity.

GIRDAWUREE, گرداوري गिर्दावरी girdáwarí

Patroling, inspecting, going the rounds; from the Persian گرد *Gird*, circuit, circumference. See *Girdawar* in the Printed Glossary.

Gird has an equal extension throughout various languages as the word *Bòòrj* of almost similar meaning (vide p. 205); and is applied chiefly to places surrounded with walls; in which sense it assumes the form of an affix.* Thus, the Sanscrit *Gartt* गर्त which, though in Wilson's Dictionary it is only spoken of as the name of a country, is, in his notes to the *Mahabharata*, p. 64, shown to be a strong-hold; as in Tri-*gartta*. Thus, also, the Slavonian *grod* and *grade*, as in Novo-*gorod*, Bel-*grade*; German *gard*, as Stut-*gard*. From the Anglo-Saxon *gyrdan* we have the English *gird*, *girth*, *garter*, *garden*, *girdle*, and many others. In English also we have it in the sense of an enclosure, as Church-*garth* a Church-yard, Apple-*garth* an enclosure of Apple-trees, Hay-*garth* an enclosure round a Hay-stack; in all which words and many others the final syllable is modernized into *yard*; which itself, even as a linear measure, owns a similar origin, being derived from the *girth* of a man's waist.

GIRHUST, گرهست गिरहस्त girhast

A house-holder, a villager, a ryut; hence *Girhistee*, husbandry.

---

* دوم شهر گرد و آنرا بتازي مصر و مدینه و بلد چون سیاوش گرد و ویسه گرد که مراد ازان گرد شهر سیاوش و شهر ویسه باشد حکیم فردوسي فرماید • همیرفت سوي سیاوش گرد • بماه سفندارمذ روز ارد • هم اوگوید • کجا خوار شان داشتي یزدگرد • همه آمدند اندران شهر و گرد •

Furhung-i-Jehangeeree.

Giro, گرو गिरो giro

Giro, or, more correctly, *girou,* is a pledge, a pawn.

Girwee, گروی गिरवी girwí

Any thing pledged or pawned.

Girwee is also, in Persian, an insect mischievous to standing corn. This is the same no doubt as the *Gerooee* of the Hindoos, which is a disease of the Cerealia, in which the plant dries up and assumes a reddish colour. The word is derived from *Geroo,* a kind of red earth or ochre, and is in common use, but *Ruta* is the term used in the *Doab, Benares* and *Rohilcund,* and *Rutwaee, Iloree,* and *Rutòòa* in *Dehli;* from *rut,* or *ruta,* which is the origin of, and bears the same meaning as, *red.*—See Mòònhòònea and Hulda. For the same reason the God *Robigus,* and goddess *Robigo,* and the *Robigalia,* or *Rubigalia,* a festival instituted for the preservation of corn from mildew, are derived from *robeus,* or *rubeus,* a dark ruddy colour. The blight, called *erusibee* in Greek, also derives its name from a word signifying red; and so also we have our *rust* from the Latin *russus,* all denoting the reddish colour with which the disease infects the plants.

It is a popular delusion entertained in some parts of the country that the neighbourhood of *Ulsee,* or linseed, is necesssary to generate this disease; but in most parts of the N. W. Provinces the opinion is now repudiated. Nevertheless, as the disease first attacks *Ulsee,* and the ova float in the air, the precaution is perhaps wise of eradicating it, as Farmers do the Barberry-bush at home, which in many parts is supposed to be the grand generator of rust.

The real nature of the disease has hitherto, as in the case of similar diseases in Europe, eluded the search of enquirers, whether practical or scientific; but an interesting account of its ravages has been given by Colonel Sleeman.

" It is at first of a light, beautiful orange colour, and found chiefly upon the *Ulsee,* (Linseed) which it does not seem much to injure; but about the end of February the fungi ripen, and shed their seeds rapidly; and they are taken up by the wind, and carried over the corn fields. I have sometimes seen the air tinted of an orange colour for many days by the quantity of these seeds which it has contained; and that without the wheat-crops suffering at all, when any but an easterly wind has prevailed: but when the air is so charged with this farina, let but an easterly wind blow for twenty-four hours, and all the wheat-crops under its influence are destroyed. Nothing can save them! The stalks and leaves become first of an orange colour, from the light colour of the farina which adheres to them;

Digitized by Google

but this changes to deep brown. All that part of the stalk that is exposed seems as if it had been pricked with needles, and had exuded blood from every puncture; and the grain in the ear withers in proportion to the number of fungi that intercept and feed upon its sap; but the parts of the stalk that are covered by the leaves remain entirely uninjured; and when the leaves are drawn off from them, they form a beautiful contrast to the others, which have been exposed to the depredations of these parasitic plants."

"It is worthy of remark, that hardly anything suffered from the attacks of these fungi, but the wheat. The *Ulsee* upon which it always first made its appearance, suffered something certainly, but not much, though the stems and leaves were covered with them. The gram (cicer arietinum) suffered still less, indeed the grain in this plant often remained uninjured, while the stems and leaves were covered with the fungi, in the midst of fields of wheat that were entirely destroyed by ravages of the same kind. None of the other pulses were injured, though situated in the same manner in the midst of the fields of wheat that were destroyed. I have seen rich fields of uninterrupted wheat cultivation for twenty miles by ten, in the valley of the *Nurbudda*, so entirely destroyed by this disease, that the people would not go to the trouble of gathering one field in four."

"The great festival of the *Hooly*, the Saturnalia of India, terminates on the last day of *Phagoon*, or 16th of March. On that day the *Hooly* is burned; and on that day the ravages of the monster (for monster they will have it to be) are supposed to cease. Any field that has remained untouched up to that time is considered to be quite secure from the moment the *Hooly* has been committed to the flames. What gave rise to the notion I have never been able to discover; but such is the general belief. I suppose the silicious epidermis must then have become too hard, and the pores in the stem too much closed up to admit of the further depredation of the fungi."

Rambles and Recollections, Vol. I., pp. 250-262. See also Spry's *Modern India, Vol. II., p.* 282.

GIRWEENAMA, گروی نامه गिरवीनामा girwínáma

A deed of Mortgage.

GOAL, گوال गोवाल goál

Unclaimed land.—*Dehli.*—See GYAL.

GOBREE, گوبری गोब्री gobrí

This is the name of a tribe in *Rohilcund*, of which there are a few traditions preserved in the *Turaee*. From that they have been expelled, and now live on, or just under, the Hills.

Digitized by Google

Godara, گودارا गोदारा godára

See Jat.

Godhur, گودھر गोढर godhur

Is the name given to the weeds and grasses which are collected from a ploughed field by the *Dheenk,hur.*—*Dehli.*

It is known to the Eastward by the name of *K,hedhee* کھیدھی, *Göörhul* گودھل, *Akun* اکن, and *G,hoor* گھور.

Goduree, گودری गोदरी godarí

See Joora.

Goeen, گوئیں गोईं goín

A pair of plough oxen; sometimes called *Dogawa.* *Gora* is more used in *Dehli.*

Goend, گوینڈ गोयंड goend

Goend, or *Gwenda,* signifies a suburb; vicinage; fields near a village; homestead; perhaps from *Ganw,* a village.

Goga peer, گوگا پیر गोगा पीर gogá pír

The Agriculturists of the *Dehli* Territory and the *Upper Doab* regard this Saint with superstitious reverence, and crowd to his shrine with their offerings in the month of *Bhadon.* The *Qanoon-i-Islam,* and *M. Garcin de Tassy,* quoting the *Barah Masa,* say his tomb is somewhere in the *Doab;* but in this they are mistaken, as it lies nearly 200 miles to the South West of *Hissar,* and 20 miles beyond a place called *Dudrera.* As these authors confess their entire ignorance* respecting *Goga,* it may be as well to subjoin a few particulars respecting him. He is called by the Mahrattas *Zahir Peer,* and is with them a favorite Saint. The local tradition respecting him is that he was the son of a *Chouhan Rajpoot,* called *Vucha,* according to some—according to others, *Jewur,* whose wife *Bachul,* a *Tooar,* produced him, after being long barren, at the kind intercession of *Goruk,hnat,h.* There is a clan of *Moosulman Chouhans* even now resident in the neighbourhood of his tomb,—(See Chahil); the *Gogawuts* of the desert are descended from him; and the *Gogadeo*

---

* Cet ouvrage *(Barah Masa)* est le seul, de ceux que j'ai pu consulter, où il soit question de *Goga.*

Mémoire sur des part: de la Rel: Musulmane, p. 89.

Digitized by Google

ka t,hul is called after his name. His territory extended from *Hansi* to the *Garra* (*G,hara*), and his capital was *Mehera* on that river. In a quarrel about land, he killed his two brothers, on which account he drew down upon himself the anger of his mother. To escape her imprecations he fled to the Jungles, and there wished that the Earth might open and swallow him up; but a voice from heaven declared that he could not have the satisfaction of being buried alive, horse* and all, unless he uttered the *Kulma* and became a Moosulman. He appears to have had no difficulty in doing this; upon which the Earth opened before him, and like another Amphiaraus he leaped into its bosom.

——— Ecce alte præceps humus, ore profundo,
Dissilit, inque vicem timuerunt sidera, et umbræ.
Illum ingens haurit specus, et transire parantes
Mergit equos: non arma manu, non fræna remisit;
Sicut erat, rectos defert in Tartara currus.

Statius. Theb: VII. 816.

His claims to Saintship are not very distinct. He is said to have been a contemporary of *Prit,hee Raj*, and to have fought with desperate valour against the Mahometans: but there is more reason to suppose that he must have contended with the earlier *Ghaznevide* Monarchs, for several favorite ballads relate how he fell with his forty five sons, and sixty nephews, opposing the great *Mahmood* on the banks of the *Garra*. The above is an abridged account of the tradition, with the omission of all the detailed particulars, of which some are interesting.

In the Eastern portion of these Provinces, where distance overcomes the zeal for Pilgrimage, it is usual for the *Bhungees* to carry round the sacred symbols of the *Peer* in the month of *Bhadon*, and raise contributions. The *Agurwala Bunyas* are particularly sought after on this occasion. Their original emigration from *Agroha*, beyond *Huriana*, was no doubt once considered a sufficient reason why the symbols of their illustrious countryman, *Goga*, should be paraded before their eyes. But perhaps few in these times have ever thought why the *Agurwalas* are supposed to be, more than any other class, especially favorable to *Goga*, and the present continuance of this ceremony on the return of the proper season, after all knowledge of its

* His horse has been immortalized under the name of *Javadia*. The chroniclers relate that *Goga* was childless, until his guardian deity bestowed upon him two barley corns (*jao* or *java*), one of which he gave to his wife, the other to his favorite mare, which produced in consequence the famous steed *Javadia*. Some accounts assert that these two barley corns, or cocoanuts, were given to *Goga's* mother. The story, however, is too long and trifling to be inserted here.

Digitized by Google

origin has utterly faded from remembrance, shews the marvellous permanence, which usages, in themselves puerile, will sometimes attain, when they are commemorative of an historical fact. The one we are now alluding to has been preserved through a succession of ages, and under most unfavorable circumstances.

GOHAEE, گوہائی गोहाई gohái

The treading out grain by bullocks, from GAHNA, *q. v.*—*Rohilcund.*

GOHAREE, گوہاری गोहारी gohárí

Rich, highly cultivated land; derived perhaps from its capacity of growing *gohoon*, the provincial word for Wheat.—*Saugor.*

GOHUR, گوہر गोहर gohar

A broad path way for cattle, of which the preservation is considered as obligatory as that of a boundary. The rural denunciation, attributed, like so many others, to *Sahdeo*, one of the five *Pundoo* heroes, runs:

जो कोई तोड़ेंगे डौल वो गोहर वो कुरे
कि बोएंगे और कि रहेंगे परे

Jo koee torenge doul, o gohur, o kure,
Ki boenge our, ki ruhenge pure.

That is, "may the man who destroys a boundary, a cowpath, or a ditch, have his lands sown by others, or may they lie waste."

GOJHA, گوجھا गोझा gojhá

A species of thorny grass which springs up during the rains. It is used medicinally, and *Chumars* eat it as potherb.

GOJURA, گوجرہ गोजरा gojara

Barley and *Chuna* sown together. It is known also by the name of *Bejhura* and *Jouchunee.*—See GOJYEE and GOUCHUNEE.

GOJYEE, گوجئی गोजई gojaí

Wheat and Barley sown together in the same field. *Adhgowan*, *Gojee*, and *Gojuree* are used in the same sense. This mixed crop is scarcely known in *Saugor*, *Dehli*, *Lower Doab*, and *Benares*, but it is very common in the *Upper* and *Central*

Digitized by Google

Doab, Rohilcund, Goruckpoor and *Banda.* It is known among English Farmers as "*Meslin*". The proportions vary, but the Wheat generally predominates. The practice, though ridiculed like many others of Indian Agriculture, is nevertheless highly approved by practical men at home with regard to Wheat and Rye. The proportion is generally one fourth, though sometimes one half, of Rye to Wheat, the object being to guard against a thin and weedy crop of the latter. "When Wheat and Rye are grown mixed in this manner, the grains of each are larger and more perfect than when grown singly without any admixture". (*Survey of Northumberland, p.* 80). "No accurate comparisons have been made to ascertain in what degree Wheat when sown on light soils is more productive in quantity and superior in quality by an addition of a small quantity of Rye being sown with it; but that such is the fact is fully proved." (*British Husbandry, Vol. II., p.* 169).

GOK,HROO, گوکهرو गोखरू gok'hrú

The name of a herb which springs up on *bhoor* land: called also *Hat,heeching,har, Kunt,hphil* and *Bhankuree.* It produces a small fruit covered with several prickles. In famine, the poorer classes of *Huriana* feed on the pounded seed of this plant. It somewhat resembles *Chuna,* or the Chick Pea, and is known by Botanists under the name of "Tribulus lanuginosus." (Roxb.) There is a large kind called the *Gok,hroo Deccanee,* of which the fruit is of a triangular shape, and has prickles at the angles: hence the name is given to the iron crowsfeet thrown on the ground to check an advance of cavalry.

It is strange that this plant gives name to the same instrument among all warlike nations. We have the *Khusuk* of the Persians, the *Tribulus* of the Romans and Greeks, the *Chaussetrape* of the French, the English *Caltrop,* and the *Abrojo* of the Spaniards. But it is not only in war that they are of use; for it is instructive to observe that Cato the Censor considers them as good a remedy against lawyers as against cavalry.

"Deinde et sine ludis Marcellus * * * * velis forum inumbravit, ut salubrius litigantes consisterent; quantum mutatis moribus Catonis Censorii, qui *sternendum* quoque forum *muricibus* censuerat."

Plin. Nat. Hist. Lib. XIX., *Cap.* I.

GOL, گول गोल gol

A party from another village sojourning with their cattle for pasture.—*Dehli.*

Digitized by Google

Gola, گولا गोला gola

A granary; a ball. *Gola* is also a mode of ordeal formerly much practised in fixing boundaries. It consisted in taking a red-hot ball into the palms of the hand, which were only protected by *Peepul* leaves. If the arbitrator, in walking the boundary with the *Gola*, escaped unscathed, his testimony was considered true, and the boundary adjusted accordingly.—See Chhour.

Gola is the name also of an inferior caste employed in the manufacture of Salt. The following contemptuous distich of popular poetry perhaps exalts them above their deserts.

जाट गडरिया गूजर गोला
इन चारों का हेला मेला

Jat, Gudurea, Goojur, Gola,
In charon ka hela mela.

Gola is likewise the name of a tract of country which once comprehended a great part of the present District of *Shahjehanpoor*. It is said to have contained 1484 Villages, and, before the time of the *Rohillas*, to have comprised ten *Tuppas*.

Huwelee, 268 Villages.	*Islamabad.* 277 Villages.	*Aurungabad,* 34 Villages.
Pilk,huna, 70 Villages.	*Chukeedpooree.* 347 Villages,	*Godurna,* 103 Villages.
Negohee, 112 Villages.	*Mujhwa,* 135 Villages.	*Matee,* 139 Villages.
	Moortuzabad urf Jeewun, 103 Villages.	

T,hakoor Oodye Sing,h of *Puwayen* seized upon the *Tuppas* of *Islamabad*, *Jeewun*, *Aurungabad*, and part of *Huwelee*, and formed the *Perguunah* of *Puwayen*. *Godurna*, *Negohee*, and part of *Huwelee* went to form *Negohee*. *Buragaon* was formed from *Pilk,huna* and part of *Huwelee*. *Chukeedpooree*, and part of *Mujhwa*, went to form the Southern part of *Poorunpoor*; and *Matee*, and part of *Mujhwa*, went to form *K,hotar*. I have been particular in my enquiries respecting this *Mehal*, both from its

Digitized by Google

intrinsic interest as a "terra incognita," and because it cannot be concealed, that if so many large Districts have been formed from *Gola*, the *Ayeen-i-Akberee* gives it a very inadequate area —only 24,540 Beeg,has. The above sub-divisions are taken from a *Zillabundee*, dated as far back as 1119 *Fuslee*, which is in the possession of the *Canoongoes*. It is not easy to discredit this return, and we must presume, as is of course highly probable, that the greater portion of this modern *Gola* must have been uncultivated in *Akber's* time, and that, the Northern and Eastern Boundaries being undefined, new clearances, as they were made, were added to the original *Mehal* of *Gola*; so that when the *Zillabundee* was subsequently made, its limits had increased to an extent utterly inconsistent with the entry in the *Ayeen-i-Akberee*. The greater portion of *K,hotar* and parts of *Buragaon* and *Puwayen* have, therefore, been excluded from the *Dustoor* map, as serving to represent more accurately the limits of *Gola* as known in *Akber's* time.

It has been supposed that the first historical mention which we have of this remote region, is in the "Akbernama," where that strange madman, *Koomber Dewana*, is represented as extending his ravages into *Kant** *Gola*, until he was defeated by *Ròòkn Khan*; but it was in truth mentioned before this period, for it is evident that *Gola* is meant, when it is stated in *Ferishta*, that *Hisam-òòl-Mòòlk* was, in A. D. 1377, appointed to the Government of *Oudh*, *Sumbhul*, and KORLA. His work was written subsequent to the "Akbernama," but in writing of past times, he never adopts modern territorial divisions, and, therefore, there is no reason to suppose that *Gola* was not in existence in the year mentioned;—in fact, we have positive proof of its existence before that period, for *Zeea-òòd-Deen Burnee* distinctly mentions *Gola* in the reign of *Ala-òòd-Deen Khiljy*, A. D. 1296 to 1316.

We may also be allowed to indulge in the speculation that *Gola* is perhaps mentioned by *Fa-hian* (A. D. 399) under the name of *Ho-li*, in the following passage of the French Translation. "En passant la rivière *Heng*, et se dirigeant au midi l'espace de trois *yeou yan*, on arrive à un forêt nommée *Ho-li*."

Now as G is changed by the Chinese Traveller into H,—as in the instance of *Gung* (the Ganges) into *Heng*—it would be no extravagant supposition to conceive that *Gola* is represented by the forest of *Ho-li*, notwithstanding that its position is not very correctly represented. Indeed, all his Bearings between the Ganges and Gogra appear to be wrong.

---

* The name of this *Mehal*, to which allusion is made in the note at p. 86, is frequently coupled with *Gola* in old histories.

GOLA POORUB, گولہ پورب गोला पूरब gola púrab

An inferior tribe of *Sunadh* Brahmins, but very spirited cultivators, in Pergunah *Iradutnugur* of *Agra*. Their origin is decidedly Brahminical, but Carpenters often include them in their own class.

GOND, گوند गोंद gond

The name of a rush which grows in marshy ground, and is much used in making Mats, and Baskets.

GOND, گوند गोंड gond

The aboriginal inhabitants of the *Saugor* Territory, a simple primitive race, now chiefly confined to the hilly tracts, though some have been tempted to settle in the plains. Their great characteristics are a love of truth, drunkenness, and superstition. A writer in Rushton's Gazetteer (Vol. IV., Part I.) says, "To the North of Saugor, the representative of a royal household, styling themselves Raj Gonds, still exists in Bundlecund, and is regarded with great deference by the scanty Gond population now to be found in that quarter. On the West, in the Bhopal Territory, similar traces of a formerly powerful dynasty are to be found, and acknowledged as such by the still considerable Gond Zemindars, Thakurs, and Rajahs, who abound in the South of Saugor, and in Hoshangabad and Narsingpur: while as regards the whole of the Eastern portion, the royal houses of Deogarh, Balaghat (or Chundwara), and Garha-Mandla retained more or less sway until a very recent period, the representative of the former being at present a pensioner of the Nagpur Government, and that of the latter, of the British."

"In the Western portion, or Saugor, it would appear that the Gonds were subjected by a tribe named Dangi, to which the present Chief of Shahgarh' belongs, and of the ruling house of which, the representative still exists at Bilehra of Saugor. These were, in their turn, subdued by the Bundelas, from whom the territory passed to the Peshwa."

"The Gonds included amongst them several different sections: the Baiyas, who are very generally regarded as sorcerers, living apart from all, in solitary habitations, in the most dense forests, where they clear spaces with their axes, and sow their grain, without further labour, in the ashes left after the felled timber has been burned; but subsisting, for the most part, on the roots and fruits of the forests, (with which they are especially familiar), the wild honey, or the beasts of game, which, in some parts, they occasionally destroy, with bows and poisoned arrows—the Bhumias, a

Digitized by Google

nearly similar, and almost equally wild race, without whose consecration a village is not considered habitable, or safe from tigers, and who are universally the referees in all disputes regarding boundaries, and established usages amongst these tribes:—the Purdhans, who preside at their orgies, are their beggars and bards, and unquestionably the most roguish and worthless part of their community:—the Patharis, who greatly assimilate to the latter; with some other divisions."

GONDA, گونڈا गोंडा gondá

See AHEER.

GONRA, گونرا गोंरा gonrá

Gonra, or *Gondra*, is the name given in the *Central* and *Lower Doab* to the reservoir from which water is raised by the *Lehuree*, or *Beree*, to the reservoir above it, which is called *Parchha*, *Odh*, and *Oòlaha*.

Sometimes *Gonra* is applied only to the straw or reeds which are placed to protect the side of the upper reservoir.—See DOUREE, DOCHA, and REEK,H.

GONTEA, گونٹیا गोंटिया gontiyá

The chief manager of a village; a *Potel*. In some places the term is applied only to Brahmins who have the management of villages.—*Benares* and *Saugor*.

GòòAL, گوال गुवाल guál

A cow-herd.—See AHEER. *Gòòals* do not appear to acknowledge any sub-divisions in these parts, but in *Behar* there are several, as *Behota*, *Bunarusya*, *Canoujea*, and *Choutaha*. *Gòòal* is also the name of a grain which is frequently in the North West sown with Cotton, and given as fodder to cattle. It is also called *Kwar*.

GòòDREE, گدری गुदड़ी gudrí

A daily market.

GOOJUR, گوجر गूजर gújar

A very numerous clan in the N. Western Provinces, formerly notorious for their thieving propensities, but gradually becoming more addicted to habits of peaceful industry. Their importance may be rated by their having given name to the Provinces of *Guzerat* on the Western Coast of India, and to *Goojerat* in the Punjab. They are sometimes considered to be among the

Digitized by Google

Aborigines of India, and have been so reckoned by Tod, who, somewhat inconsistently declares them also to be a tribe of *Rajpoots*. Sir R. Jenkins says that in the *Nagpoor* Territory, they consider themselves to be *Rajpoots*, and that, as they are descendants from *Lava*, *Rama's* second son, they have an undoubted right to be so considered. In these Provinces, however, they do not aspire to so high an origin, contenting themselves generally by saying their ancestors on the male side were *Rajpoots*, who had united themselves with women of inferior lineage. Thus the *Rowal Goojurs* of *Paneeput* say that they are descended from a *K,hok,hur Rajpoot*, (a clan which has been considered to be the same as the notorious *G,hiker*); the *Chhokur* from a *Jadon*; the *Chumayen* from a *Tooar*; the *Kulseean* of *Kyrana*, and the *Mavee*, from a *Chouhan*; the *Peelwans* from a *Poondeer*; the *Adhunas* from a *Birgoojur*; and the *Bhuttees* from *Raja Kunsul*, a *Bhuttee Rajpoot* from *Jeysulmeer*.

The *Goojurs* are spread all over the *Dehli* Territory, the *Upper Doab*, and *Upper Rohilcund*, and enumerate 84 different tribes. In *Delhi*, the chief tribes are the *Chumayen*, *K,hutana*, *K,hare*, *Bursoee*, *Chhokur*, and *Rowal*. In the *Doab*,—*Sòòkul*, *Bysle*, *Mavee*, *Rat,hee*, *Bhuttee*, *Kusounee*, *Bulesur*, *Dede*, *Jindhur*, *Peelwan*, *Butar*, *Adhuna*, *Checke*, *Kulseean*, *Rumayn*, *K,hare*, *Nagree*, *Chhotkune*, *Budkana*, *Kusane*, *Rouse*, *K,hoobur*, *Moondun*, *Kudahun*, *Touhur*, *Gorsee* and *Kunana*. In *Rohilcund*,—*Butar*, *K,hoobur*, *K,hare*, *Jatlee*, *Motle*, *Sooradne*, *Poorbur*, *Jindhur*, *Muhynsee*, and *Kusane*. All these tribes intermarry, on terms of equality, the prohibited *Gotes* being only those of the father, mother, and paternal and maternal grandmother.

A great part of the district of *Seharunpoor* was called *Goojurat* during the last century. By the *Goojurs* themselves it was said to consist of three parts, and the division is not only known amongst them to this day, but is usually adopted in ordinary converse. The *K,hadur*, or tract which extends from the up-land as far as the Ganges, was called *G,har*. From the up-land to the Jumna, running along the skirts of the town of *Seharunpoor*, and maintaining a high name for productiveness, was called *Ròòtola*. Almost all the rest of the district, from the Ganges to the Jumna, was called *Goojurat* proper; the small Pergunah of *Kata* only excepted. *Goojurat* extended down to *Kyranah* and *Jhinjanah*, and included *Gungoh*, *Luk,hnoutee*, *Nanouta* and *Teetron*. A part of this tract, tenanted by *K,hooburs*, was known also as *Budanon*, a name affixed by themselves, in order to feed their vanity of being reputed men either of lofty stature, or eminent in war or council. Their common estimate of 1,25,000 subordinate villages within *Goojurat* must vanish, when it comes to be examined. Three thousand is the utmost they could have

Digitized by Google

possessed. They might perhaps have doubled that, had they included the tract they called *Tuliach*, which extended from *Hustinapoor* and *Byzooma*, in a semicircle to the South of *Meerut*, up to *Baghput*. The *Goojurs* of this tract were rather despised, chiefly because they shaved, and did not live in such a lordly fashion. The tract opposite to *Dehli*, from *Loni* to *Kasnah*, was called *Bhutnere*, from the prevalence of the *Bhuttee Goojurs*.

Googurs are rarely found to the Eastward of *Alligurh*, in any numbers; but crossing the Jumna, we find them in *Koonch*, and the Northern parts of *Bundelcund*, and the independent state of *Sumpter* is ruled by a *Goojur* Chief. There are many also near the *Chumbul* and the *Nerbudda*. The *Goojurs*, like the *Jats*, all state that they came from the West country into these parts. Many have been converted to the Mahometan religion. Upon conversion they are generally styled *T,het,hur* by their brethren of the ancient faith.

Goojur-gour, گوجرگور गुजरगौर gújar-gaur

See Gour Brahmin.

Gool, گول गुल gúl

A channel cut to convey water to a field.
A road, a path.—*Saugor*.
An unripe bunch of Indian corn; when ripe, it is called *Kookree*.—*Dehli*.

Gŏŏlal, گلال गुलाल gulál

A farinaceous powder which Hindoos throw on each others clothes during the *Holi*. It is generally the meal of Barley, Rice, or *Sing,hara*, dyed with *Bukkum* wood.

Gŏŏlkhar, گلکھار गुलखार gulkhár

See Bhutkutcya.

Gŏŏlphŏŏnuna, گلپھننا गुलफुनना gulphunana

The name of a herb which grows in fields sown with *Khureef* grains. It somewhat resembles the *Gooma*.

Gŏŏloo, گلو गुलू gulú

The pod of the *Muhwa* tree (Bassia latifolia). It yields a very useful oil, and is sometimes eaten by the poorer classes; but it contains no intoxicating qualities, like the blossom of that valuable tree. The word appears to be a corruption of *Gilounda*,

Digitized by Google

which is said in Shakespear's Dictionary to be "the blossom after it has fallen off;" but this application of the word is not known in these Provinces. The blossom is called *Muhwa*, like the tree, and the pod only is called *Gilounda*, or *Goolenda*.

GOOLUR, گولر गूलर gúlar

Cotton pods which have not yet burst.—*Rohilcund*.—See DHOONDEE and G,HEGURA.

GOOMA, گومہ गूमा gúma

A medicinal herb which grows on high ground during the rains, and in fields grown with *Khureef* crops, (Pharnaceum Mollugo). It produces several small flowers, the beauty of which is much admired by natives.

फल पर फूल फूल पर पाती
तिस पर जुगनू सब रंग राती

Phul pur phool phool par patee
Tis pur jòògnoo sub rung ratee.

Is a distich applied by some poet to the regular order in which the flowers of the *Gooma* alternate with the leaves, as well as to the appearance of the flowers which are said to resemble fire flies.

There are two species of *Gooma*, one grows to the height of about two feet, the other seldom exceeds a foot.

GÒÒNJAISH, گنجایش गुनजाइश gunjáish

A Persian word signifying capacity, and applied in fiscal language to the capabilities of a village, particularly with reference to a proposed increase of Revenue.

GÒÒNJAISHEE, گنجایشي गुनजाइशी gunjáishí

Profitable.

GOONT,H, گونٹھ गूठ gúnt'h

Lands assigned rent-free for religious purposes; the endowment of a temple.—*Kumaon* and *Gurhwal*. This word is sometimes, but incorrectly, pronounced *G,hoont*.

Digitized by Google

Gòòptdan, گپتدان गुप्तदान guptdán

Literally, a hidden donation; an ostentatious mode of giving alms in secret to Brahmins, especially at *Koorchhuttur** during the Sun's eclipse. The devotee immerses himself in the sacred pool, and leaves his donation at the bottom, which occasions the Brahmins no small trouble to recover.

Gòòptdan also consists in leaving horses or clothes in the pretended care of a Brahmin, and not returning to claim them; also, in giving a closed bag of coin, so that the receiver does not know, till the donor's back is turned, whether gold or copper has been bestowed on him.

Gòòr, گر गुड़ gur

Molasses. The Gypsey name for Sugar is *Goorlo* or *Gudlo.* (*Trans: R. A. S.*, Vol. II. p. 553). This is no doubt derived from our *Gòòr.*

Gòòrao, گراو गुराव guráo

A stook, or collection of sheaves.—*Rohilcund.* A similar word, but with the addition of a penultimate nasal n, is used in the *Lower Doab* and *Benares*, to signify a heap of mixed chaff and corn.—See Ganteh.

Gòòrbhaee, گربھائی गुरभाई. gurbháí

Fellow disciple; from *Gòòroo* a spiritual teacher, and *Bhaee* a brother.

Gòòrda, گردا गुर्दा gurdá

See Colhoo.

Gòòrduchhna, گردچھنا गुरदछना gurdachhná

Rent-free land given to a spiritual teacher; from *Gòòroo*, a teacher, and *Duchhna*, a fee.

Gòòrhour, گرھور गुरहौर gurhaur

Stacks of Cowdung.—*Eastern Oudh.*

---

* This sacred place is as much resorted to during an Eclipse of the Sun, as *Benares* is during an Eclipse of the Moon.

Digitized by Google

GÒÒRK,HYE, گرکہائی गुरखई gurk'haí

The name applied to a Mortgage in *Bundelcund*, which is attended with the peculiar condition of leaving the Mortgager to pay ¾ths of the Revenue of the mortgaged land.

GÒÒRUB, گرب गुरब gurab

Gòòrub signifies deep weeding, in which the ground is broken and pulverized. It is the opposite of *Niraee*, which applies only to superficial weeding. The word is derived from *Gòòrub-na*, to dig,—a common verb, but not in Shakespear's Dictionary, in which we rarely have occasion to notice any omission.

Gòòrub is also the name given to the process of ploughing through a field of *Bajra* or *Juwar*, when the plant is about a foot high. The operation requires some nicety to prevent the young plants sustaining injury. *Gòòrub*, as applied to this process is in general use, especially in the *Upper Doab* and *Rohilcund*; but *Biduhna* and *Chhunta dena* are more common in *Dehli* and the *Central Doab*, and *Duduhrna* in the *Lower Doab*.

This practice is not unknown to English Farmers, particularly where strong adhesive clay soils prevail, on account of their liability to become hide-bound after a wet winter. In parts of Germany and Poland the practice is universal. "There, on the first return of fine weather the harrows are immediately passed freely over the wheat; so freely indeed that the whole field wears the appearance of having been newly sown, for the plants appear buried under the soil thus freshly stirred, and an ample top-dressing is thereby given to the crop. The crust formed upon the surface of the soil is thus broken, and the ground is rendered more pervious to the coronal root of the plants, which in a week or ten days spread and tiller with great strength. The operation is performed on every kind of soil." (*British Husbandry*, *Vol. II.*, *p.* 148).

Where light soils prevail, the wheat is generally drilled, and, as the harrow endangers the roots, the horse-hoe, or hand-hoe, is used; but, either way, *gòòrub* is as common a practice in Europe as in Upper India.

GÒÒRUREE, گڑری गुडरी gurarí

See JOORA.

GOPHNA, گوپھنا गोफना gophná

A sling used by persons stationed on a DAMCHA, *q. v.*

Digitized by Google

GOPUSHTUMEE, گوپشٹمی गोपष्टमी gopashtamí

Is the name given to the 8th day of *Katik, Shòòkl Puksh.* On this day, as well as on the *Godhun* (*Goverdhun*), the day after the *Dewalee*, garlands are suspended from the necks of cows, their horns, hoofs, and bodies are painted, and salutations are made to them. The whole ceremony reminds us of that observed on St. Anthony's day at Rome, when the beasts are sprinkled with holy water, and blessed by the Priests.

> Yet to me they seem'd crying, alack, and alas!
> What's all this white damask to daisies and grass?
> Then they're brought to the Pope, and with transport they're kiss'd
> And receive consecration from Sanctity's fist.

GORA, گورا गोरा gora

Usually, white, fair; but when applied to horned cattle, it signifies red.

GOREYT, گوریت गोरैत gorait

A village watchman, an intelligencer. The meaning is correctly given under *Goorait* and *Gorayat* in the Printed Glossary.

GORHA, گورها गोढा gorha

The Home-stead; fields near the village.—See GOEND.

GOROO, گورو गोरू gorú

A Cow.

GORSEE, گورسی गोरसी gorsí

A Milk pail.—See JHAKUREE.

GOTE, گوت गोत got

In common parlance *Gote* has the same meaning as the more classical *Gotra* of the Glossary. Properly, those only are *Gotes* (v. Colebrooke, *Trans: R. A. S.*, Vol. I. p. 237), which bear the name of some *Rishi* progenitor, as *Sandilya*, *Bharadwaj*, *Bushisht*, (*Vasisht,ha*), *Kasyapa*; but it has become the custom to call all sub-divisions of tribes, *Gotes*, and according to the *Nirnye Sindh* there are no less than ten thousand. The early genealogies of the Rajpoots frequently exhibit them as abandoning their martial habits, and establishing religious Sects, or *Gotras*. Thus, *Reh* was the fourth son of *Poorwa* of the Lunar Race, "from him in the fifteenth generation was *Harita*, who with his eight brothers took to the office of religion,

Digitized by Google

and established the *Causika Gotra*, a tribe of Brahmins".—See "Colebrooke's Miscellaneous Essays," Vol. I. p. 115, "Journal R. A. S.," Vol. III., pp. 354, 356; "Sanscrit Dict:" p. 298; and "Vishnu Purana," p. 405.

GOT,HAN, گوتهان गोथान got'hán

Place of assembling the cattle of a village.—*Saugor.*

GOTRA, گوتره गोत्रा gotra

See above under GOTE.

GOUCHUNA, گوچنا गोचना gauchaná

Gouchuna, or *Gochunee*, is a field of wheat and *Chuna* sown together. The practice of sowing culmiferous and leguminous plants together has been much ridiculed, and has been brought forward as a proof of the ignorance of Indian Agriculturists. Mill emphatically declares it ("History of India," Vol. II., p. 26) to be "the most irrational practice that ever found existence in the Agriculture of any nation." But, notwithstanding this denunciation, which is too much in accordance with the usual spirit of his comments on every thing Indian, the real fact is that the practice is highly advantageous to the land, as well as to the crop. Dew readily forms on the leaves of the *Chuna*, which would not form on the wheat; and in seasons of drought the practice is very often the means of preserving both crops. It may be carried perhaps to too great an excess in Madras, but the same charge cannot be made against the Agriculturists of these Provinces. As for its being irrational, it is a practice encouraged by the first Agriculturists of Europe. Nothing is more common than to sow clover with barley, flax, oats, and Lent-corn; and with the same object which has established *Gouchuna* in native Agriculture as a highly rational and beneficial system. (*Von Thaër, Principes Raisonnés d' Agric., Vol. IV.* § 1304).—See GOJYEE.

GOUHAN, گوهان गौहान gauhán

A village made over by its proprietors to any person on a permanent *Juma*, with all the privileges of *Zumeendar.*—*Eastern Oudh.*

GOUHANEE, گوهاني गौहानी gauhání

Lands situated close round a village; the village itself; fields on which cattle graze; *Gouhanee* is also a general term for the entire lands of a village.

Digitized by Google

GOUNTA, گونٹا गौंटा gauntá

Village expences.—*Bundelcund.*—See GAONKHURCHA.

GOUNTEA, گونٹیا गौंटिया gauntiyá

A small hamlet. All these words are so many derivatives from *Ganw*, a village.

GOURA, گورا गौरा gaurá

A tribe of AHEERS, *q. v.*

Hail.—*Central Doab.* *Ola* is the most usual word, but hail is also provincially known by several other words, as *Gye, Rora, Binoula,* and *Put,hur.*

GOUR BRAHMIN, gaur brahman

گور برھمن गौड़ ब्राह्मन

These form one of the ten tribes of Brahmins. They all state that they came from *Gour* in Bengal, but there is much improbability in the story. There can be little doubt of *Canoujeas* emigrating on the invitation of *Adiswara* from *Canouj* to Bengal; how then can we account for the whole tribe of *Gours,* not only leaving their native seats, but crossing through the country of the *Canoujeas,* and dwelling on the other side of them? If they emigrated in, or about, the time of the *Pandavas,* as universal local tradition would induce us to suppose, it would lead to the inference that *Canoujeas* are a more modern race. *Gour* moreover was only made the Bengal capital shortly before the Mahometan conquest, and that is too late to admit of its giving a name to one of the ten tribes. Mr. Colebrooke seems to help us out of this difficulty by saying that *Gour* is not the Mahomedan Capital, but a *Des,* or country, below Patna,—but admitting this, the difficulty would still occur, how they came to overleap the *Canoujeas?* and how happens it that all the *Gour* Brahmins now in Bengal are very recent importations from the West? There is ample room for speculation, and it may perhaps, amongst other things, be conjectured, that the *Ta-Gauria,* mentioned by Polybius, which Wilson in his excellent work on *Ariana Antiqua* says affords some indication of *Gour,* may be found to have something to do with their "incunabula;" at any rate, if their connexion with it could be proved, it would solve the chief difficulty respecting their present Western position. A fuller examination of the point might result in important discoveries respecting the origin of the Brahminical tribes.—See GOUR TUGA.

Digitized by Google

We find *Gour* Brahmins throughout the *Soobah* of *Dehli*, extending from *Rampoor* to *Huriana*, and from *Allygurh* to the Hills. They appear in general a more ignorant race than the *Canoujeas*, and can seldom be got to give an intelligible account of their own sub-divisions; but it may be gathered that they amount to the number of forty-two. The most noted tribes of *Gour* Brahmins are the *Adh Gour*, *Joogad Gour*, *Kyt,hul Gour*, *Goojur Gour*, *Dhurum Gour*, and *Sidh Gour*.

GOUR KAYET,H, گوڑ کایتھ गौड कायथ gaur káet'h

One of the twelve sub-divisions of *Kayet,hs*. As their name implies, they are chiefly to be found in Bengal, though *Nasir-ŏŏd-Deen*, the son of *Bulbun*, introduced several of them into the Western Districts, about 600 years ago, when he appointed them *Canoongoes* of *Nizamabad*, *Bhudoee*, *Kole*, *G,hosee* and *Chiryakote*, in the *Soobah* of *Allahabad*.

There are two chief Divisions of *Gour Kayet,hs*—*K,hurree* and *Nizamabadee*. The latter are subdivided into *Nizamabadee* proper, *Brahmin Gour*, and *Oŏturea* or *Shumalee*. To these perhaps may be added *Bhut-gour* or *Goura-Bhutnagur*; but on this subject, authorities are not very clear.

The *Nizamabadees* are now for the most part *Seik,hs*, or followers of *Nanuk Shah*.—See BHUTNAGUR.

GOUR RAJPOOT, گوڑ راجپوت गौड राजपूत gaur rájpút

One of the *Chutees Cula* of Rajpoots. According to Colonel Tod,* (Vol. 1. p. 115), the ancient Kings of Bengal were

* It is difficult to say on what authority he makes this assertion. *Gour* is generally supposed to have been founded by one of the Physician Dynasty of Bengal, not long before the Mahomedan invasion; though it must be confessed that Dow and Rennel state, that it was the Capital of Bengal 730 years before Christ. As another illustration of the unsubstantial theories entertained by this enthusiastic Annalist, it may be mentioned that he considers the *Gour* to be descendants of *Byram Gour*, who is said in some apocryphal histories to have visited India in the fifth century, and to have left progeny there by a Princess of *Canouj*. In a subsequent passage, he has no doubt that the *Gour* appanage was West of the Indus, and that this tribe on conversion became the *Ghor*, and returned to India as the *Ghoree* Kings of *Delhi*. (*Annals*, Vol. I. p. 233, Vol. II. p. 449.)

While, however, we cannot but dissent from several of this author's extravagant surmises and assertions, it would be ungracious not to acknowledge how deeply we are indebted to him for his interesting "Annals of Rajast,han," a work which contains much novel information, and is a repertory of important facts and traditions, which are invaluable to an enquirer into the history of India previous to the Mahomedan invasion. He would have conferred a still deeper obligation on us had he published his promised translation of the poem of *Chund Bardai*. A perfect copy of the original is now rarely procurable, even in the best Native Libraries.

Digitized by Google

of this race, and gave their name to the capital *Luk,hnouti*. There are several of this clan in these Provinces. We find many of them as *Zumeendars* in *Mujhòwlee* of *Goruckpoor;* in *Bundlecund;* in *Bisowlee*, *Nidhpoor*, *Budaon*, *Sutasee*, *Oosahut*, *Oojhanee*, and *Suheswan* in Zillah *Budaon;* in *Powayen*, Zillah *Shahjehanpoor;* in *Sumbhul* and *Sirsee*, Zillah *Moradabad;* in *Aonla*, Zillah *Bareilly;* and in *Chubramow*, *Shumsabad*, *Allypoor Puttee*, *Phuphoond*, *Dehlee*, *Bilkour*, *Akberpoor*, *Rusoolabad*, *G,hatumpoor* and *Dera Mungulpoor*, in *Central Doab*. In *Khyrabad* of *Oudh*, they are found in considerable numbers. They gave great trouble in the time of *Bòòrhan-ul-Mòòlk*, *Suadut Khan*, and at last met with severe retribution. —(*Imadu-s-Suadut.*)

Tod gives the names of five *Sak,ha* of *Gours*, which do not at all correspond with those known in these Provinces. Here they are divided into three classes called *Bhut Gour*, *Bamun Gour*, and *Chumur Gour*,—names derived from some intercourse with *Bhats*, *Brahmins* and *Chumars*. To these are sometimes added *Kut,herya Gours*, descended from a *Kut,heree*, or Carpenter; but it may be doubted if the *Kut,herya* are really *Gours*. No argument however can be derived from the fact that the daughters of *Gours* marry into *Kut,herya* families, because the *Chumur Gour* and *Bamun Gour* also intermarry. The question will be further discussed under Kut,herya, particularly with reference to their emigration from *Kutehur*, in the neighbourhood of *Benares*.

The *Chumur Gour*, who are sub-divided into *Rajas* and *Races*, rank the highest, which is accounted for in this way. When troubles fell upon the *Gour* family, one of their ladies, far advanced in pregnancy, took refuge in a *Chumar's* house, and was so grateful to him for his protection, that she promised to call her child by his name. The *Bhats* and *Brahmins*, to whom the others fled, do not appear to have had similar forbearance, and hence, strange as it may appear, the sub-divisions called after their name rank below the *Chumur Gour*.

The *Chumur Gour* themselves say their name is properly *Chounhur Gour*, from a Raja who was called *Chounhur*. Sometimes they say their real name is *Chimun Gour*, and that they are called after a *Muni*, whose name was *Chimun*. The fact is, they are ashamed of their name, as it presumes a connexion with *Chumars*, which they are anxious to disclaim.

The strongest clan of *Gour* is in the *Central Doab*. They say that they came from *Narnoul*, from which place *Nar* in *Rusoolabad*, the residence of a *Gour Raja*, derives its name.

Gour tuga, تگا گور गौड़ तगा gaur tagá

An important tribe, of Brahminical descent, in the North West of India, extending over a great part of *Upper Rohil-*

Digitized by Google

cund, the *Upper Doub*, and the *Dehli* Territory. They are a tribe of peculiar interest from the traditions which attach to their occupation of their present seats. They state that they were invited from Bengal to these parts by *Raja Janamejaya*,* for the purpose of exterminating snakes; which fable, though sufficiently ridiculous in itself, no doubt veils under an allegorical type a most important historical fact. The circumstances attending the sacrifice of the snakes by *Janamejaya* are preserved by local tradition in almost precisely the same form as they are given in the *Adi Parva* of the *Mahábhárata*. A garrulous old *Tuga*, who has perhaps never read, or even heard, a line of that sacred poem, will tell you how that Raja *Pureechut* (*Parikshita*) was bitten to death by a snake, notwithstanding all the precautions he took to avoid it, by seating himself on a platform in the centre of the Ganges; how that *Utung* (*Utanka*) a *Muni*, persuaded *Janamejaya*, who had lately returned victorious from *Takshasila*, to avenge his father's death; how that *Janamejaya* determined on having a *Hom*, or sacrifice, of the entire race of snakes; how that they were all exterminated except *Tukchuk*, (*Takshaka*, brother of the *Adityas*) and *Basòòk*, (*Vasuki*, sovereign of the *Nagas* of *Patala*); when, towards the close of the sacrifice, *Astik*, a holy man, (of whose birth some marvellous particulars are given), came forward, and obtained the promise of *Janamejaya* to spare their lives; which promise he dare not break, as it was exacted by a Brahmin; and how that he was thus foiled in his object of sacrificing the chief offenders, whom he had reserved for the close of the ceremony, in order that none of their followers might come to their assistance.

The extent to which this tradition of the serpent sacrifice (*Sarpa Satra*) has spread is very surprising. Here we not only have it preserved by the common people of the North West, the very scene of the operation, but in inscriptions and legends from distant parts of India. Thus, in the Asiatic Researches (*Vol. IX.*) we have an inscription from a copper-plate found at *Bednore*, which purports that *Janamejaya* made a progress to the South and to other quarters, for the purpose of reducing all countries under his denomination, and performed a *sacrifice for the destruction of serpents* at the confluence of the rivers *Tungabhadra* and *Haridra*, at the time of a partial eclipse of the sun. Having completed the sacrifice, the King bestowed gold and lands on certain Brahmins of *Goutama Grama*,—a name evidently of *Buddhist* origin. Though the genuineness of this monument is distrusted by Colebrooke and

* The same tradition is preserved in Bengal also.—See "Buchanan's Eastern India," Vol. III., pp. 42, and 154.

Digitized by Google

Colonel Mackenzie, they both concur in thinking it no recent fabrication. If it is forged, it must of course have been drawn up in conformity with notions and traditions generally current on the spot. Again, Stirling ("Report on Orissa," p. 25), says that the Brahmins of *Agrahat*, eight miles North of *Cuttack*, state that the spot was visited by *Janamejaya* during his progress over India with all the feudatory princes of the country in his train; and they "point out the spot where he performed the *sacrifice for the destruction of the Serpents*".—See also *Journal of the Bengal Asiatic Society* for September, 1837.

It can scarcely be doubted that these serpents, for whose annihilation so much trouble was taken, were *Takshac* Scythians of the Buddhist persuasion, and the chief supporters of that religion. From the time of the Great War, when we find them already in the North West, to about 500 B. C. they extended their conquests in India; and, as they had a serpent for their national emblem, they were known as the *Takshac*, or serpent, race. There can be no question also that the early legends of Persia are to be interpreted with this key, and that the voracious snakes of *Zohac* were hordes of barbarous Scythians from the North.

The period of their chief, though perhaps not their first, invasion of India under their leader *Suhesnag* occurred about 600 B. C. Many memorials of the bloody wars in which the Hindoos were engaged with these invaders exist in the records of Indian History. They extended their usurpations to the *Magadha* Empire of *Behar*, the throne of which was held by the *Nag*, or Serpent, dynasty for ten generations, and a branch of them, the *Nagbunsee* chieftains of *Ramgurh Sirgooja*, have (*Trans: R. A. Society*, Vol. II. p. 563), the *lunettes* of their Serpent ancestor engraved on their signets in proof of their lineage,—while the capital and district of *Nagpoor* are called after their name. The *Vayu* and *Matsya Puranas* call the *Saisunagas*, *Kshatra Bandhees*, which may designate, says Wilson, (*Vishnu Pur. p.* 467), an inferior order of *Kshatriyas*. The use of the title serves to shew that they had already begun to be included in the Military Class, and is confirmatory of the view that they are included in the *Agnicula*. The invasion abovementioned was, according to Colonel Tod's supposition, nearly contemporaneous with the appearance of the 23d Buddha, *Parisnat,h*, whose symbol is that of the race he accompanied, and hence he is called *Suhus Phun*, "the thousand-hooded." It is supposed that the Brahmins made converts of some powerful branches of these new sectaries, and that it is to them the term *Agnicula* (fire-race) is applied, as signifying their spiritual regeneration by the element of fire. If so, the *Takshacs* must be the progenitors of the most distinguished tribes of Rajpoots; and yet it is strange that no vestiges are now to be found of the original name

Digitized by Google

*Tak**, or *Takshac*, though it is recorded amongst the 36 royal races. I am aware that Elphinstone ("History of India," Vol: I. App: II) opposes the doctrine of a Scythian admixture with the Rajpoots, but there is much in Indian History which could not well be explained without it, at least without the admission of an incorporation of some Northern family, and even he is disposed to concede the point with regard to the *Juts*.—(See also *J. A. S. B.*, Vol. VI. p. 677.)

This spiritual regeneration must have occurred three or four centuries subsequent to the allegorical tradition mentioned above, which evidently implies that the edict of extermination was not entirely fulfilled, and that *Janamejaya* was induced to forego his purpose at the instigation of *Astik*, who according to the *Mahábhárata* was the son of *Tukchuk's* own sister; so that intermarriages with the *Tukchuks* could not have been altogether uncommon even in the Court of the King *Janamejaya*.

It is evident that we are to construe in a similar way those frequent allusions in the *Mahábhárata* and the *Puranas* to the intercourse between mortal heroes and the *Naga Kunyas*, or Serpent nymphs. For instance, when it is mentioned that an *Apsara* from *Naglok* was married to *Chuttergóòpt*, and that more than half the *Kayet,hs* of the country are the offspring of this union, and when it is mentioned that the seventeen

---

* It may be remarked that *Tak* is one of the sub-divisions of the *Bhungees*, but they are not likely to be in any way connected with our Rajpoot *Taks*.

There is also a community of *Tank* Rajpoots in *Gikror* of *Mynpooree*, and in the South of *Rohilcund*. They trace their origin from *Tank Tora* in *Kuraolee*, and receive the daughters of *Bumun Gour*, *Chumur Gour*, *Gehlote*, and *Dhakura* in marriage, which would argue them to be of respectable lineage. The probability of their connexion with the *Tak* race will be further discussed under the article TANK.

It is also to be observed that *Takshac* is still one of the *Gram Deotas*, or Village Gods, of the *Bhagulpoor* district.

It was a converted *Tak* Rajpoot who established the independent Dynasty of *Guzerat*.

The "Mirat-i-Secunderee" says the tribe was called *Tak*, because it became *Teeagee*, or separated from its brethren,—ascribing therefore the same origin to the name as is given to our *Tugas*.

جدهارن از قوم تاک است در تاریخ هنود مسطور است که تاک و کهتري برادران یکدیگراند یکي از ایشان بشرب شراب رغبت نمود اورا کهتریان از قوم خویش اخراج نمودند و چنین مخرجي را بزبان هندي تیاگي گویند یعني از قوم بر آورده شده از آن باز رسم و آئین و دین کهتري از تاک امتیاز یافت •

daughters of *Basòòk*, the king of the *Nágas*, were married to the seventeen sons of *Raja Ugursein*, we are to understand that a nuptial alliance united a Scythian family with that of *Chuttergòòpt* and *Raja Ugursein*. Those who, like the *Ugurwala Bunias*, are descended from the *Raja*, would not willingly acknowledge this interpretation; as they would rather adhere to the fable; but it need not alarm them, for a little examination would shew that, even as it is, they cannot be pure *Vaisyas*, since the *Raja* was himself a *Kshatriya*. In a similar manner, almost all the mercantile tribes of Hindoostan are of Rajpoot descent. But these anomalies do not appear to strike the credulous Hindoo, and he is content to leave the subject without enquiry.

It was for the purpose of officiating at the serpent sacrifice above-mentioned, that *Janamejaya* is said to have invited Brahmins from G*our*. After they had performed all that he requested of them, he offered them remuneration, which some rejected, and others received in the shape of land; on which account they are called *Tugas*, from having consented to a *Tyag*, (relinquishment) of their creed as Brahmins, by pursuing agriculture, which they are forbidden by the Shasters to practice.

Those who continued to retain their titles and privileges as *Brahmins*,—(See GOUR BRAHMIN), took up their abode chiefly in *Huriana*, while the *Tugas* remained in the immediate neighbourhood of *Hustinapoor*, within a circle of about one hundred miles round the ancient capital, where they are found to this day. This is the usual account. It is remarkable, however, that almost all the clans of *Tugas* state that they came from *Huriana*, not from *Gour*, and even derive their names from places in that country, as, for instance, the *Choolut*, who say that their name is derived from *Chooloo* in *Bikaneer*, and the *Bikwans* of *Poor Chupar*, who came from *Bikaneer*. It is therefore far more probable that the *Brahmins* were already tenants of *Huriana*, that they must have settled there before *Janamejaya's* reign, and that the *Tugas* only, not the *Brahmins*, owe their residence to that powerful *Raja*; otherwise it is difficult to reconcile the apparent contradiction that he called *Gour Brahmins* from *Bengal*, and *Gour Tugas* from *Huriana*: or it may be, that the *Brahmins* were invited from *Gour* by *Janamejaya*, and afterwards settled in *Huriana*, and that the *Tugas* were invited by some succeeding Prince or Princes, after the *Brahmins* had fully established themselves in *Huriana*; so that the occupation of the country round *Hustinapoor* by the *Tugas*, may be later than the occupation of *Huriana* by the *Brahmins*. But what militates against this, and confirms the other, hypothesis, is that it is expressly stated in the concluding section of the *Mahábhárata* that *Janamejaya*, "having concluded the ceremonies of the sacrifice on which he had been

Digitized by Google

engaged, *dismissed the multitude of Brahmins*, and other pious mendicants who had thronged to the place, loaded with presents to their *several abodes*."

There are some *Tugas* in the *Upper Doab*, who state that they do not proceed from the *Gour* stock. For instance, on the banks of the *Doab* Canal, near *Delhi*, there are a few villages held by *Tugas* of *Sirsootee Brahmin* descent. With this exception, it is generally acknowledged that all the *Tugas* were originally *Gour Brahmins*.

They are divided into several separate clans, amongst which some of the most important are *Moongul*, *Teetwal*, *Muhesura*, *Basean*, *Duttean*, *Kurawul*, *Mukta*, *Dik,hit*, *Eimlee*, and *Dabhe*.

There are several Mahometan converts among them, particularly in the line of country between *Meerut* and *Moradabad*.

In the *Delhi* Territory the *Gour Brahmins* and *Tugas* frequently intermarry, but the practice is not observed by the *Gours* of the *Doab* and *Rohilcund*.

GOURAHUR, گوراهر गौराहर gauráhar

An obscure tribe of Rajpoots in *Saheswan*, and in *Gungeree*, *Puchlanah*, *Budurea*, and *Bilram*, on the borders of *Budaon* and *Alligurh*. They are said to be descended from the *Chumur-Gour*, and it is sometimes added, by way of reproach, that there is a little *Aheer* blood in their veins.

GOURÒÒA, گوروه गौरुवा gaurua

An inferior clan of Rajpoots in *Rehur*, and *Nugeena* of *Bijnore*; *Iradutnugur* of *Agra*; and *Suhar*, *Sheregurh*, and *Huzoor Tehseel* of *Muttra*. Those to the West of the Jumna are said to have emigrated from *Jyepoor* about nine hundred years ago. They are frequently confounded with the *Gourahurs*, but are, in fact, quite distinct.

GOUTUM RAJPOOT, گوتم راجپوت गौतम राजपूत gautam ráját

This tribe is now usually rated amongst the *Chunderbuns*; but they are not considered as holding a place amongst the 36 royal races. There are a few of them in *Bundelcund* and *Benares*; but they are found in large numbers in *Ghazeepoor*, *Ayea Sah*, *Mòòtour*, *Kora*, *Kootea Gòòneer*, and *Bindkee*, Pergunahs of *Futtehpoor*; *Jajmow* and *Sarh-Sulempoor* of *Cawnpore*; in *Islamnugur* of *Budaon*; in *Deoganw*, *Chirya-kote*, *Cureat Mittoo*, and *Nizamabad* of *Azimgurh*; and in *Mahòòl*, *Atrowlea Tilhenee*, and *Aurungabad Nugur* of *Goruck-poor*.

Digitized by Google

The *Goutums* were once a very powerful clan in the *Lower Doab*. Their chief village was *Argul* on the *Rinde* in Pergunah *Kora*, and their representative, now shorn of all his power, still resides there, and is honored with the title of *Raja*. They themselves state that they were originally *Brahmins*, that *Siringee Rik,h*, their ancestor, (so called from a prominent horn on his forehead,) was invited to Court by the *Guhurwar Raja* of *Canouj*, who bestowed his daughter in marriage on *Ingee Rik,h*, the son of *Siringee*, and accompanied the gift with the splendid dowry of all the villages from *Canouj* to *Kurra*.

This tradition is good for nothing. It is, in the first place, impossible that *Siringee Rik,h* could have been a contemporary of any *Guhurwar Raja*, and, in the second place, it is highly improbable that the *Guhurwars* should have preceded the occupation of the *Goutums*. Nevertheless, the story is most devoutly believed by many *Goutums*. They are divided into the tribes of *Raja*, *Rao*, *Rana*, and *Rawut*. The representative of the *Rajas* lives at *Argul*; of the *Raos* at *Birahunpoor*, in *Bindkee*; of the *Ranas* at *Chillee*, in Pergunah *Mujhawun*, now included in *Sark-Sulempoor*; and of the *Rawuts* at *Bhaoopoor*, in *Bindkee*.

Besides the possessions which they themselves retained, they are said—and here probability is in favor of the tradition—to have bestowed upon their allies several large tracts which are to this day tenanted by the Grantees. Thus the *Chundels* of *Sheorajpoor* in *Cawnpoor* are represented to have received from them 62 villages in that Pergunah, having been induced to leave their original seat of *Mahoba* after the defeat of their chief *Brimaditya* by *Pirt,hee Raj*. The *Jugunbunsee Canoujea Brahmins* of *Kora* are said to have received the *Chowdrahut* of that Pergunah from *Birsing Deo*, a *Goutum* Chieftain. The *T,hutburar Canoujea Brahmins* are said to have been *Bukhshees* of the *Argul* family. The *At,hya Goutums*, who are reckoned inferior to the general stock, and considered to have been originally *Jinwar Rajpoots*, are said to have received 28 villages in *Bindkee* from the *Argul Raja*, with whom they had contrived to ingratiate themselves by teaching him the game of *Shutrunj*.

But the largest assignment of land which is attributed to their bounty is that of *Beiswara* in *Oudh*. The reason of this gift is thus given by the tradition of the country. The *Argul Raja*, having given offence to some King of *Delhi*, the King directed his Myrmidons to seize the *Raja's* wife, who was then on a Pilgrimage at *Allahabad*. They were nearly succeeding in their attempt, when a large party of *Beis Rajpoots* from *Moongee Peitun*, who had come under their leaders *Bhao* and *Bebhao* to the sacred confluence, came forward to the rescue, and kept the Royal army at bay till they reached *Kurra*, when there was no longer any fear of danger. To mark the *Ranee's* gratitude,

Digitized by Google

the *Beis* were invited to *Argul*, and there, after a short time, a marriage was celebrated between *Bhao* and *Goordundee*, a *Rajpootnee* of the *Rao Goutum* tribe. The *Raja*, though he considered it a humiliation to unite one of his own stock to the stranger, was nevertheless pleased to authorize a marriage with the *Rao*, and to bestow upon the *Beis*, as a Dowry, 1,440 villages on the Eastern side of the Ganges, which now constitute the country of *Beiswara*. The story goes that the *Goutum Raja* offered the bride all the villages of which she could pronounce the names without drawing breath. She accordingly commenced—

नामामऊ पचार विजैाली ताके बीच वसै गंगचैाली
देहुन बाबुखि डुडुर गांउं पाउं देयडेांगा चठि जांउं
वगिसर गांउं हज़ारे घांउं पुरवा वैठे पान चवाउं
चेउं मेंउं चैारासी वावन गांउं वैरासी
तूरी तैारा तार गांउं भैंसई पचेाडइा पांच गांउं ॥ १ ॥

and had proceeded as far as *Panch ganw*, when the *Raja's* son, fearing that his possessions would be lost to him, seized hold of the bride's throat, and prevented further utterance.

If we are to put faith in the essentials of this tradition, it would shew that the *Goutum* country must really have been an important tract, extending from *Calpee* to the neighbourhood of *Goruckpoor*, since we find a *Goutum Raja*, still residing, as head of his tribe, in *Nugur* in that district, and the *Azimgurh* family, now Mussulmans, were, before their conversion, *Rajpoots* of the *Goutum* stock. We find it also stated in Buchanan ("Eastern India," Vol. II. p. 458), that the *Goutums* of *Goruckpoor* considered that their ancestors were once in possession of *Bundlecund*. Though his statements are never to be taken without reservation, yet we may fairly receive them for the evidence of a tradition respecting the *Goutums*, which concurs with that of their Western brethren in assigning to their ancestors the possession of a very large principality in and around the *Lower Doab*.

It must be remembered that both the *Goutum* and *Beis Rajpoots* concur in this story, and such a concurrence is almost equivalent to authentic history. Now, as the *Beis* are descendants of *Salivahana*, and a *Salivahana* was sovereign of *Pratist,hana*, the modern *Jhoosee* (*As: Res:* Vol. X. p. 32), it gives at once an established antiquity to the *Goutums*, which makes it possible that we may have in them the descendants of the

Digitized by Google

illustrious *Shakyas*. There are of course difficulties* attending this hypothesis, but the bare mention of it raises questions of considerable interest, which invite a longer discussion than can be bestowed upon them here.

For some generations the *Goutums* of *Argul* seem by their own accounts to have continued in great prosperity, dating their decline from the period of *Humayoon's* return to India, who avenged himself upon them for their zealous adherence to the cause of his victorious rival, *Shere Shah*. Mussulman history, however, is silent on the subject, both of this warfare of extermination, and of the presumed importance of *Argul* and the *Goutums*, and it is therefore difficult to say what portions of truth are mixed up with the fictions of these relations.

The *Goutums* of *Jounpoor* and the Eastward give their daughters in marriage to *Sombunsee*, *Buchgotee*, *Bajhulgotee*, or *Bandhulgotee*, *Rajwar* and *Rajcòòmar*. Those of the *Doab* give their daughters to other tribes,—the *Bhudouria*, *Cuchhwaha*, *Rat,hore*, *Gehlote*, *Chouhan*, and *Tooar*, and they vary as much with respect to the tribes whose daughters they receive.

Goutumean, گوتمیاں गौतमियां gautamiyán

A clan of Rajpoots in *Azimgurh* and *Goruckpoor*. They are offshoots of the *Goutums*, but of a spurious breed.

Gowaree, گواري गोवारी gowárí

A dwelling house; a family; a cow-house.—*Dehli.*

Gowteeka, گوٹیکا गौटीका gautíká

The head manager of a village, equivalent to a *Mòòkuddum* elsewhere.—*Sohagpoor.*

Gubrouta, گبروٹا गबरौटा gabrauta

A large beetle found in old cowdung and dung-hills. It is called also *Gobroura* and *Goburounda*. (Scarabæus Stercorarius: Linn:).

* Il résulte de là qu'il n'est pas aisé de comprendre comment Shakya a pu porter à la fois ce nom, qui rappelle la tribu guerrière à laquelle il appartient, et celui de *Gautama*, qui rappelle une famille brahmanique. La seule manière de résoudre cette dernière difficulté, c'est d'admettre que le nom de *Gautama* a dû appartenir, non pas seulement à Shakya *mouni* seul, mais à toute la famille guerrière des Shakyas, comme le pensent les Chinois. M. Burnouf, *Foe Koue Ki*, p. 309.

Digitized by Google

Gubur, گبر गबर gabar

An infidel, in general; but the word is more specially applied to a fire-worshipper. Meninski says "*Ignicola*, magus, infidelis, quivis paganus." The word is more familiar to us in Europe under the aspect of *Guebre*;—the *Parsee* of Western India. There seems reason to suppose that there were Colonies of refugee fire-worshippers established in Upper India also, till a very late period. One of the Governors of *Meerut*, even as late as the time of the capture of that town by *Timoor* in A. D. 1899, was of that persuasion, and though the "Rouzut-ŏŏs-Sufa," the "Timoornama," and "Zufurnama" mention him merely under the term of *Gubur*, which is also applied by them to Hindoos in general, yet the "Mutla-ŏŏs-Sadyn" distinctly says, that his son worshipped fire; and the language of *Khondemir* (*Khovend Meer*) in the third volume of the "Hubeeb-oos-Seyr" is too plain to be mistaken on that point.

و آخر ماه ربيع الاخر صاحب قران عالي ماثر بدآنجا رسيده
عساكر منصور آغاز جنگ كردند و قهر افزا ميرت را گرفته صفي
گبر را در حين قتال بزخم تيغ آبدار بدارالبوار فرستادند و
پسرش را بآتشي كه مي پرستيد سوزانيدند * اگر صد سال گبر
آتش فروزد * چو يكدم اندر و افتد بسوزد * غره ماه جمادي
الاولى اكثر گبران انحصار بر دست اهل اسلام كشته كشته بروج
قلعه مانند خاك راه هموار شد

Gud, گڈ गड gad

A boundary mark.—*Dehli.*

Guddee, گدي गद्दी gaddí

A throne, or cushion.—See Gachee.

A sheaf of corn. Perhaps this would be more correctly spelt with a Hindee D. ड.

A Tribe resembling the *G,hosees.* They are now mostly Mussulmans, and have a few scattered communities in several *Pergunahs*, such as in *Gurhmŏŏktesur* and *Surawa* of *Meerut*, and the *Rampoor* Territory. It is not unusual to call any converted Hindoo a *Guddee*, which is looked on by a true Mussulman as a term of reproach.

Digitized by Google

Guddhree, گدهري गद्धरी gaddhrí

The unripe pod of the Gram plant, or *cicer arietinum*—*Dehli.*—See Dhoondhee and Guddur.

Guddur, گدّر गद्दर gaddar

Gudra, گدرا गदरा gadrá

Unripe corn or fruit.

Gudeechut, گديچٹ गदीचट gadíchat

A grass generally found growing with *Doob,* which it resembles, except in being about three times larger. It is much used as fodder.

Gudgol, گدگول गद्गोल gadgol

Muddy water.

Gudhe-ka-hul, گدهي کا هل गधे का हल gadhe-ka-hal

Literally, a Donkey's plough. Before the British accession, it was not uncommon to yoke Donkeys in a plough, and drive them over the ruins of a captured fort, as a mode of shewing supreme contempt for the vanquished enemy. The furrows thus raised were levelled by the *Lohe-kee-mye,* or iron harrow.

> Exitio gravi
> Stravere, et altis urbibus ultimæ
> Stetere causæ, cur perirent
> Funditus, imprimeretque muris
> Hostile aratrum exercitus insolens.
>
> *Horat: Carm: I.* 16.

This mode of wreaking vengeance has been in especial favor with Eastern nations, and was practised by *Jenghiz Khan* and *Timoor* with unrelenting severity. Hence the common expression, "I shall sow barley where you now stand." See the vaunt of the Bandit-Minstrel *Kurroglou,* at p. 138 of "Popular Poetry of Persia."

Gudhe-pur-churhana, gadhe-par-charháná

گدهے پر چڑهانا गधे पर चढाना

Literally, to seat upon a Jackass. This is a punishment more commonly known by the Arabic تشهير *Tushheer,* publication, celebration; which is rendered by *Golius,* "Per urbem duci jussit sontem in exemplum: fere *asino* aut *camelo* impositum." In

India when this punishment is ordained, the criminal is seated with his face to the tail of a Donkey, and old shoes, rags, and "notions" are suspended from his neck in derision.

A *Tushheer*, or public exposure with the face blackened, is expressly declared to be the punishment inflicted by *Oòmur* upon a false witness in addition to 40 stripes: though *Aboo Huneefa* and his two disciples differ as to whether the punishment should be considered a sentence of *Tazeer* or *Seeasut*.—See "Hedaya," Vol. II., pp. 715, 716; and "Harington's Analysis," Vol. I., p. 287.

The first intimation we have of a *Tushheer* in the Mahometan history of India is when *Seif-òòd-Deen Ghoree* was captured in *Ghuzni*. He had his forehead blackened, and was seated astride on a bullock with his face towards the tail; and after enduring the shouts and insults of the mob, he was tortured and finally beheaded.—*Tuwareekh-i-Gòòzeeda.*

It is generally supposed that this punishment was introduced into India by the Mahometans; but this is a mistake, for in the Institutes of Menu (Cap. VIII. 370) it is ordained. "If a woman shall be guilty of the offence mentioned, she shall have her head instantly shaved, and two of her fingers chopped, and she shall ride mounted on an ass through the public street."

In Europe, particularly during the time of the Byzantine Emperors, the punishment appears to have been by no means uncommon.

In A. D. 425, the usurper John, after he had been exposed mounted on an ass to the public derision, was beheaded in the Circus of Aquileia.—*Gibbon, Cap.* XXXIII.

In A. D. 602, the Emperor Maurice was exposed to the same ignominy by proxy.—*Ibid, Cap.* XLVI.

In A. D. 820, Michael II. treated the rebel Thomas in like manner.—*Ibid, Cap.* XLVIII.

About 50 years before, the Patriarch Anastatius was exposed to public ignominy by being led through the streets on an ass, with his face to the tail.—*Schlosser, p.* 211.

In the time of Pope Lucius III., A. D. 1181-1185, the Romans, after putting out the eyes of several priests, crowned them with ludicrous mitres, and mounted them on asses with their faces to the tail.—*Gibbon, Cap.* LXIX.

Crescentius, in the year A. D. 998, was also similarly paraded, previous to being hanged.—*Bayle, Dict. Art. Otho* III.

Even as late as A. D. 1527, Guicciardini records that at the sacking of Rome in that year, many prelates were so treated, while they were invested in all the habits and ensigns of their dignity.

In our own country the procession of "riding Skimmington," which was adopted in ridicule of hen-pecked husbands, bears a

Digitized by Google

close resemblance to an Oriental *Tushheer.* No one has described it better than Butler—

> Near whom the Amazon triumphant
> Bestrid her beast, and on the rump on't
> Sate face to tail, and bum to bum,
> The warrior whilom overcome;
> Arm'd with a spindle and a distaff,
> Which, as he rode, she made him twist off:
> And, when he loiter'd, o'er her shoulder,
> Chastis'd the reformado soldier.
> Before the dame, and round about,
> March'd Whifflers, and Staffiers on foot,
> With Lackeys, Grooms, Valets, and Pages,
> In fit and proper equipages;
> Of whom, some torches bore, some links,
> Before the proud virago minx;
> And, at fit periods, the whole rout
> Set up their throats with clamorous shout.

Hudibras, Part II., Cant. II., 643—658.

But the most curious of all *Tushheers* is the voluntary one undertaken by those who wish to be relieved from a scorpion sting.—"What wise man," says Sir T. Browne, "would rely upon that antidote delivered by Pierius in his hieroglyphicks against the sting of a scorpion—that is, to sit upon an ass with one's face towards his tail, for so the pain leaveth the man, and passeth into the beast."—*Vulgar Errors, Book I. Cap.* VII.

It is surprising, that, learned as Sir T. Browne unquestionably was, he should have ascribed so modern an origin to this vulgar error.—In the *Geoponica,* (*Lib.* XIII. *Ch.* 9), there is an extract given from Diophanes, a writer contemporary with Julius Cæsar, in which he quotes Apuleius as an authority for this statement. He also quotes Democritus as authority for the assertion, that if a person bitten by a scorpion *speaks* immediately to an ass, and says "I am bitten by a scorpion," he will suffer no more pain, which will then pass into the beast. In the 15th Book of the *Geoponica,* (*Cap.* I.) there is an extract given from Zoroaster, in which the same remedies are given, and nearly in the same language, except that he does not say the bitten person is to speak *immediately* to the ass. Who this Zoroaster is it would be difficult to say, but he cannot be the Magus, as he writes in Greek, and quotes Theophrastus, Aristotle, and Plutarch.

We have the same receipt given by a writer better known than these. Pliny says," Quinetiam si quis asino in aurem percussum a scorpione se dicat, transire malum protinus tradunt, venenataque omnia accenso ejus pulmone fugere.

Nat. Hist: Lib: XXVIII. *Ch.* 10.

Now, it is very singular that this remedy is also fully accredited amongst many natives of this country. But a young male

Digitized by Google

Buffalo-calf is selected, in preference to a Donkey, as being a purer animal; and into its ear is whispered the following incantation.

बीछी बीछी तोरे कै जाती बारह बरन अठारह जाती
अठारहो चली समुन्द्र अन्हाय काकारी कापेरी कारबाररवा
समुन्द्र के तीर एक वर का विरवा ते छिमा रहै बीछि का किरवा
भारीं बीछि उतारीं किरवा उतरु बीछि डांसे आउ

When this jargon has been duly uttered by the messenger, he returns to the bitten patient, and is sure to find him fully recovered.

Whether, as in the case of the Fables of Syntipas and the Arabian Nights, the origin is to be ascribed to India, is doubtful. It is more probable that the superstition is derived from some of the translations of the Greek medical writers, which were made in the time of the *Khuleefa Mamoon*; and this is somewhat confirmed by observing that it is not so much the common people who entertain this persuasion, as those who profess to have made some acquaintance with Oriental literature.

GUDUREA, · گڈریا गडरिया gadariya

A shepherd. There are several sub-divisions of *Gudureas* in these Provinces—*Neek,hur*, *Tusselha* or *Puchhade*, *Chuk*, *Dhengur*, *Bureyea*, *Pyhwar* and *Bhyeatur*.—Of each of these there are also many divisions, which are not worth recounting.

These hold no intimate communication with one another, being as much strangers as any two distinct castes. The most liberal relaxation of this social bondage being that the *Neek,hur* and *Dhengur* smoke each others *Hōōkas*.

As with the *Jats* and *Goojurs*, so with *Gudureas*, the younger brother marries the elder brother's widow, but the elder brother is prohibited from forming a similar connection with his younger brother's widow.—See CURAO.

GUHAEE, گہائی गहाई gahái

The custom of treading sheaves of corn by bullocks, with the view of separating the corn from the ears and stalks; from the verb GAHNA, *q. v.*—See also DAEN.

GUHNA, گہنا गहना gahná

Any thing in pledge; the original meaning is jewels, ornaments.

Digitized by Google

GUHURWAR, گہرور गहरवार gaharwár

A tribe of Rajpoots found in *Dera Mungulpoor, Bit,hoor, Jajmow, Canouj,* and *Bilhour* in the *Central Doab;* in *Islamgunge* on the left bank of the Ganges; in *Bundelcund;* in *Goruckpoor;* in *Kutehur,* and the *Huzoor Tehseel* of *Benares;* in *Puchotur* and *Muhaich* of *Ghazeepoor;* in *K,hyragurh* of *Allahabad;* and *Kuntit* of *Mirzapoor.*

The *Guhurwars** of *K,hera Mungrore* in *Mirzapoor* are converted to Mahometanism, and those of *Muhaich* in *Ghazeepoor* are reckoned an inferior branch. The chief of the *Guhurwars* resides at *Bidjypoor,* a few Miles to the west of *Mirzapoor,* where the liberality of the British Government enables him still to keep up some show of respectability. At the time of our first occupation of *Benares,* he was a fugitive from the tyranny and oppression of the *Goutum Bhoonhars,* who had expelled the *Guhurwar* family in 1758 A. D.

The *Guhurwars* may be considered one of the most interesting races of the Upper Provinces, yet much obscurity hangs over their origin and lineage. They are recorded among the 36 Royal tribes of Rajpoots and are said to be of the same family as the *Rat,hores,* with whom they deem themselves on an equality, and with whom it is said they never intermarry. But this is a mistake, for those of the *Central Doab* and *Goruckpoor* intermarry with *Rat,hores,* and the observation can only apply to the *soi-disant* regal family of *Kuntit.* They are mentioned, moreover, in the *Prit,hee Raee Rayasa* under the distinct appellation of *Guhurwar.* Thus, in the *Al-k,hund*† we read,

---

* The *Jatimala* in the "Hindee Selections" spells the name गहड़वाड़ but it seems more usual to spell it as in the Text.

† There is also very curious mention of them at the end of another *K,hund.* *Beer bhudr* is made to deliver the following prophecy respecting the future greatness of this family :—

ता पाछे पूरब देसीयं उपजै कोऊ नरेसीयं
विंदासु चच मधिवासीयं वेद भेद उपासीयं
कुल गहरवार सुमज्झियं नर्पमणीं हिंदूसहीयं
हरिचंद निजुध की जातीयं प्रिथिराज तेज समातीयं
धर्म राज विक्रम सूरियं सकबंध अवतर पूरियं
फिरि जसो हिन्दू अवतरें मिलि गहरवार सगोतरं
धरिमीति सकति चलाई है हिंदुवान सबं मिलाई है
उन सिर तिलकु सी है दियौ दीसो पति साह दिल्ली को कियौ
मैं कथन पंडव चापीयं लौ गहरवार सुथापीयं

Suj Guhurwar, Gehlote nek, &c. &c.

So that they were acknowledged to be a separate tribe at the time of the final subjugation of *Canouj* by the Mahometans.

They assert that they were originally masters of *Canouj*, local tradition confirms their claims, and the *Goutum* Rajpoots attribute their own residence and possessions in the *Lower Doab* to the bounty of a *Guhurwar* Raja of *Canouj*. The *Hudeekutu-l-Akaleem* states that they come from *Benares*, and settled at *Kuntit* in A. D. 1155. Other authorities say that *Gudun Deo* (by some reckoned the son of *Manik Chund*, brother of *Jye Chund*, the *Rat,hore*) came from *Cashmere* about the end of the same century, and after expelling the *Bhurputwas*, at that time the occupants of the southern bank of the Ganges, settled at *Kuntit*, and assumed for himself and brethren the name of *Guhurwar*. *Cashmere* is most likely a mistake for *Kasi* (*Benares*), which is generally considered to be their original Country; and if so, the two reports would be nearly identical with respect to the place and time of emigration.* The probability however appears to be, that the *Guhurwas* preceded the five *Rat,hore* princes of *Canouj*, and fled to their present seats, on the occupation of the Country by the *Rat,hores*; or, it may be that, after living in subordination to, or becoming incorporated with, the *Rat,hores*, they were dispersed at the final conquest of *Canouj* by *Mahomed Ghoree*.

What has chiefly puzzled the English Historians of this eventful period is the name of *Korah*, which was borne by the Raja of *Canouj* at the time of the invasion by *Mahmood* of *Ghuzni*. The *Rouznlu-s-sufa* calls him *Jyepal*, but the *Hubeebu-s-seir*, the *Taju-l-maasir*, the *Tubukat-i-Akberee*, and

---

After saying that the Empire of India will be swayed by the *Put,hans*, a *Bunya?* the *Moguls*, and a hero from the *Deccan?* he states that the *Guhurwas* will finally attain the Sovereignty. But both the style and sentiment betray marks of modern interpolation; and the passage was no doubt written by some courtly poet of the Holy City, when it was under the dominion, or influence, of the *Guhurwar* family.

* Colonel Tod in the "Annals of Rajas,than," (Vol. I. 116.) says "The *Gherwal* Rajpoot is scarcely known to his brethren in Rajasthan, who will not admit his contaminated blood to mix with theirs—The original Country of the *Gherwal* is in the ancient kingdom of Cassi—Their great ancestor was *Khortaj Deva*, from whom *Jeponda*, the seventh in descent, in consequence of some grand sacrificial rites performed at *Bindabassi*, gave the title of *Boondela* to his issue. *Boondela* has now usurped the name of *Gherwal*."—This is not correct. The *Gherwals* (*Guhurwars*) have allowed no usurpation of their name by the *Bòòndelas*, and would consider the assumption very impertinent. The author, who admits the *Gherwals* into his own list of the 36 tribes, does not state what ground he has for considering their blood contaminated.

Digitized by Google

Ferishta call him *Korah*, or *Gorah*.* Now it is not at all improbable that this was the designation of a tribe, and that that tribe was *Guhurwar*, converted by a misapprehension of the Mussulman historians into *Korah*, or *Gorah*, which, with an entirely new language, character, and pronunciation, is not at all an unlikely transfiguration.—If this supposition is correct, it would afford a very simple explanation of one of the chief historical difficulties of this period, and serve at the same time to confirm a local tradition which is adhered to with surprising pertinacity. It is not to be concealed that there would still be much requiring explanation:—amongst other matters, the connection between the *Rat,hores* and *Guhurwars* is not easy to be accounted for, because inscriptions of the period show that *Sree Chundra Deva*, the *Rat,hore*, "*conquered* by his own arm the unequalled kingdom of Canouj;" and it could therefore scarcely have been held by a kindred tribe before him, unless indeed he may have reconquered it, as a member of the *Guhurwar* family, from those who had usurped the dominion after the death of *Jyepal*, the *Gorah*, who was slain by the Raja of *Kalinger*, in revenge for his too easy submission to the demands of *Mahmood*. If this is allowed, and there is nothing to militate against it, it would sufficiently account for the *Guhurwars* not fleeing to their new seats till the end of the 11th Century, and there would then be little to demand further explanation. A fuller discussion of the question† is postponed to the article RAT,HORE.

---

* Briggs, nevertheless, by some inadvertence calls him in his translation *Koowur Raee*.—Dow more correctly gives it *Kora*.

It may be here proper to mention the origin of the name *Korah* assigned in the *Rat,hore* genealogies. "The fourth Grandson of *Nayn Pal* was *Umrabeejy*, who married the daughter of the *Pramara* prince of *Korahgurh* on the Ganges,—slew 16000 *Pramaras*,—and took possession of *Korah*, whence the *Korah Camdhus*." *Korah* however is not on the Ganges, and is evidently mistaken for *Kurra*, which has still the remains of a large *Rat,hore* fort, known by the name of *little Canouj*; and haunted by the undying *Ala*, one of the chief heroes of the popular songs and tales of Upper India.

† To show what difficulty attends the prosecution of this enquiry, it may be as well to add the *Goruckpoor* traditions, as given in "Martin's Eastern India" (Vol. II. 458). One is, that the *Guhurwars* are descended from the famous Raja *Nala*, and came to *Kasi* from *Nurwur*, near *Gwalior*. Another is, that *Buldeo*, Raja of *Kasi*, was expelled from that town by a King of *Magadha*, and entered into the service of *Tripura*, King of *Cashmere*, from whom he contrived to seize the Government of that country. His descendants enjoyed it for 121 generations, when they were expelled by the Kings of *Rum*, *Turkestan* and *Iran*, and retired to *Canouj*, which they held for 50 more generations till the time of *Jye Chund*. His third son *Banar*, Raja of *Kasi*, was ancestor of the *Guhurwar* chiefs." It is not worth while to attempt to disprove this improbable legend.

See also "Bird's Guzerat," p. 34; and pp. 351—354, 358, 455 and 478 of Col. Sykes' admirable Essay on Ancient India, in the "Journal of the R. A. S." No. xii.

Digitized by Google

GUJJUR, گجر गज्जर gajjar

Swampy ground.

GULEA, گلیا गलिया galea

Gulea, or *Gurear*, is the name given to a Bullock, which lies down in the midst of its work.

GULTAR, گلتار गलतार galtar

The name given to the inner pegs of a yoke. The word appears to be derived from *Gula* a neck, and *Ar*, a skreen, or protection. *Gata, Shumul,* and *Puchaee* are used in the same sense.—See HUL.

GULTUNS, گلتنس गलतन्स galtans

Dying without issue; from انس right, inheritance, and گلنا to melt, to be dissolved; or possibly from the Arabic غلط failure, mistake.

GUMBHEER, گنبھیر गंभीर gambhír

A Sanscrit word signifying deep. It is generally applied to soil which is of a rich quality, and attains a more than usual depth before the subsoil is reached. This quality is ascribed to the fertile soil of *Malwa*.

देस मालवा गैहिर गंभीर
डग डग रोटी पग पग नीर

Des Malwa gyher gumbheer,
*Dug dug rotee, pug pug neer.**

"Such is the fertility of *Malwa* that you find water and bread at every step." The two words *Gyher* and *Gumbheer* in the foregoing couplet are in fact the same; the former being the modified Pracrit, formed by elision from the latter. See Wilson's Introduction to "Specimens of the Hindu Theatre" and "Sanscrit Dictionary," p. 283.

* From this Sanscrit word signifying water, we derive *Nereus*, the son of Oceanus, and his attendant *Nereids*.

Digitized by Google

GUNDA, گندہ गंडा ganda

This word is given under *Gundal*, in the Printed Glossary. Like the *Dam*, the *Gunda* of account and the *Gunda* of practice do not coincide. *Gundas* of account are but little used in the North Western Provinces, except in *Benares* and the *Dehra Doon*, and, in consequence of its former subjection to *Oudh*, the *Nuzurana* accounts of *Rohilcund* are frequently drawn out in *Gundas*. This *Gunda* is the 20th part of an *Anna*. The *Gunda* known to the common people is not of stable amount, sometimes four, and sometimes five, and sometimes even six, go to a *pucka Dumree*, or *Chhudam*, according to the pleasure of the money dealers, or the state of the market. Notwithstanding this variable amount, as a *Gunda* is equivalent to four *Cowrees*, "to count by *Gundas*" signifies to count by fours, or by the quaternary scale, to which the natives are very partial;—in the same way as to count by *gahees*, or *punjas*, is to count by fives, or by the quinary scale.

As four *Cowrees* make one *Gunda*, so do twenty *Gundas* make one *Pun*, and sixteen *Puns* make one *Kuhawun* But there are grades of monetary value even below that of *Cowree*; for the Hindoos seem as fond of dealing with these infinitesimal quantities, as they are with the higher numbers, as exemplified in the article CRORE. Thus 3 *Crant*, or 4 *Kak*, or 5 *But*, or 9 *Dunt*, or 27 *Jou*, or 32 *Dar*, or 80 *Til*, or 800 *Suno* are each equivalent to one *Cowree*. These are not in practical use in the N. W. Provinces, but are entered in several Account Books, and many of them appear to be employed in the Bazar transactions of *Cuttack* and parts of *Bengal*. See "Rushton's Gazetteer," 1841, Vol. 1, p. 182.

The *Cowree* shell, the *Cypræa Moneta*, has been subject to strange diminution of value, in consequence of the facilities of commerce, by which their worth has been depressed below that of the precious metals. In 1740, a Rupee exchanged for 2,400 *Cowrees*; in 1756, for 2,560 *Cowrees*; and at this time as many as 6,500 *Cowrees* may be obtained for the Rupee.

Cowree in Persian is translated by *Khur-mohra*, literally, a Jackass's, or Mule's, shell; because Mules are ornamented in that country with trappings of shells, as a *Gosain's* Bullock is in this country. In Arabic it is known by *Wuda* ودع, which *Ibn Batuta* says is carried in large quantities from the Maldive Islands to Bengal, where it is used as coin; and therefore there can be no doubt that the *Cypræa Moneta* is meant. The *Kamoos* adds تعلق لدفع العين—that it is suspended from the neck to avert the evil eye, as it is in India to this day,* provided the

* *Gunda* is also the name applied to the knotted string which is suspended round a child's neck for the same purpose; but not, apparently, because it has any connection with the *Cowree* Amulet.

shell is split or broken. Among European nations, excepting the English, these shells are known by the name of *Porcelli*, *Porcellain*, *Porcellanen*, and *Porcelaine*, on account of the fancied resemblance of their shape to that of the back of a little pig, whence we have the Chinese *Porcelain*, of which the glaze, or varnish, is similar to that of the *Cowree*.

GUNDA-BIROZA, gauda-biroza

گندابروزه गन्दाबिरोजा

Olibanum, male frankincense, the produce of the *Boswellia thurifera*. The same name is also given to the produce of the *Cheer*, (*Pinus longifolia*). (*O'Shaughnessy's Dispensatory, pp.* 283 and 612.)

GUNDASEE, گنداسي गंडासी gandásí

GURASEE, گراسي गडासी garásí

An instrument for cutting Sugar-cane, *Juwar* stalks, or thorny bushes. Also, in *Delhi*, an assessment on the number of *Gundasees*, a tax which used to be levied in former days.

GUNDEREE, گنديري गंडेरी ganderí

GURERE, گڑيري गडेरी garerí

Pieces of Sugar-cane.

GUNDHEELA, گندهيلا गंधीला gandhíla

A vagrant tribe, a few degrees more respectable than the BAOREE, *q. v.*

GUNDHEL, گندهيل गंधेल gandhel

The sweet smelling grass known as *Gundhel*, (from *Gundh* perfume) is most probably the same as the *Gundhbel*, which Royle ("Ant, Hind. Med." p. 143), says is the *Andropogon Calamus Aromaticus*; from the leaves, culms, and roots of which a fragrant essential oil is distilled.

GUNDHOO, گندهو गंधू gandhú

See JAT.

GUNDURWALA, گندروالا गंडरवाला gandarwála

See COLHOO. *Gurerun*, *Gundrara*, and *Gundhra* are also used in a similar sense.

Digitized by Google

GUNDYLA, گندیلا गँडैला gandaila

Gundyla, or *Gundhea*, is the name of a grub destructive to *Chuna* and *Arhur*.—*Eastern Oudh*. It is usually called GINDUR elsewhere, *q. v.*

GUNGALUH, گنگالا गंगाला gangála

Lands subject to inundations of the Ganges.—*Rohilcund*.

GUNGAPÒÒTR, گنگاپتر गंगापुत्र gangáputr

A tribe of inferior Brahmins (literally, sons of the Ganges), found chiefly in *Benares*, *Bit,hoor*, and *Sheorajpoor* in *Cawnpoor*. In the two latter Pergunahs they hold several villages in proprietary right. They declare their descent from *Canoujeas*, and preserve the same sub-divisions; asserting that they assumed a distinctive name, merely because they receive gifts and assist at ablutions on the banks of the *Ganges*.—See PRAGWAL.

GUNGBURAMUD, گنگبرآمد गंगबरामद gangbarámad

GUNGBURAR, گنگبرار गंगबरार gangbarár

Alluvial land recovered from a river, especially, the Ganges.—See DURYA BURAR.

Such formations are called in England *Innings*, or *Gainage land*.

GUNG SHIKUST, گنگ شکست गंगसिकस्त gang shikast

Encroachment of the Ganges, or of any other river, by dilution.—See DURYABÒÒRD.

GUNJ, گنج गंज ganj

Gunj, or, as it is most usually written by Europeans, *Gunge*, is a granary, a market, and especially one of grain. It is used chiefly as an affix to proper names; as *Islam-gunge*, *Hurdoa-gunge*, *Captain-gunge*; just as *Chip*, or *Chipping*, which are of the same meaning as *Gunge*, is in England; as *Chipping-Sodbury*, *Chep-stow*, *Chippen-ham*, *Cheap-side*.*

---

* These words are all derived from the Anglo-Saxon *ceapian*, or *cypan* to buy; and signify, when they are prefixed to names, that they were once famous marts. Words of this family are in most extensive use throughout European languages in various shapes; for independent of our *cheap*, *chap*, *chapman*, and, perhaps, our vulgar *swop*, we have the Latin *Caup-o*, Greek *Cap-eelos*, (for the literal meaning of these words we should refer to Bentley's famous "Sermon on Popery"), German *Kaufmann*, Dutch *Koopman*, which we find in the sense of *Chapman* on the curious old Protestant tombstones dated from 1,600—1650 A. D. which have lately been discovered at Agra. Many of these bear the inscription. "In syn leven *Opper Koopman*", i. e. during his life-time Supercargo.

Digitized by Google

GUNJELEE, گنجیلی गंजेली ganjelí

The same as BHUNGELA, *q. v.*

GUNKUTA, گنکٹا गनकटा gankata

Is the title of the man employed to cut the Sugar-cane into lengths of about six inches for feeding the Mill.

GUNNA, گنا गंना ganná

Sugar-cane. There are various kinds cultivated in these Provinces. The principal in *Rohilcund* are *Dhoul* (white), *Neoolee, Kutara, Lukree, Pounda, Chin, Munga;* in *Benares, Munga, Pounda, Burouk,ha, Reora, K,hòòsyar, Suroutee, Kutara, Rukra,* and *K,hiwahee.*

The most noted of the *Doab* are *Suret,ha, Dhoul, Pounda, Chin, Kut,horee, Dhoomur, Burouk,ha, Kalagunda, Kinara, Kurba, Mutna;* in *Dehli, Soort,ha, Kalasoort,ha, Pounda, Bhoorasoort,ha, Lalree, G,hururee, Kinara, Dhoul,* and *Bejhur.* Many of these names are identical; but the kind called *Pounda,* seems to be the only one generally known. It is eaten raw, not manufactured.

The word *Gunna* differs but little from that which is used in almost all languages to express the same object. Hebrew *Kaneh,** Arabic and Persian *Kunnat,* German *Kanne,* Greek, Latin, Italian, Spanish, and Anglo-Saxon *Canna;* and hence English *Cane,* and the many words derived from it, which are applied to vessels and utensils bearing resemblance to the shape of hollow reeds; as *can, canakin, canal, canister,* and *canoe;* which latter is evident from the passage in Juvenal—Sat. V. v. 89.

Canna Micipsarum prorâ subvexit acutâ.

Minsheu ascribes a similar origin to the word *gun.*—"*Gunne,* ex Lat: *canna,* quia consistit ex *cannâ* ferreâ;" regarding which it is to be observed that no one has succeeded in giving a better etymology. A similar identity marks the diffusion of the word "Sugar". Sanscrit, Arabic, Hebrew, Greek, Latin, and the modern European languages all concur in the same word, with but very slight variations.

---

* Hence the *Kaneh,* or measuring reed of the Jews, equal to six cubits; which has its counterpart in the *Bans* of the Hindoos, the Roman *Decempes,* and the Greek *akaina;* all of six cubits, or ten feet.

Digitized by Google

The amount of Acres under Sugar-cane cultivation throughout the North Western Provinces, in the year of Survey, is shewn below:

	Acres.
Dehli Division,	5,307
Rohilcund Division,	168,277
Meerut Division,	105,861
Agra Division,	47,090
Allahabad Division,	33,410
Benares Division,	317,535
Saugor Division,	12,919
Total Acres,...	690,399

GUNNEL, گنیل गनेल ganel

A species of long grass, which is used for thatching, and grows on the banks of the *Chumbul.* The word is a corruption of GANDUL, *q. v.*

GUNNY, گنی गनी ganí

The name given to the coarse bags made from the fibres of the *Pat* (Corchorus Capsularis). It is derived from *Gania,* a name which Rumphius gave to the *Pat* from some native source.

GUNOUREE, گنوری गनौरी ganaurí

A Bulrush.—*Eastern Oudh.*

GUNT,HA, گنٹھا गंठा gaut'ha

A fractional part of a *Jureeb.*—See GUTT,HA.

GURA, گرا गड़ा gará

A large sheaf; except in the *Dehli* Territory, where it is usually considered to be a small one. The word is in use chiefly to the Westward.

GURA-BUTAEE, گرابٹائی गड़ाबटाई gará bataí

Division of produce without threshing, by stacking the sheaves in proportionate shares.—*Rohilcund.*

GURAM, گرام गराम garám

A village; more usually *Gram* or *Ganw.*

Digitized by Google

GURAO, گراو गडाव garáo

An instrument used for cutting *Juwar* stalks, &c. &c. for fodder.—*Central* and *Lower Doab*. It is called *Gurasee* in *Rohilcund*, and *Gundasa* and *Gundasee* elsewhere.

GURAREE, گراري गरारी garárí

The block over which the well-rope traverses.—*Benares, Bundlecund*, and *Lower Doab*. *Gureelee, Gurree*, and *Girra* are also similarly used.—See CHAK.

GURDEZEE, گرديزي गर्देज़ी gardezí

The name of a class of *Syuds* in *Jowlee* of *Möozuffernugur*. They wish to claim connection with the BARHAH SADAT, (*q. v.*), but they do not really belong to any of the four branches of that stock. The family has been somewhat ennobled of late by a member of it having been raised by adoption to the *Musnud* of *Purneah*. In our own Provinces there are few *Gurdezees*, but in *Multan* and the Westward there are several. According to the *Mumbu-öös-Sadat*, the Ancestor of the *Gurdezees* of India is *Meer Syud Shahab-ööd-Deen*, whose tomb is at *Manukpoor*.

GURDORA, گردورا गरडोरा gardorá

A small pit.—*Baitool*.

GURERUN, گريرن गड़ेरन gareran

See COLHOO and GUNDURWALA.

GURG, گرگ गर्ग garg

See CANOUJEA BRAHMIN.

GURGBUNSEE, گرگ بنسي गर्गबन्सी gargbansí

Rajpoots of this clan are found in *Sugree* and *Mahöōl* of *Azimgurh*; and in *Amorha, Ruttunpoor Bansee*, and *Rusoolpoor Ghous*, of *Goruckpoor*.—See CHUNUMEA.

GURGUWA, گرگوا गर्गवा gargawá

A grass which grows in low ground during the rainy season. When it gets into rice-fields it checks the growth of the plant, and is very injurious. Buffalos are fond of the grass, but other horned cattle do not like it.

Digitized by Google

GURHEE, گرهي गढी garhí

A village fortification of mud, flanked with towers. Under the former Government there was scarcely a village without its *Gurhee*. Under our strong administration, it is scarcely known except by name.

GURHEEBUND, گرهي بند गढीबन्द garhíband

A description of *Mafee* tenure in *Bundlecund*, by which lands are held on paying a stipulated yearly tribute, but not one-fifth the amount which ought to be paid. These favorable terms have been made by the *Gurheebunds* themselves during the imbecile state of the former Government, which had not power or force sufficient to compel them to pay their proper quota. On its being demanded, they shut themselves up in their forts—(hence the name)—and if not the stronger party, were at any rate sufficiently powerful to withstand any attack on the part of the Government. After standing a siege for weeks, the Government were glad to come to terms, and let them off their Revenue for a stipulated yearly sum. The title dates from the first advent of the *Marhattas* into *Bundlecund*, when they found a large portion of the lands ceded by *Chuttersaul* to the *Peshwa*, held by these petty *T,hakóórs*, related either by blood, or caste, to the numerous local *Rajas*, then in the country, to whom they were bound to pay a light quit-rent, or to perform military service when called upon. Some of them were younger branches of the reigning family, and others took advantage of the anarchy, which followed the demise of *Govind Pundit*, to seize upon adjacent villages, and fortify them.

When the power of the *Marhattas* became consolidated, they soon perceived that the *Gurheebunds* were difficult to deal with in every way, slow and irregular in their payment of Revenue, ready to take offence at the slightest insult which they might fancy had been cast on them, and capable, from their numerous ties of brotherhood and caste, of raising a formidable, and often successful, opposition to the Government, and making common cause whenever it was attempted to coerce even the weakest individual of their body. A continual struggle was therefore maintained between the Government and the *Gurheebunds*, which generally ended to the advantage of the latter; and hence we still find them in full occupation of the Territory which they usurped, and from which they could not be dislodged. (*Public MSS.*)

GURHYEE, گرهئي गढई garhaí

Gurhyee, or *Gurhya*, signifies a small pond.

Digitized by Google

GURREE, گري गडी garrí

A hay-stack, a rick, a stack of thatching grass; more correctly, *K,hurhee.*

A small mound raised between heaps of corn and *bhoosa* on the threshing floor.—*Lower Doab.*

A large stack of Wheat or Barley, containing two or more *seinka,* which generally comprises several thraves of corn, the produce of one field.—*Dehli* and *Upper Doab.*

A large stack of *Khureef* produce.—*Rohilcund.*

Kòòndra كندرا is in general use elsewhere in the same sense, and also within the limits in which *Gurree* obtains, but in the latter case is always larger than a *Gurree.*—See CHHOUR, DUBEA, GURAREE, JHOOHA, PUHEE, and SANTREE.

GUSHTEE, گشتي गश्ती gashtí

Presents to a Revenue Officer on his tour; from the Persian *Gushtun* گشتن to turn, to make rounds.

GUT,HA, گٹھا गठा gat'há

The twentieth part of a *Jureeb.* Each *Gut,ha* contains three ILAHEE GUZ, *q. v.* The word is derived from *Gut,hna* to join, to unite by knots.

GUT,HEE, گٹھي गठी gat'hí

See GACHHEE.

GUT,HOUND, گٹھوند गठौन्द gat'haund

A deposit, or trust bound up in a bag (*Gut,hree*).

GUT,HREE, گٹھري गठरी gat'hrí

Literally, a bag; and hence applied to money brought in payment of revenue in a bag.—*Benares.*

GUT,HWANSEE, گٹھوانسي गठवान्सी gat'hwánsí

The twentieth part of a *Gut,ha.*

GUT,HYA, گٹھيا गठिया gat'hiyá

A pannier; a sack; a bundle.

Digitized by Google

GUTWARA, گتوارہ गटवारा gatwára

Gutwara, or, more correctly, *Gunt,hwara*, is the name of a tribe of *Jats* who hold villages in *Gohana*, (where they are called *Aolanea*, after their chief town), in *Soneeput Bangur*, and in the *Doab*, on the opposite side of the *Jumna*. They trace their origin from *Ghuzni*, from which place they were accompanied by the Bhat *Bòòrdea*, the Dom *Samp*, the Brahmin *Shuwal*, the Barber *Bajwaen*, and the Blacksmith *Budea*,—all of whose descendants are now living, and engaged in the occupation of their fathers in the villages of the *Gunt,hwara* fraternity.

GUZ, گز गज gaz

A yard. 3 *Guz* = 1 *Gut,ha*, and 60 *Guz* = 1 *Jureeb*.—See ILAHEE GUZ, and the Printed Glossary, under *Guz* and *Gudge*.

GYAL, گیال गयाल gayál

The land of deceased *Biswadars* lying unclaimed; land coming under the management of the *Malgòòzar* after an *Asamee* deserts his village.—*Rohilcund, Dehli*, and *Upper Doab*. It is called also *Oot,h*; both derived from words signifying departure. It is equivalent to the *Gutkòòl* of the *Deccan*; from the Sanscrit *gata*, gone, passed away, and *kòòl*, family, lineage.

GYAREE, گیاری गयारी gayarí

See above under GYAL.

GYRA, گیرا गैरा gairá

A sheaf of corn.

H

HAL, حال हाल hál

Literally, the present state. The word is used in Revenue accounts to represent the existing state of Collections.—See HAL TOUZEE, and TOUZEE.

HALA, حالا हाला hálá

An instalment of Revenue.—*Dehli.*

HALEE, حالي हाली hálí

The Government Assessment.—*Dehli.*

HALEE, هالي हाली hálí

A man employed for the duties of ploughing—from هل a plough. In the Glossary, *Halees* are said to be agrestic slaves; it would have been more proper to say, labourers.—See HURWAHA.

HAL TOUZEE, حال توزيع हाल तौज़ी hál tauzí

An account of Collections for the current period.—See TOUZEE.

HAPUR, هاپر हापर hápar

A nursery for Sugar-cane.

HAR, هار हार hár

A sub-division, or part, of an Estate. In *Saugor* it means the cultivated space immediately round a village, which is quite

Digitized by Google

opposed to the meaning it generally bears in the North West, where it is applied to the land most distant from the site of the village; *i. e.* beyond the *Munjha*. In *Bundlecund*, and some other places, it signifies a tract of land, but the term in no way indicates separate possession of the tract designated. All the sharers may hold land in one *Har*. In the first and last sense, the word may be supposed to be derived from *har* a necklace, a chaplet. In the second, from *harna* to tire out. However fanciful this latter derivation may be, the most unimaginative cultivator in Hindoostan will declare that it is so called, because both bullocks and men get fatigued (*har jate*) before they reach it.

HARA, ہارا हाड़ा hárá

A branch of the *Chouhan* Rajpoots. There are a few of this distinguished tribe in *Ruttunpoor Bansee* of *Goruckpoor*, but they are very rarely met with elsewhere in the North Western Provinces. The chief of the *Haras* is the Raja of *Kotah Boondee*, or *Harowtee*.

HAR LENA, ہار لینا हाड़ लेना hár lená

To examine the correctness of a pair of scales.—*Dehli* and *Doab*. *Tar lena* is used in *Rohilcund*. *Sadh lena* to the Eastward.

HATA, حاطہ हाता háta

Premises, an enclosure, a compound in Anglo-Indian language. It is a corruption of *Ihata*, the fourth infinitive of the Arabic word حوطہ

HAT,HEECHUK, ہاتھی چک हाथीचक hát'híchak

Is the name of a grass which grows about a foot high, and is given as fodder to cattle. It is also, by an easy conversion, the name given by gardeners to the prickly and to the Jerusalem (*girasole*) Artichoke.

HAZIR ZAMIN, házir zámin

حاضر ضامن हाजिर जामिन

The person who becomes security for the appearance of another.

HEERANA, ہیرانا हीराना híráná

Manuring a field by penning a herd of cattle or flock of sheep in it for several hours.—*E. Oudh*. *K,hutana* is used in a

Digitized by Google

similar sense in *Rohilcund.* This practice is known in England under the name of "fold-course", or "faldage," which formerly meant a privilege which several lords reserved to themselves of setting up folds within their manors for the better manurance of the same.

HEET,HA, هیٹھا हीठा hít'há

A person appointed to take care of the standing crops.—See AHEETA.

HELA, هيلا हेला helá

See BHUNGEE.

HELE, هيلي हेले hele

Is the name given to the tribe of *Jats* which was in occupation of the country previous to the arrival of the *Dhe.*—See JAT.

HENGA, هينگا हेंगा hengá

A harrow. This word, as well as *Sohaga, Mye, Myra,* and *Sirawun,* is in general use; but the implement is known locally by various other names, as *Putoee, Puhtan, Putela, Patree,* and *Dundela.* The part to which the ropes, or thongs, are attached is called *Murwah.* The cylindrical harrow, or roller, is called *Ruree* in *Rohilcund; Bilna,* and *Belun* in the *Lower Doab* and *Benares;* and *G,herce, Giruree,* and *Colhoo* in *Dehli* and the *Upper Doab.* The harrow made of two parallel timbers joined together, is called *Myra Sohaga* in *Dehli* and the *Doab,* and *Sohul* in *Rohilcund. Gahun* is the name of a forked harrow.—See GAHUN.

HEREE, هيري हेरी herí

A tribe of Mussulman Rajpoots chiefly found in *Juspoor,* a Pergunah of *Moradabad.* They were introduced for the same purpose as the BURWAEK, *q. v.*

HIBADAR, هبہدار हिबादार hibadár

A possessor of property by deed of gift; from *Hiba,* a gift.

HIBANAMA, هبہنامہ हिबानामा hibanáma

A deed of gift.

Digitized by Google

HIRUNK,HŎŎREE, هرنکهري हिरनखुरी hirank,hurí

The name of a creeping herb which grows in the rainy season. Its leaves resemble an antelope's hoof, and hence it derives its name ;—*Hirun*, or *Hurno*, an antelope, and *K,hŏŏree*, a cloven hoof.

HISSADAREE, حصهداري हिस्सादारी hissadárí

Co-partnership ; applied to a village in which a number of sharers have a proprietary right in the land. From *Hissa*, a share, which has been explained in the Printed Glossary.

HISSA-I-HAKIMEE, hissa-i-hákimí

حصهٔ حاکمي हिस्साहाकिमी

The share of produce, to which the King, or ruler, is entitled. It is needless here to enter on the controversies on this subject, respecting the amount, under the old law, Hindoo and Mahomedan, to which he was entitled. It is pretty certain however that, even in the most favorable periods of Hindoo rule, when they had to pay twenty other taxes besides that on land, less was never taken from the *Ryuts* than they are now called upon to pay,—at least in these Provinces.

HISSA-I-HALEE, حصهٔ هالي हिस्सा हाली hissa-i-hálí

A ploughman's share, or wages in kind ; generally amounting to about one-eighth of the produce.

HISSA KUSHEE, حصه کشي हिस्सा कशी hissa kashí

The distribution and apportionment of shares according to strict genealogical succession. Several Collectors during the time of Settlement used to make out laborious statements of this nature, under a misapprehension of the particular course of enquiry enjoined by Reg. VII. of 1822, for the purpose of registering and securing the rights of inferior sharers.

HISSYT, حصيت हिस्सैत hissait

A shareholder.

HŎŎLHŎŎL, هلهل हुलहुल hulhul

HŎŎRHŎŎRA, هرهرا हुरहुरा hurhura

A small herb which springs up in the rainy season, and is used as a culinary vegetable. The commonest kind has a white

Digitized by Google

flower, and produces a long pod, like that of the *Moong*, and is used as a medicine in fevers; (Gyandropsis pentaphylla, formerly Cleome pentaphylla, or viscosa). There are said to be four kinds—white, red, purple, and yellow. The three latter are much sought after by Alchymists.

HÒÒNDH, ھنڈھ हुंढ hundh

See JEETA.

HOORYA, هوریا हुरिया húriya

A small clan of *Sombunsee* Rajpoots in *Athgawan* and *Mureeahoo* in the Province of *Benares*.

HOULEE, هولي हौली haulí

A liquor shop. The word is common, except in *Saugor* and *Dehli*.

HUBOOBAT, حبوبات हबूबात ḥabúbát

Articles formerly furnished gratis to men in authority, consisting of sheep, milk, eggs, blankets, hides, &c. The system of *Huboobat* is not yet extinct, where European Functionaries are negligent in the control of their establishments.

HUD, حد हद had

A boundary.

HUDBUNDEE, حدبندي हदबन्दी hadbandí

The settling and demarcation of boundaries. This has been most carefully done in the N. W. P. preliminary to the late Settlement. When they were not pointed out by the parties concerned, they were adjusted by arbitration. Wherever disputes were likely again to arise, it has been usual to bury some imperishable material in the earth, according to the instructions of the Hindoo lawgiver *Menu*, (*Chap.* VIII. 249-251.) "The persons concerned reflecting on the perpetual trespasses committed by men here below, through ignorance of boundaries, should cause other land marks to be concealed under ground. Large pieces of stone, bones, tails of cows, bran, ashes, potsherds, dried cowdung, bricks and tiles, charcoal, pebbles and sand, and substances of all sorts which the earth corrodes not, even in a long time, should be placed in jars not appearing above ground on the common boundary".—See also the *Mitachshara* on the same subject.

Digitized by Google

In the very interesting treatise by Siculus Flaccus, "De conditionibus agrorum," we learn that precisely the same practice was observed in laying down the early Roman Colonial Boundaries. "Nunc quoniam voluntarium est, aliquibus terminis nihil subditum est; aliquibus vero aut *cineres*, aut *carbones*, aut *testas*, aut *vitrea fracta*, aut *ossa subcensa*, aut *calcem*, aut *gypsum* invenimus. Carbo autem aut cinis quare inveniatur, una certa ratio est, quæ apud antiquos quidem observata est, postea vero neglecta, sic aut diversa, aut nulla signa inveniuntur."—See Dhooa and Odabundee.

Hudbust, حدبست हदबस्त hadbast

This word also signifies the demarcation of boundaries, preparatory to survey.

Hukarna, هکارنا हकारना hakárná

To drive oxen; a corruption of *hankna*, to drive.

Hul, هل हल hal

Hur, هر हर har

A plough,—if an instrument may be dignified by that name which has neither coulter to cut the soil, nor mould-board* to turn it over. Nevertheless, simple as the *Hul* is, and wretched in construction, it is admirably adapted to our light Indian soil, and does its duty well under the able Agriculturists of our Provinces. Of the operations of this simple plough, Dr. Tennant, who has led the van in the abuse of every thing Indian, observes ("Indian Recreations", Vol. II. p. 78), "Only a few scratches are perceptible, here and there, more resembling the digging of a mole, than the work of a plough;" yet this prejudiced and superficial observer remarks, in another place, that the average produce of the Province of *Allahabad* is fifty-six

* But when any thing like a mould-board is required, the people have sufficient ingenuity to frame one. The only occasion which calls for such an expedient is when Sugar-cane is sown. Large and deep furrows are then required, and various means are resorted to, to make the plough accomplish the purpose. In *Dehli* and the *Upper Doab* it is usual to bind canes on the part into which the sole is fixed. Generally not more than two ploughs are used when planting Sugar, but in the *Doab* as many as four sometimes follow one another; on two of which are fixed mould-boards of the name of *Roh* or *Pak,hee*, the former being stronger and smaller than the latter. The *Roh* is made of one piece of wood, the *Pak,hee* of two.

Digitized by Google

bushels* of wheat to the English acre: as if these "scratches and diggings of a mole"† could by any possibility produce *double the average* of the scientific cultivators of England. He

---

* The yield of Wheat would certainly not be so great now, whatever it might have been in the Doctor's days. It may be as well to make this reservation, with reference to the very common remark, that land in Upper India does not yield now so much as it did in former days. Where this is really the result of observation, the causes are obvious—the greater infrequency of fallows—the little manure that is given being diffused over more fields than formerly—the decrease in the fall of the periodical rains, owing to the immense mass of forest and jungle which has been cleared away—and the fields being less cultivated than formerly, when ploughs and hands could only be employed upon a limited number of fields. These are all to be traced to the operation of a more remote cause—the entire security afforded by the British Government. The number of hands, ploughs, and bullocks has not increased in proportion to the increase of cultivation.

It should never be forgotten that the decrease in the fertility of the soil is an old and popular complaint, and arises chiefly from the universal tendency to depreciate the present, and exalt the past. It is instructive to find Columella asserting in his Preface, that to refute this ill-founded complaint of the soil's unfruitfulness, was the chief cause of his composing his work on Agriculture.

"Sæpenumero civitatis nostræ principes audio culpantes modo agrorum infœcunditatem, modo cœli per multa jam tempora noxiam frugibus intemperiem: quosdam etiam prædictas querimonias velut ratione certa mitigantes, quod existiment, ubertate nimia prioris ævi defatigatum et effœtum solum nequire pristina benignitate præbere mortalibus alimenta. Quas ego causas, Publi Silvine, procul a veritate abesse certum habeo: quod neque fas existimare, rerum naturam, quam primus ille mundi genitor perpetua fœcunditate donavit, quasi quodam morbo sterilitate affectam: neque prudentis credere, tellurem, quæ divinam et æternam juventam sortita, communis omnium parens dicta sit, quia et cuncta peperit semper, et deinceps paritura sit, velut hominem consenuisse. Nec post hæc reor intemperantia cœli nobis ista, sed nostro potius accidere vitio, qui rem rusticam pessimo cuique servorum, velut carnifici, noxæ dedimus, quam majorum nostrorum optimus quisque et optime tractaverit."

De Re Rustica, Lib: I.

† It is amusing to observe that the Agriculturists of England do not now consider this light ploughing to be so very despicable. In a paper written by Mr. Pusey in the Journal of the Royal Agricultural Society for 1842, he observes, "I may mention one point for which Northern farmers have sometimes blamed those of the South—I mean shallow ploughing. On our trial-ground at Liverpool, a Southern farmer observed to me that the furrow prescribed (six inches) was too deep, and immediately afterwards a Northern farmer found fault with it as being too shallow. * * * * * Firmness, however, is not a positive but a relative term—relative to the crop, and also to the climate. In part of Norfolk, according to Loudon, "they plough with two or four horses very shallow, carefully preserving the hard basis formed by the sole of the plough, which is called the pan of the land; breaking this up is said "to let down the riches into the hungry sub-soil." One of our members, Mr. A. Edmunds, who has long farmed 200 acres of peaty land in Gloucestershire, tells me that he always ploughed it shallow, and that for wheat he did not stir it at all, but skimmed it only with a breast-plough. The Summers there are hotter than in Lincolnshire, where peat is ploughed deeper. Near Coblentz, on the Rhine, where the

Digitized by Google

has forgotten also to remark that the Drill, which has only within the last century* been introduced into English field husbandry, and has even yet in the Northern counties to combat many native prejudices, has been in use in India from time immemorial. If he had only reflected on this single fact, (leaving out of consideration the universal practice of rotation and complete expulsion of corn-weeds), he would have saved the poor Hindoos from much of the reproach which has been so lavishly heaped upon them by Mill and his other blind followers.

The principal parts of an Indian plough are *Hurus* the beam; *Hut,heelee*, *Hut,ha*, *Chirea*, or *Mòòt,hea*, the handle, or stilt; *Punharee* or *Purowt,ha*, the sole, which is generally at the end shod with an iron share, called *Phala*, *Chou*, or *Koosa*. The *Hul*, or *Nangul*, is the body of the plough, the main piece into which the *Punharee* and *Hurus* are joined; but these terms, besides being exclusively applied to a particular part of the plough, are used to signify the entire plough. The *Og* is a peg, or wedge, which fixes the *Hurus* firmly into the *Hul*; a second is sometimes added which is called *Gundhelee*; the *Puchelah*, *Puchkheela*, or *Phunna*, is a wedge which fixes the *Punharee* to the *Hul*. The *K,hoora*, *Burnel*, or *Nurhel*, is an indented, or notched, part at the end of the beam, corresponding to the copse, or cathead, to which the yoke is attached by a leathern thong, called a *Nuduh*. In some parts the beam is not notched, but drilled with holes, into which pieces of wood are inserted. The yoke consists of the *Jooa* or upper piece, and the *Turmachee* or lower piece. The *Syl* is the outer pin, and *Gata* the inner pin which join the *Turmachee* and the *Jooa*, and which are on each side of the Bullock's neck, when it is yoked. These are the names usually applied to the parts of a plough in the *Doab* and *North-West*; but in *Benares* and to the *Eastward*, the names are somewhat different. There, the *Chundowlee* answers to the *Chirea*, *Pat,h* to the *Og*, *Nurele* to the *Puchelah*. *Hur* is the part on which the share is fixed. There are knots also, called *Mahadewa*, on the yoke of the *Benares* plough; and some other differences not worth mentioning.

Besides the common *Hul* of the country, there are others used in some places which vary but little in their structure from it. There is, for instance, the *Nagur* plough, which is used in *Bun-*

Summers are very burning, it is stated that the farmers only scratch the ground with a one-horse plough, because they find deeper ploughing injurious. * * * * * I should think that, as Mr. Denison observes "in very few cases is the soil underneath more fitted for vegetation than that of the surface;" and I believe such an operation would be destructive on many of our Southern farms."

* Jethro Tull published his Experiments on Drilling in A. D. 1731. The Spanish *Sembrador* is said to have been invented about A. D. 1650.

Digitized by Google

dlecund for planting Sugar-cane. It is very heavy, requires six, seven, or eight bullocks to draw it, and enters very deep into the ground. The cane is put into a hole of the wooden part of the plough, through which it is passed and deposited in the earth, to as great a depth as the share can attain. The American Cotton Planters were much pleased with this plough, and preferred this manner of sowing Sugar-cane to any they could adopt with the American plough. There is also the *Bukhur*, used to take off the crust when the soil is hide-bound, and by skimming the surface clears the soil from grass, weeds, and stubble.—See Bakhur. There are also the *Kòòdhea*, the *Kudh*, the *Kuthoo*, the *Kòòsear*, the *Puckrunga*, &c. &c., which need no particular description.

The word *Hul* is found in some shape or other in several of the Indo-European languages, by the common conversion of an aspirate into a sibilant, such as takes place, for instance, in *hex, sex; hepta, septem; hus, sus, sow; herpo, serpo; hudor, sudor; huper, super;* (Jul. Ponteleræ, *De Vet. Scrib. Rat. Epist.* II.) Thus *Hul* becomes *Sul* in Anglo-Saxon, and *Syl* in Danish and Swedish. The following passages will show the common use of *Sul* or *Sulh*, as the Anglo-Saxon word for plough. In the translation of Boethius we have, "Theah he erige his land mid thusend *Sula*," "Though he till his land with a thousand of ploughs:"—and in Luke's Gospel, "The hys hand asett on hys *Sulh*," "who has placed his hand on the plough." Indeed, *Sul* is even now used for a plough in Cheshire and some other of the Western Counties of England; and it is by no means uncommon to hear of a *Swoling* of land, which is equivalent to the Hindee *Juwaree, i. e.* so much land as one plough can till in a year.—See Hulus, and Juwaree.

We owe probably to a similar origin the Latin *Sul-cus*, and Greek *Hol-cos*, a furrow. These words are ordinarily derived from *helco*, to draw.

Hulaeta, هلایتا हलाएता haláetá

The first ploughing of the season, which is generally preceded by the taking of omens, and other superstitious ceremonies. The note of the *Coel* bird, amongst other auguries, is considered very favorable, and its utterance is of such authority as to enable the cultivator to dispense with a formal application to a Brahmin.—See Hureeta. This bird directs other operations besides agriculture. Thus, "*Coel bolee, Sebundee dolee*" i. e. the disbanding of the armed men for collection of Revenue depended on the *Coel's* note:—*Sebundee* being a corruption of *Sipah Hindee*, in distinction to Moghul or foreign troops, who were always kept up.

The *Coel*, indeed, occupies much the same place in India that the Cuckoo does in Europe. The European names, even,

Digitized by Google

are all derived from the Sanscrit कोकिल *Cuculus.* Pliny says, that the vine-dressers deferred cutting their vines till the Cuckoo began to sing. We have the Cuckoo-Ale of England, which the labourers leave their work to partake of, when the first Cuckoo's note is heard. There is, also, the vulgar superstition that it is unlucky to have no money in your pocket when the first Cuckoo of the season is heard; and the amorous Hobnelia tells us, that in love-omens its note is equally efficacious.

> "When first the year I heard the Cuckoo sing,
> And call with welcome note the budding spring,
> I straightway set a-running with such haste,
> Deborah that won the smock scarce ran so fast;
> Till spent for lack of breath, quite weary grown,
> Upon a rising bank I sat adown,
> Then doff'd my shoe, and by my troth, I swear,
> Therein I spy'd this yellow frizzled hair,
> As like to Lubberkin's in curl and hue,
> As if upon his comely pate it grew.
> With my sharp heel I three times mark'd the ground,
> And turn me thrice around, around, around."
>
> *Gay's Spell.*

It also resembles the European species in being "the nursling of a stranger nest"; and, according to popular belief, selects a crow's nest for the place of deposit.

कागा काको धन हरे कोयल काको दीन
मीठी मीठी बोलियन जग अपना कर लीन

Kaga kako dhun huro, Coel kako deen;
Meet,hee meet,hee boliyun jug upna kur leen.

"Whose property has the crow taken, to whom has the *Coel* given it? Her sweet notes can captivate the whole world."

HULALKHOR, حلال خور हलालखोर halálkhor

See BHUNGEE.

HULBUNDEE, هلبندي हलबन्दी halbandí

Is occasionally used in the sense of HULBURAR and HULSAREE, *q. v.*

Also a tenure in *Ajaon, Sirsawah,* and the North Western parts of *Bareilly,* in which a few *Beeghas* are assigned to each *Asamee* who has a plough, for the cultivation of Cotton, and

Indian Corn; for which he pays at the rate of one rupee per *Beeg,ha*: for all other land in his occupation he makes payment in kind.

In *Kumaon*, *Hulbundee* is applied, as *Jote* is in the plains, to signify the quantity of land under cultivation by any party.

HULBURAR, هلبرار हलबरार halbarár

Assessment according to the number of ploughs. Collections at a certain sum per plough.

HULDA, هلدا हलदा halda

HURDA, هردا हरदा harda

A disease of the *Cerealia*, in which the plant withers, and assumes a yellow tinge. The word is derived from *Huldee* Turmeric. This kind of mildew differs but little from the GIRWEE, *q. v.*, except in attacking the plants in an earlier stage of their growth.

HULEAK, هلياك हलियाक haliyák

Wages of Ploughmen.—*Dehli* and *Upper Doab*.

HULQA, حلقه हलका halka

A village circuit. A boundary line which comprises the lands and dwellings of a *Mouza*. The word, in Arabic, literally signifies a ring. *Hulka*, says DeSacy in a note to his "Excerpta ex Abulfeda," p. 539, "proprie est annulus. Temporibus recentioribus *Hulka* dicti sunt milites pretoriani, qui apud Sultanos Ægyptiorum corporis custodiæ inserviebant."

HULSAREE, هلساري हलसारी halsárí

Sub-division and apportionment of Revenue on ploughs. The assessment of a certain amount on each plough in a village. The word is synonymous with *Hulbundee* and *Hulburar*.

HULTUDDEE, هلتدّي हलतड्डी haltaddí

A drill-plough.—See BANSA, NYE and TAR.

HULUS, هلس हलस halas

HUNUS, هنس हनस hanas

HURUS, هرس हरस haras

The beam of a plough. The word is probably the same as the Greek *hunis*, or *hunnis*, though it was a different part of the

Digitized by Google

plough to which *Hunis* was applied in Greece. Gilchrist says *Hurus* is a ploughshare. Shakespear says *Huris* is the tail of a plough. Dr. Carey gives *Is* as the beam of the *Dinagepoor* plough.—*As: Res: Vol.* x. *p.* 25.

HULWAEE, حلوائي हलवाई halwáí

A Confectioner. In the *Lower Doab* it has become an appellation of a caste, or tribe. In most other places it is applied to the trader only. The caste is sub-divided into *Chylha, Bukurra, Doobe, Canoujea, Tilbhoonja,* &c. &c.

HUNDA, هنڈا हंडा handá

A grass which is found on the banks of *tulaos* and *jheels.* It produces a little red flower, but is not applied to any useful purpose.

HUNSRAJ, هنسراج हन्सराज hansráj

A herb which springs up on brick walls during the rains. It is used medicinally.—*Rohilcund.* It is known by the name of *Pureshawushan* in the *Doab.* It is also the name of a kind of Rice.—See DHAN.

HUQ, حق हक hak

Share or right.—See *Huq Malikana* in the Printed Glossary. This word enters into the composition of the seven following articles.

HUQ BHENT, حق بهينٹ हक भेंट hak bhent

Presents frequently made half-yearly by the *Malgoozars* to Native Officers in authority.

HUQEEUT, حقيت हकीयत hakíyat

Right, share, proprietorship.

HUQ HUWALADAR, hak hawáladár

حق حوالدار हक हवालादार

Huq Huwaladar, or correctly, *Huq-i-Huwaladar,* is the grain given to *Shahnas,* generally at the rate of a seer and a half to every maund.—*Rohilcund.*

F 2

Digitized by Google

HUQ KUMEENCHAREE, hak kamíncharí

حق کمین چاري हक कमीनचारी

HUQ SEANCHAREE, hak siyánchári

حق سیان چاري हक सयानचारी

HUQ T,HOKDAREE, hak t'hokdári

حق تہوکداري हक थोकदारी

Dues and fees to *Kumeens*, &c. derived according to old custom from the inhabitants of villages, and varying in every *Puttee*, but generally equivalent to about 3 per cent. on the Government Revenue.—*Kumaon* and *Gurhwal*.

Kumeen in the plains is applied to village servants, but in *Kumaon* it is used synonymously with *Boorha*, to signify a superintendent of village management, whose office is in the gift of Government, and generally hereditary. *Seana* bears the same meaning in *Gurhwal*.—See PURDHAN.

HUQ ZUMEENDAREE, hak zamíndárí

حق زمینداري हक जमींदारी

A Zumeendar's proprietary right.

There are also the *Huq-i-Tola*, *Huq-i-Putwaree*, *Huq-i-Tehseel*, and other similar expressions of common occurrence.

HURAEE, هراي हराई huráí

The portion of land in a field which is included within one circuit of a plough. To commence another circuit is styled *huraee phandna*.

HURBONG-KA-RAJ, harbong-ká-ráj

هربونگ کا راج हरबोंग का राज

This expression, which literally means *Hurbong's* Government, is applied to signify civil disorder and mal-administration. Roebuck, (*Oriental Proverbs, Part* II., *p.* 187), says that "*Hurbhoom* is the name of a village near *Ilahabad*, infamous for injustice." But the name of *Hurbhoom*, which is more usually pronounced *Hurbong*, and sometimes *Hurbhong*, is given to the *Raja*, and the scene of his injustice is called *Hurbongpoor*.

Digitized by Google

Hurbongpoor is now known by the name of *Jhoonsee*, or *Jhoosee*, on the left bank of the Ganges opposite to *Allahabad*,* and opposite to *Arail*† on the right bank of the *Jumna*. It will be seen from the notes below that the names of these places were changed by *Akber*, and *Jhoosee* itself shared the same fate,—being called *Hadeeabas*:—yet it is strange why it was not called *Jhoosee* in the Imperial Registers, for that town was in existence long before *Akber's* time. It has frequent and honorable mention in the Treatise *Fee Halut-i-Mòòrshid*, containing an account of *Syud Ali Mòòrtuza's* Miracles. The Syud died A. D. 1359, so that as the place was called *Jhoosee* in his days, there appears no good reason why the Pergunah was not so denominated in the Records of *Akber's* reign.

---

* Immediately before *Akber's* time this place was known as *Peeag*, or *Prag*; by him it was denominated, *Allahabas*, which subsequently became *Allahabad*. The name is more correctly *Ilhabad*, or *Ilahabad*, as given by Captain Roebuck, but I adopt the usual practice of writing it *Allahabad*. Whether, when *Shahjehan* changed the terminal *bas* into *bad*, which had been adopted by his Grandfather in deference to the Hindoos (See Dustoor), he also changed the *Ilh* into *Allah*, does not appear from any author who treats of the subject; but the alteration would not have been unreasonable, for there is a marked distinction between the two terms. The article coalesces with the substantive in *Allah*, and represents the "Almighty." *Ilh* or *Ilah*, is the name of an old Arabian Deity, and is more properly, and more usually, applied to a Pagan God, than God Supreme over all. Hence the famous Mahometan profession of faith says *La Ilah illa Allah*, &c. لا اله الا الله which, in the ordinary translation of "there is no God but God", conveys no precise meaning, and involves an obvious truism, which the false prophet was too wise to have enunciated. From some passages in the early Indian Historians it would appear that they confounded the famous *Somnat* with the Arabian *Ilah* or *Ilat*; and though it certainly would be no uninteresting enquiry to trace the real circumstances of the connexion, a mere reference only can be made to it here. See in the *Rouzut-òòs-Sufa*, *Hubeeb-òòs-Seer* and *Ferishta*, the passage quoted from *Fureed-òòd-deen Attar*. *Sale's Koran*, I. 23, II. 390. *Hyde de Rel: Vet: Pers: p.* 130. *Pococke, Spec: Hist: Arab:* 4. 92. 110. *Bird's Guzerat, p.* 39. *D'Herbelot*, voce *Lat*. *Al-Makkari's Mahomedan Dynasties in Spain*, I. 346, and *Herod:* III. 6. The same nice distinction respecting the value of single letters in these devout exclamations is also observable in the *Bismillah*, on which *Zamakhshari* in his Commentary on the *Koran* observes, *Rahman* denotes a more extensive idea than *Raheem*; for this reason people say in speaking of God, "the merciful *(Ar Rahman)* in this world and the next," and "the clement *(Ar Raheem)* in this world."

† The name of this place was also changed by *Akber*. He called it *Julalabad*, after his own title of *Julal-òòd-Deen*. That he was not above this common and venial weakness we know from his public Edict abolishing the salutation of "*Sulam Aleikoom*," and substituting the "*Allaho Akber*," and the reply of "*Julli Julalihu*:" in both of which we have parts of his name "*Julal-òòd-Deen Mahomed Akber*." The *Sipah Salar* was ordered to see that the same exclamations were made at meals; and the *Aftabee*, the Rupee, and several other coins of his reign, as well as his seal, bore the inscription الله اكبر جل جلاله. We have several instances of *Arail's* being

Hurbongpoqr, which preceded the name of *Jhoosee*, is itself a comparatively modern name, for the site of *Jhoosee* is by common consent allowed to be the *Pratist,han*, or *Kesi*, of the Puranic Histories, the residence of the first Prince of the lunar dynasty, *Pururavas*, the son of *Budha*, the son of the Moon. (*Wilson's Introd: to Univ: Hist: p.* 8; *As: Res: Vol.* x. *p.* 44; *Vishnu Purana, p.* 350.)

But it may be enquired, if *Pratist,han* is considered to have occupied the present site of *Jhoosee*, how could *Calidasa* thus describe the position of the palace of *Pururavas*,

> We are there, behold it
> White gleaming in the moon-light, whilst below
> The *Yamuna's* blue waters wash its foot.
>
> *Hindu Theatre, Vol. I., p.* 231.

Might not Pururavas, as the second Act of the "Hero and the Nymph" opens with a "scene in the palace at *Prayaga*," have had his palace on the neck of the *Doab*, and actually on the Jumna? or even on the point over-looking the confluence of the Ganges and Jumna (*Ibid, p.* 214)? or are we to suppose that in the Poet's time the Jumna joined the Ganges in an earlier part of its course, and ran under the high bank on which was the hermitage of *Bharadwaj?*—still known by his name, and the scene of the feast given by him to *Bharata*, the brother of *Rama*, together with his large army; which feast, though given by a Brahmin (so little do the habits of those times consort with present Hindoo notions) consisted among other luxuries, of peacocks! venison!! and pork!!! eagerly washed down with foaming bowls of spirituous liquor!!!! (*Ramayana, Book II., Section* 77, *p.* 301).

If we are to allow that the Jumna took that course in ancient times, it becomes another question for consideration, was the ancient *Prag* on the site of the modern *Allahabad*, and what was there which occupied the position of the present Fort?

On this subject the only materials we have are calculated to make us form different conclusions; but as even the faintest

mentioned prior to *Akber's* time. In the *Tareekh-i-Budaonee* it is stated, that the Pergunah of *Arail* was in A. H. 977 (before the composition of the *Ayeen-i-Akberee*) given in Jageer to *Raja Ram Chund*,

وفرمان استمالت براجهرام چندفرستاده پرگنه اریل را که نزدیک
بجهومي و پیاک عرف الهاباس است باسایر امکنه بجاگیر دادند

and, even before this time, we have frequent mention of it in the history of the Afghan reigns; when the place appears to have been sometimes visited by troops marching in the neighbourhood. In the last Century it was celebrated as the residence of several Persian Nobles, of whom there is now no trace or record, except in the ruins of the houses which they occupied.

Digitized by Google

light* thrown on the origin of ancient cities is precious, they may, contradictory as they are, be not unworthy of record and observation.

When *Mahmood* of *Ghuzni* captured *Asny*, on the banks of the Ganges near *Futtehpoor*, (see Extract at p. 182 of this Supplement) he would not have crossed over into *Bundlecund* without visiting *Prag*, had there been a city there worth plundering. Again, when *Mahomed Ghoree* captured *Benares*,† we should have heard of his taking *Prag* on his way; but it is not even noticed by any of his Historians.

And yet that there was something like a town at *Prag*, before *Allahabad* was founded, we are authorized to believe, not only on the ground of the extreme improbability of there being no permanent residents at so important a place of pilgrimage, but because there are evidences of the present Fort having been built on, and partly composed of, the ruins of some former building. This may be seen by examining the face towards the confluence, and became further evident by the discovery of Hindoo Sculptures and Architectural remains, when a few years ago the foundation of the Jumna face was undergoing repairs. The *Patalpooree* also, enclosed within the Fort, is manifestly of great antiquity, even allowing that the *Ak,hybur* is, as is most probable, a modern fixture.‡ Wilson, however, ("*Hind. Theatre*," *I.* 207,) considers that *Allahabad*, or *Prayaga*, was not a city till *Akber* made it one. That *Vaisali* was not the ancient *Allahabad* (as asserted in the "*Jour. R. A. S.*," *No.* XII.

---

* L' oscurissima e ben sovente imperscrutabile origine delle piu antiche città, prezioso rende e singolare ogni piccol lume, che negli accreditori scrittori intorno a cosi remoti notizie ci rimaso.—(*Scipione Maffei.*)

† *Abool Fuzl* tells us that *Benares* was twice visited by *Sultan Mahmood*, once in A. H. 410, and again in A. H. 413; but the truth of this statement is open to considerable doubt, for not only do other historians omit all notice of these expeditions, but had not *Mahomed Ghoree* been the first to capture this strong hold of idolatry, he could scarcely have had a thousand temples left him to destroy, and loaded four thousand Camels with spoils.—Wilford also states that *Mahmood* captured *Benares*.—(*As. Res.*, *Vol. IX.*, *p.* 203).

‡ "The tree should be the imperishable *Ber* tree, which has long been famed at Allahabad, and which is still represented by a withered stem in the cave of *Pátála puri* under ground, but it should appear from the text that it grew in daylight, and the play probably preceded the construction of the cavern. There was, no doubt, a very ancient and venerable fig-tree at *Allahabad*, perhaps for some centuries, for it is alluded to in various vocabularies, as *Medini*, &c.; it is also described in the *Kásikhanda*, and *Kurma Purána*. The first notice, however, is in the *Rámáyana* (B. II. Sect. 41 and 42); *Ráma* with his wife and brother resting under the shade of it after crossing the Jumna; so that not only was the tree in the open air, but it was on the opposite side of the river to that on which it is now traditionally venerated."

Uttara Rama Cheritra, Note, p. 302.

Digitized by Google

pp. 302, 325; and "*Jour: A: S: Beng:*" *Vol.* I., *p.* 4), is evident from the position assigned to it in the Chinese Travels; and the question so warmly espoused at one time of the confluence having been the site of the famous *Palibothra*, may now be considered fairly set at rest, to the exclusion of *Allahabad* from that high honor.

After this digression on the subject of the cities which may be supposed to have been the principal scenes of his vagaries, we may now revert to *Raja Hurbong*, and the expression which forms the subject of this article. In the traditional stories recorded of him, there appears, as in the parallel instance of *Sheikh Chillee*, examples both of folly and shrewdness; sometimes reminding us of the wise men of *Gotham* or the *Gòòròò Paramartan*, at others of the ingenuity of some of the actors in the *Pancha Tantra* and the Greek fables of *Syntipas*. Many remind us of stories still current in Europe; adding another link to the chain which connects the fictitious histories, as well as languages, of Europe with those of India. But it is for injustice that the Raja is most celebrated at the present day, though it must be confessed that this appears to arise less from intentional violence, than from his ignorance of jurisprudence and of the dictates of common sense.

One of the most familiar couplets expressive of the evils of his administration is,

अनधेर नगरी बेबूझ राजा
टका सेर भाजी टका सेर खाजा

Undher nugurce, be-boojh Raja;
Tuka ser bhajee, tuka ser k,haja.

"The city is in darkness, the Governor is without understanding, greens and sweetmeats are sold at the same price"; in allusion to the orders to that effect issued by the *Raja* of *Hurbongpoor;* where every thing, moreover, was in such disorder and confusion, that the people are said to have worked by night and slept by day.

A common story of his discrimination on the judgment seat has given rise to a proverb. A man having purchased a Buffalo, was leading it home, when a stranger meeting him on the road declared the animal was his. After much altercation they went before the *Raja*. The proprietor explained the circumstances of his purchase, when his accuser exclaimed, "has your worship ever seen a man driving horned cattle without a cudgel? He has not got one, and I have; it is therefore evident that the Buffalo must be mine." "True," said the *Raja*, "now I reflect upon it, I have certainly observed that Graziers always have a

Digitized by Google

cudgel in their hand. Let it be decided, then, that the Buffalo belongs to him who has the cudgel." Hence the proverb, *Jis kee lat,hee oos kee Bhuens,* which is now used to express the supremacy of Club law.

On another occasion, a man who had purchased a Buffalo Calf, demanded, after he had paid the money, something as G,HELOUNEE, *q. v.* that is, something extra in kind. The seller refused, and they went before the *Raja.* "Assuredly," said the *Raja,* "I never heard of any thing being sold in the bazar, without some allowance as *G,helounee.* Something therefore must be given. Have you no other cattle?" "Nothing whatever," replied the seller, "but the mother of this very Calf." "Let the mother then be given as *G,helounee,*" said the *Raja,* "for we must not infringe old customs." Hence the proverb, *Purya lenee Bhuens G,helounee,* "buy the Calf, and take the mother into the bargain, as a perquisite:"—something equivalent to "give an inch and take an ell."

These Tales will serve to show the nature of *Hurbong ka raj,* without drawing further on the stock of similar examples of the *Raja's* mal-administration. But the account of his death is too characteristic to be omitted. The great *Goruk,hnat,h* and his teacher *Muchhunder* were on their travels, when they came to the kingdom of *Hurbong. Goruk,hnat,h,* hearing that every thing, whether rare or common, was sold at the same price, determined to take up his abode in *Hurbongpoor,* contrary to the persuasions of *Muchhunder,* who counselled retreat. They had not been there many days, before a murder was committed, and gallows (?) were erected for the punishment of the culprit. But on the day appointed for the execution, no criminal was forthcoming, and as the rope was very thick and strong, the *Raja* ordered that two of the largest men should be selected from the assembled crowd and punished on the following day. The two largest men happened to be *Goruk,hnat,h,* and *Muchhunder,* who after taking counsel together about their proceedings, were brought out for execution. No sooner had they reached the gallows, than they began to quarrel about precedence, each loudly pretending to desire to be strung up before the other. The *Raja* enquired the meaning of this singular quarrel, when *Muchhunder* stepped forward, and said he had ascertained from his Books and learned Pundits that whoever should obtain the honor of being hanged first on that day, would go immediately to Paradise. "If that is the case," said the *Raja,* "the fate is too good for either of you. I will swing first, if you please;" and so was hanged at his own desire. These pious devotees were so shocked at his atrocities that, immediately after the execution, they made a complete *bouleversement* of *Hurbongpoor,* and it remains a shapeless ruin to this day.

This is the Hindoo account. The Mahometans ascribe its destruction to a miracle effected by the *Syud Ali Mòòrtuza,*

Digitized by Google

mentioned above, who died as late as A. D. 1359, and who changed the name of the place from *Hurbongpoor* to *Jhoosee.*

بعد ازان دوم بار نعرۂ یا مرینغ نمودۂ نگاۂ بطرف قلعہ اوکردند قلعہ
مذکور ازبیغ براوردۂ غلطید چنانچہ عمارت ان قلعہ زیر تحت برفت
و زمین بالا گردید و ان کافر مع فوج خود بجہنم شتافت و رسم اسلام
جاري گردید باقي ہمہ ہنودان ازترس این زلزلہ مسلمان شدند مخدوم
صاحب سید شعبان الملت استقامت کردند آخرش چند مدت آنجا
ماندند بعدۂ پارگنگ درحویلي پیاک درموضع جرئي استقامت کردند
وچند فقرا درجھونسے گذاشتند

Mumbu-ŏŏs-Sadat.

He is represented to have visited *Jhoosee* for the purpose of introducing the Mahometan religion amongst the Infidels; but that surely must have been effected before this period;—and, though the story is devoutly believed by the Mahometans, and more especially by his descendants, some of whom now hold high Judicial Offices under our Government, we can scarcely believe *Ali Mŏŏrtuza* to be a contemporary of *Raja Hurbong;* who, if he had any existence at all beyond the imaginations of the people, must have preceded that Saint by several Centuries.

HURDEHA, ہردیہا हरदेहा hardeha

Is the name of one of the tribes of *Cachhees.*—See CACHHEE.

HURDŎŎAS, ہردواس हरदुवास harduás

There are a few of this clan of Rajpoots in *Deoganw* of *Azimgurh*, and *Sulempoor Mujhowlee* of *Goruckpoor.*

HURDOUR, ہردور हरदौर hardaur

Is the name given to the oblong mounds, raised in villages, and studded with flags, for the purpose of averting epidemic diseases, and especially the Cholera Morbus. It is called after *Hurdoul Lala,* the son *Bursing Deo,* from whom are descended the Rajas of *Duttea.* The natives have a firm persuasion that the Cholera broke out in Lord Hastings' Camp, in consequence of beef having been killed for the European Soldiers within the grove where repose the ashes of this *Bundlecund* Chief. So rapid has been the extension of this worship, that it now prevails throughout the *Upper* and *Central Doab,* a great part of *Rohilcund,* and to the banks of the *Sutlej.* To the

Digitized by Google

Eastward, the worship of *Hoolka Devee* (the goddess of vomiting) has been prevalent since the same period.

HURREE, هري हरी harí

Contribution of assistance by Ryuts in ploughing the fields of Zemindars; equivalent to the "Mannings" of our old tenures. The service is compulsory; and occurs in *Asarh* and *Katik*.—*Lower Doab, Benares,* and *E. Oudh.*

It is occasionally applied as ANGWARA, *q. v.*

HUREEANW, هرياوں हरियांव hariyánw

A division of a crop, in which the Ryut retains 9, and the Zemindar receives 7, parts. The word is derived from *Hur*, a plough, because the Ryut retains a ploughman's share (one-eighth) more than the half.

HUREEHOBUNS, هريهوبنس हरीहोबंस haríhobans

A clan of Rajpoots of this name exists in *Bullea*, a Pergunah of *Ghazeepoor*.—See HYOBUNS.

HUREETA, هريته हरीता haríta

The first commencement of ploughing in the rainy season.—*Rohilcund.* In *Dehli*, the word *Hulsotea* is used; and elsewhere, *Hulaeta, Hurynee, Huraet, Hurouta, Hurwut,* and *Huraee.*—See HULAETA.

HURGHUSEET, هرگهسيت हरघसीट harg'hasít

All the cultivated land of a village is so called; from *hur* a plough, and *g,husetna* to draw.—*Lower Doab.*

HURHA, هرها हरहा harhá

Unbroken and vicious cattle; plough bullocks.—*Dehli* and *Doab*. Besides these local meanings, it is, generally, applied to stray oxen.

HURHUMESH, هرهميش हरहमेश harhamesh

The insertion of these words in a Grant are considered to imply perpetuity. The literal meaning of the word is, for ever and ever.

HURIUR, هرير हरियार hariár

This bears the same meaning in *Oudh*, and its immediate neighbourhood, as *Coonr Moondla* and *Duleajhar* do else-

Digitized by Google

where, viz. the closing of the sowing season.—See these articles, and HURPOOJEE.

HURJINS, هرجنس हरजिनस harjins

Grain of sorts; from *hur*, every, and *jins*, species.

HURKARA, هركارا हरकारा harkára

A Messenger; from *hur*, every, and *kar*, business. The usual occupation of an *Hurkara* at present is by no means in accordance with the derivation.

M. Garcin de Tassy, in a Note to p. 219 of his "Kamrup," observes on this word—"A la lettre *factoton*. Ce nom designe un des trente-sept domestiques! que les Indiens, et les Europeans, ont a leur service."

HURKUT, هركٿ हरकट harkat

Cutting Rice while it is green and unripe.—*Rohilcund*. From *hura*, green, and *katna*, to cut.

HUROURE, هروري हरौरी haraurí

The occupation of ploughing, or place where ploughing is going on. *Harouree pur jao* signifies, "go and put your hand to the plough."

Also, an advance of about 2 rupees in money, and 2 maunds in corn, given to a ploughman when first engaged.—*Benares*.

See SONDHAR, which is the term applied in the North-West.

HURPOOJEE, هرپوجي हरपूजी harpújí

The worship of the plough. This takes place on the day which closes the season of ploughing and sowing. It generally occurs in the month of *Katik*, but in some places it occurs both after the *Khureef* and *Rubbee* sowings; *i. e.* in *Sawun* and *Katik*. The plough is washed and decorated with garlands, and to use it or lend it after this day is deemed unlucky.

The practice reminds us of the *Fool-plough* in England, a ceremony observed on the Monday after Twelfth day, which is therefore called *Plough-Monday;* on which occasion a plough adorned with ribands is carried about, and the "peasants meet together to feast themselves, as well as wish themselves a plentiful harvest from the great corn sown (as they call Wheat and Rye), as well as to wish a God-speed to the plough, as soon as they begin to break the ground to sow Barley and other corn." (*British Apollo*, Vol. II. No. 92).

Digitized by Google

In Hindoostan, though the plough is in some places decorated at the opening of the season (HULAETA), yet it is the more general practice to do so when its labours are closed.—See COONR MOONDLA, and DULEAJHAR.

HURSINGAR, هرسنگار हरसिंगार harsingár

The weeping Nyctanthes, (Nyctanthes arbor tristis). It is a small forest tree growing to the height of about 12 feet. *Hursingar* yields a deliciously fragrant blossom, from which a yellow dye is prepared, which was borne on our Tariff as a dutiable article, till the late revision of the Customs Law. *Hursingar* is also much used in Medicine by Native practitioners, and is occasionally cultivated in gardens.

HURSOT, هرسوت हरसेात harsot

Hursot, or *Hursotea*, signifies ploughing a furrow; the first ploughing of the season.—See HULAETA.

Affording assistance in ploughing.—See ANGWARA, DUNGWARA, and JEETA.

The term is also used to signify the bringing the plough home across the back of a bullock, or with the share inverted, after the conclusion of the day's work:

> *Videre fessos vomerem inversum boves*
> *Collo trahentes languido.*
>
> *Hor. Epod. II. 63.*

These terms are used in *Dehli*; and, in the last meaning, in *Brij* also.

HURSUJJA, هرسجا हरसज्जा harsajjá

Literally, a sharer in a plough; reciprocal assistance afforded in ploughing fields.—*Bundlecund*. From *hul* a plough, and *sajha* partnership.—See ANGWARA, DUNGWARA, and JEETA.

HURUT, هرت हरट harat

A Persian wheel for drawing water from a well. The word is a corruption of *Ruhut* or *Arhut*. Eight Bullocks employed at a *Hurut* are capable of irrigating an acre of ground during the day.

HURUTKOOL, هرتکل हरतकुल haratkul

One of the sub-divisions of GOUR BRAHMINS, *q. v.*

Digitized by Google

HURWAHA, هرواها हरवाहा harwáhá

A ploughman. The word is most commonly used in the East. *Halee* is more usual in the West.

HURWUL, هرول हरवल harwal

Advances without interest made to ploughmen.—*Eastern Oudh* and *Benares.*

HURYA, هريا हरिया hariyá

A ploughman, a worshipper, a devotee. The double meaning attached to this word is very elegantly conveyed in the following couplet.

हरिया हर से हेतकर जेवों किसान की रीत
दाम घनेरा रिन घना तबहूं खेत से प्रीत

Hurya, hur se het kur, jeon kisan kee reet;
Dam g,hunera, rin g,huna, tubhoo k,het se preet.

The two first words signify "Ploughman and Plough," as well as "Worshipper and God;" which gives the Poet the opportunity of conveying the moral, that no vicissitudes of fortune should affect a man's love for labor or devotion.

HUSEA, هسيا हसिया hasiyá

A reaping hook; *Hunsea* is also correct.

HUSHO MINHAEE, hasho minhái

حشو منهائي हसो मिनहाई

That which, after being deducted, is entered in the *Husho,* and excluded from the Rent Roll. The term is therefore applied to Rent free, *Nankar,* or other assigned lands.

وانچه از جمله مواضع درجه نانکار و معافي ايمه وغيره بوده
باشد منها کرده باقي را درمقام حشو قلمي سازند

Ilm-i Seeaq.

See BARIZ, for a description of the *Husho.*

HUSTOBOOD, هستوبود हस्तोबूद hastobood

The learned Translator of the Institutes of Timoor says, at p. 367, that the meaning of this expression is not understood by

Digitized by Google

him. It signifies a calculation on the data of the present (هست "is") and past (بود "was.") An estimate of the assets of a tract of land. Also, when corrupted into *Hustnabood*, it signifies a remission granted by Zemindars for the portion of land failing in produce. The meaning of *Hustobood* has been well explained in the Printed Glossary, under *Hastabood*.

HUT,HEELE, هتهيلي हठीले hat'híle

One of the *Puchpeeree*, or five noted Saints of the lower orders of these Provinces. He is said to be the sister's son of GHAZEE MEEAN (*q. v.*) and lies buried at *Bahraich*, near the tomb of that celebrated Martyr. Monuments are erected to the memory of *Hutheele*, (who derives his name from *Hat,hee*, on account of his elephantine stature), and fairs are held at several villages in honor of his name.

HUTTA, هتا हत्ता hattá

A large wooden shovel or spoon, about five feet long, used for throwing water into fields from aqueducts.—*E. Oudh.*

HUWALADAR, حوالدار हवालादार hawáladár

One employed to protect the grain before it is stored; a Steward or Agent employed for the management of a village; corrupted by the English into *Havildar*.—See the Printed Glossary under *Huwaludar* and *Havildar*.

HYOBUNS, هيوبنس हयोबन्स haiobans

See BENOUDHA and HURREEHOBUNS. The Raja of *Huldee* in *Ghazeepoor* is of this conspicuous clan, which once held large dominions on the banks of the *Nerbudda* ("Journal A. S. Bengal," August, 1837); and has the credit of having been instrumental in expelling the *Cheroos* from the Southern bank of the Ganges. The *Hyobuns* are *Sombunsee*; and *Mahesvati*, or *Maheswar*, on the *Nerbudda*, the first capital of the Lunar race, was founded by *Suhesra Arjoona* of the *Hihya* (*Hyobuns*) race. A small remnant of them yet exists in *Sohagpoor*, and they are recorded as Zemindars of several villages in *Bullea* of *Ghazeepoor*.

Digitized by Google

I

ILAHEE GUZ, الہي گز इलाही गज ilâhí gaz

The standard *Guz*, or yard, of forty-one fingers, instituted by *Akber*. After much controversy respecting its length, it was authoritatively declared by Government to be 33 inches long; and the declaration has been attended with considerable convenience to Revenue Officers, as a *Beeg,ha* measured by this yard constitutes exactly five-eighths of an acre. The several opinions respecting the length of the *Ilahee Guz*, and the means instituted for determining the point, will be found given in detail in "Prinsep's Useful Tables," p. 88, and the "Journal of the R. A. Soc:" Vol. VII., p. 42.—See COSS and BEEG,HA.

ILAQADAR, علاقدار इलाकादार ilákadár

The person who enters into engagements at the Settlement.—See LUMBERDAR, and MALGOOZAR.

INDOOREE, انڈری इंडुरी indurí

A pad for supporting a round-bottomed jar.—See JOORA.

INGLIS, انگلس इंगलिस inglis

A Pensioner. The word is a corruption of "Invalids."

IRADA, ارادہ ‌इरादा iráda

A term in Arithmetic.—See under BARIZ.

ISBUND, اسبند इसबन्द isband

The name of a herb which springs up on the banks of *Tulaos* during the rainy season. It produces a round thorny fruit, of

Digitized by Google

which the seed is much used in exorcism and other superstitious practices.

ISMWAR, اسموار इस्मवार ismwár

Literally, nominal; from *ism*, a name; entry in statements according to the order of individuals' names.

ISTIQBAL, استقبال इस्तिक्बाल istikbál

A ceremonious meeting in the open air, by advancing to receive a visitor.

ISTIQLAL, استقلال इस्तिक्लाल istiklál

Confirmation; perpetuity; fixedness.

ISTIQRAR, استقرار इस्तिक्रार istikrár

Confirmation. These three last words are tenth infinitives of Arabic Roots.

ITLAQ, اطلاق इतलाक itlák

The term is applied to the office and records of *Dustuks* (demand, or summons), and *Tulabana* (fees on their delivery). It literally means freeing, liberating; and it is therefore difficult to say why it is so applied in Revenue accounts; except it may be in the sense of forwarding, issuing.

ITLAQ NUVEES, itlák navís

اطلاق نویس इतलाक नवीस

The person who keeps the *Dustuk* accounts.

IZAFA, اضافه इज़ाफा izáfa

Increase. These three words are also derived from the Arabic.

Digitized by Google

J

Jab, جاب जाब jáb

Jabee, جابي जाबी jábí

An Ox-muzzle. *Jalee, Moonhchkheenka,* and *Mooncha* are also used, as well as the words mentioned under **Chheenka.**

Jado, جادو जादो jádo

One of the low castes in a village,—the same as *Kumeen.* In some places, the term is equivalent to *Soodra.*

Jadon, جادون जादों jádon

Classically, *Yadu,* or *Yadava,*—a tribe of Rajpoots of the *Chunderbuns* division, who profess to trace their origin in a direct line from *Krishna.*

Yadu is the patronymic of all the descendants of *Buddha,* the ancestor of the Lunar race, of which the most conspicuous are now the *Bhuttee* and the *Jareja:* but the title of *Jadon* is now exclusively applied to the tribe which appears never to have strayed far from the limits of the ancient *Suraseni,* and we consequently find them still in considerable numbers in that neighbourhood. The large tract South of the *Chumbul,* called after them *Yudavati,* is in the possession of the *Gwalior Mahrattas,* and the state of *Kerowlee* on the *Chumbul* is now their chief independent possession.

Some of the tribe, or at least professedly of the tribe, are Zemindars in our Provinces,—as the proprietors of the *Talookas* of *Awa Meesa* in *Muttra, Somna* in *Aligurh,* and *Kotila* in *Agra.* There are many of them also in *Futtehabad* and *Shumsabad* of *Agra; Moostufabad,* and *Gihror* in *Mynpooree; Suhar* and *Areeng* in *Muttra, Sohnuh* in *Goorgaon;* and in

Digitized by Google

Coel. Husungurh, Goreyee, Marehra, Julalee, Akberabad, Secundra Rao, and *K,hyr* in *Alligurh.* They are considered spirited farmers. All these have adopted the practice of second marriages, and are now considered of an inferior rank to their brethren in *Kerowlee,* and in *Jewur,* of *Böölundshuhur,* which was the first spot they occupied on their emigration to the *Doab.* The *Jadons* of *Jewur* are distinguished by the title of *Chowkurzada:* but by way of reproach the inferior *Jadons* are called *Bogree* by their neighbours, and the following couplet indicates the low position they are considered to occupy.

नन्द की चेरी नागरी   ता के जाए बागरी

Nund kee cheree Nagree   Ta ke jae Bagree.

That is, they are regarded as of servile descent; and they are certainly not admitted generally to intermarriages with the higher Rajpoots of the neighbourhood. It is very probable that their increasing wealth and importance will soon soften these prejudices; indeed, some marriages lately made by the family of *Awa Meesa* have raised its respectability to a high standard, insomuch that the *Talookdar* now lays claim to a direct descent from *Anund Pal,* the son of the *Kerowlee* Raja, *Koomur Pal,* and asserts that the *Buresiree, Jyswar,* and other self-styled *Jadons* are altogether of an inferior stock.

Jadons are also found in *Hoshungabad,* whither they emigrated after *Akber's* conquests on the *Nerbudda.*

JAEDAD, جايداد जाएदाद jáedád

Jaedad, or *Jadad,* signifies a place; employment; also, assets, funds, resources. It signifies likewise the ability of any district or province in respect to its revenue; an assignment on land for the maintenance of troops, or of an establishment.

JAEL, جايل जाइल jáil

A term used in the Western parts of *Rohilcund* to signify twice-ploughed land. When ploughed three times, it is called *Tase;* when four times, *Chous;* when five times, *Puchbasee;* and so on. In the Northern Pergunahs of *Bareilly,* the corresponding terms are *Dobur, Tabur, Chonwur, Puchawur;* and the first ploughing is called *Eksiree.*—See DOR and DOSURRE.

JAES, جايس जाइस jáis

A tribe of *Soorujbunsee* Rajpoots resident in the Pergunahs of *Nohjheel,* and *Maat* in *Muttra,* in which they were originally much larger proprietors than they are at present.

Digitized by Google

The *Jaes* themselves assert that they had 36 Villages and not 24, as is mentioned in the article CHOUBEESA, in compliance with the prevalent opinion. They trace their origin from *Ajòòdhya*, like true *Soorujbunsee* Rajpoots. Their rank may be judged by their receiving in marriage the daughters of *Cuchhwaha*, *Jyswar*, and *Bachhul* Rajpoots.

JAGLAEN, جاگلاین जागलाइन jágláin

A clan of *Jats*, proprietors of a few villages in *Paneeput Bangur*.

JAK,HUN, جاکھن जाखन ják'han

The wooden foundation of the brick-work of a well. It is generally made of the green wood of the *Goolur* tree (Ficus glomerata), because it is said to be less liable to rot than any other kind. The wood of the *Peepul* (Ficus religiosa) is also in request on the same account, but it is considered inferior to *Goolur*. This foundation is also known by the name of *Newar* and *Neemchuk*. Sweetmeats are generally distributed, and sometimes a drum is beaten, on the occasion of its being adjusted and fixed. The word is perhaps derived from *jukurna* to tighten, to pinion; as great care and time are necessarily taken in binding the separate parts (*gundwala*) together, so that they may form a compact cylinder for the support of a heavy superstructure of masonry.—See JUMOOUT.

JAK,HUR, جاکھر जाखर ják'har

A sub-division of the JAT tribe, *q. v.*

JAKUR, جاکر जाकड़ jákar

A pledge in deposit, until goods, which are taken away, are finally approved of. This is the usual pronunciation; but the correct word is *Jankur*.

JALEE, جالي जाली jálí

An Ox-muzzle. A net bag for weighing *Bhòòs*, (chaff).—See CHHEENKA and JAB.

JANT, جانت जांत jánt

A wooden trough for raising water.

JANTA, جانتا जांता jántá

A species of hand mill-stone. A stone mill for grinding.

Digitized by Google

JAT. جات जाटját

This is the *Jaut* and *Jhut* of the Printed Glossary. There are several clans of this interesting tribe in the N. W. Provinces, particularly in *Dehli* and the *U. Doab*. They are rarer in *Rohilcund;* and in the *Doab* do not extend below *Mynpooree*.

The chief clans of the *Dehli* Territory are *Sangwan*, *Sheoram*, *Bagree*, *Dahia*, or *Dyea*, *Gunt,hwara* and *Dulal*. The *Sangwan* extend West from *Dadree* till they meet the *Sheoram*. To the West and North West of them extend the *Bagree*. From *Bowana* to beyond *K,hurk,houda*, are the *Dahia*,—whence that tract is called *Dahian*. The *Gunt,hwaras* surround *Gohana;* and from *Mandhout,hee* to *Dadree* are the *Dulal*. There are many others of little less importance, as the *Kuteera*, *Lohaeen*, *Rongee*, *Untul*, *Seil*, *Bora*, *Jutarnee*, *Jak,hur*, *Ahlawut*, *Kadeeaen*, *Sukel*, *Sutroungee*, &c. &c.; and on the borders of *Huriana* we meet with the large tribes of *Poonya*, *Bhungeewal*, *Godara*, *Kusŏŏa*, &c. &c. In the *Doab* we have the *Suluklaeen*, *Balaeen*, *Gunt,hwara*, *Rat,hee*, *G,hung,hus* or *Gungus*, *Moondeean*, *Gund*, *Lakree*, *Nohwal*, *T,hŏŏkurele*, *T,henwan*, *K,hoot,hele*, &c. &c. In *Rohilcund* there are the *Chahul*, *Dhunoke*, *Dhaleewal*, *Berhwal*, *Oontwal*, *Bunge*, *Uloomo*, *K,hobra*, *Dhunoee*, *Lat,hur*, *Dig,helya*, *Machhur*, *Sangwan*, *Jutranee*, *Chheelur*, *Sekrawut*, *Hurree*, *Sheko*, *Gillu*, *Dhareewal*, *Siddhoo*, *Gundhoo*, and sundry more equally euphonious.

The *Jats* of the N. Western Provinces are separated into two grand divisions,—the *Dhe* and the *Hele* of the *Doab*, or *Puchhade* and *Deswale* of *Rohilcund* and *Dehli*.—The former (the *Dhe* and *Puchhade**) are a later swarm from that teeming hive of nations which has been winging its way from the North West from time immemorial. They are in consequence frequently called *Punjabees*, and scarcely date their residence beyond

---

* The term may be derived either from *Puchchhum*, the West, or from *Peechhe*, afterwards. The *Puchhadas* are contemptuously spoken of by their elder brethren, and a common proverb couples them with a black snake and worn-out cattle.

बूढी भैंस पुराना गाडा
काला सांप और सगा पछाडा
कुछ लाभ हुआ तो हुआ न खादर खाडा

Boodhee bhuens, pŏŏrana gada,
Kala samp, our suga Puchhada,
Kŏŏch labh hooa to hooa, ne k,haduee k,hada.

Digitized by Google

a century before the present time, when the troubles of the empire enabled them quietly to extend their usurpations. The *Dhes* frequently have no *Jaga*, or family genealogist, as the *Heles* have, and are accused by the latter of adopting some Mahometan practices in their marriages, particularly in discarding the *Mor*, or nuptial coronet, and adopting the *Sehra*, or veil. They have hitherto, in short, been entirely separate, and never intermarried till very lately, when the *Bulumgurh* Raja consented to an union with the *Kyt,hul* family, from which time the connexion has increased, and all differences of habits or origin will perhaps before long be obliterated.

The *Jats*, who were always considered as one of the 36 Royal races, are now never admitted to intermarriages with the *Rajpoots*. Colonel Tod* assigns as the reason of this, that their immigration was so long subsequent to that of the Solar and Lunar Races, that their alliance has been rejected. But there is reason to suppose that many of the *Rajpoot* races were incorporated long after the immigration of the *Yuchi*, *Yuthi* or *Jats*, the immediate successors of the *Sakas* or Indo-Scythians, whom we know from Ptolemy and the Periplus to have been in occupation of the whole of Scinde, in the first century of our Era; and from whom, the entire Province was called *Indo-Scythia* in consequence. They appear to have been succeeded by the *Jats* about the second century.† There is also no little probability that the *Xathri*, who were on the *Chenab* in the time of Alexander, (*Arrian*, Lib. VI.), may have been of the same stock. But notwithstanding this repugnance to a complete amalgamation, it is evident that connexions have frequently been formed between *Jats* and *Rajpoots*, though they may not be dignified with the name of marriages.

We find them, as in the case of the *Goojurs*, frequently attributing their origin to a *Rajpoot*. Many of their tribes indeed bear *Rajpoot* names, such as *Dahima*, *Cuchhwaha*, *Powar*, *Johya*, *Bagree*, *Dahia*, &c. The *Balaeens*, *Nohwal* and *T,hŏŏkurele* say they are descended from *Chouhan*, the *Surawuts* and *Suluklueens* from *Tuar Rajpoots*, and so forth.‡—See Goojur.

---

* On the subject of their descent he is contradictory. He asserts in one part that they are not of pure blood, yet includes them in his own corrected list of the *Chuttees Cula*. From an inscription at p. 796 of the first volume of the "Annals of Rajast,han," it is evident that, in the fifth century, the *Jats* intermarried with the *Rajpoots*.

† "Ariana Antiqua," p. 305; "Foe Koue Ki," p. 83; "Vincent's Periplus," p. 345; "Journal of the Royal Asiatic Society," Vol. VI. p. 231; Dionysii Perieg:" v. 1088; and "Ptol: Geogr:" Lib: VII.

‡ This is to be observed also of the *Rye*, or *Re*, and other tribes of similar descent, who have *hooka panee* in common with *Jats* and *Goojurs*.

Digitized by Google

It is strange that almost all the *Jats*, as well as the *Goojurs* so descended, concur in the same ridiculous story respecting their connexion with the *Rajpoots*—namely, that a female *Jat* or *Goojur*, was going along with water pots on her head, and that she stopped a runaway Buffalo by pressing her foot on the rope tied to its neck, and did so without spilling the water. This feat of strength and agility so pleased some *Rajpoot* chieftain who was looking on, that he took her to his home, and thus a new family, or *Gote*, sprung from the connexion. Others are fond of arrogating to themselves a still superior lineage, asserting their procreation from the matted hair (*Juta*) of *Mahadeo*; and some will have it that their name is corrupted from the illustrious *Yadavas*, or *Jados*, to which latter opinion Tod and Wilson (*Select: from Mahabh. p.* 46) both seem to incline.

Almost all the *Jats* of our Provinces, who do not acknowledge any descent from *Rojpoots*, trace their origin from the far North West, and some of them, as the *Gunt,hwaros*, say that they have heard from their ancestors that *Gujni* or *Gurh-Gujni*, was their original seat, by which names the town was known to the Hindoos, before it became famous under the Mahometans, as *Ghuzni* or *Ghuzneen*.* Here, without any knowledge of the

---

Among them we have *Birgoojur, Cuchhwaha, Tuar, Chouhan, Johya, Kut,herya*, &c. &c.

Sir J. Malcolm in his "Essay on the Bhills," (*Trans: R. A. S. Vol. I. p.* 80) says; "The answer from a chief, skilled in the legends, was the following short fable: ..... In former times when Parasu Ráma (Avatára) declared a war of extirpation upon the Rajputs (in revenge for an offence against his father), numbers of that tribe were obliged to save themselves, by denying that they belonged to it, professing to be members of other classes of the community. To punish this evasion, Parasu Ráma insisted that every individual should eat the food of the tribe, to which he declared himself to belong. Those Rajputs, who did so, lost their caste, and were obliged to adhere to the tribes of their adoption, but retained their former name, ... and this (said the old man) accounts for your finding men who call themselves *Rhatores, Solankis*, &c. amongst the *Bhills*, and many other low castes, whom their ancestors, when in dread of extirpation, associated. Some of these degraded Rajputs are found among the *Telis*, or oilmen, and the *Baláyes*, or guides; and even, I am informed, among the *Chumars* or Shoemakers, who are deemed the vilest and most unclean of the Hindu community."

* There are also other *Gujnis* known to the Hindoos; one was the ancient name of Cambay (the port of *Balabhipoora*): the ruins of it are still to be seen about three miles from the modern city. There is another on the estuary of the *Myhie*. These, however, are quite out of the line of the *Jat* migration.

There seems little doubt that the *Jats* have at least retained the proper pronunciation of the name of this town, for its origin is Hindoo. Nevertheless, it is now universally spelt with an Arabic *Gh*, whatever terminal syllable it assumes, whether *Ghuznah, Ghuznuv, Ghuzni*, or *Ghuzneen*. The latter was most probably the name imposed by the *Toorks*, and as it is a dual form, it has given rise to the opinion entertained by the Mahometans of India, that there are two *Ghuznis*; insomuch that they devoutly enter-

Digitized by Google

learned discussions about the identity of the *Jats* and the ancient *Getæ*, we find the traditionary legends of these ignorant tribes pointing to the remote *Ghuzni* as their original seat, the very spot we know to have been occupied by the *Yuechi*, or, as Klaproth (*Tabl. Hist. de l' Asie, p.* 288,) says, more correctly *Yu-ti*,* in the first centuries of our era, after the *Sakas* were repelled back from the frontiers of India, and left the country between India and Persia open for their occupation. The *Jat* tribes no doubt emigrated not all at once, but at different times, and it is probable that those in the North West are among the latest importations. Elphinstone, in his "History of India," (Vol. I., p. 445), draws a distinction between the *Jăts* of the Indus and *Játs* of *Bhurtpoor* (*Sinsinwar*); to which it may be sufficient to answer that in the Pergunahs where *Játs* are now, they are recorded as *Jăts* in the *Ayeen-i-Akberee.* So that the difference of the long and short *a* is a mere fashion of spelling,† and shows no difference of origin, family, or habit. The priority of occupation is perhaps to be conceded to the *Jats* of *Scinde* and *Rajpootana.*

The last arrival is the *Dhe*, and as this tribe had been hitherto excluded from complete union with the older *Jats*, they may probably be descendants of the *Dahæ*, whom we know (*Strabo*, XI.) to have been on the shores of the Caspian, the conterminous neighbours of the *Massagetæ* (the great,‡ or as Larcher supposes, the Eastern, *Jats*) in the South West, and on terms of amity with them during the latter period of their residence in that quarter, and may therefore have advanced with them on their onward progress towards India, after the destruction of the Bactrian Empire. This would sufficiently account for their not being entirely incorporated with the great *Jats*. At all events it must be confessed that the resemblance between *Dhe* and

---

tain the belief that *Ghuzni*,—the great *Ghuzni*,—was not captured by us during our Afghan expedition, but only some petty *Ghuzni*, that could offer no resistance—and this without any reference to the fact that the ruins of the old city are at a short distance (3 miles N. E.) from the present site, for that perhaps they are not aware of.

* Professor Lassen says that this substitution of *Yuti* for *Yuechi*, or *Yuetschi*, is quite unauthorized, and accuses Klaproth of Monomania in his endeavours to trace the identity of the *Getæ*, *Goths*, and *Jats*. Dr. Prichard, who is much of the same opinion, adds, "the supposition that the *Jats*, or *Juts*, upon the Indus are the descendants of the *Yuetschi* does not appear altogether so preposterous; but is supported by no proof, except the very trifling one of a slight resemblance of names."—*Researches into the Physical History of Mankind*, Vol. IV. p. 132.

† Be it remembered also that the *e* in *Getæ* is short—*epsilon*, not *eeta*.—See likewise the passage quoted from the *Camoos* by Gildemeister, "Script: Arab: de rebus Indicis," p. 181.

‡ *Massa* means great in Pehlevi. Vans Kennedy ("*Ancient and Hindu Mythology*," p. 94) is not disposed to agree with Dr. Jamieson and others, that the Getæ and Massagetæ were originally the same people.

Digitized by Google

*Dahæ** or *Daæ*, gives some colour to the hypothesis. *Dahas* are also mentioned among the Western tribes in the Puranic Geography.—(See *Vishnu Purana*, p. 192).

Few of the North Western *Jats* have been converted, like those of *Scinde*, to Mahometanism, and yet they can scarcely be called pure Hindoos, for they have many observances, both domestic and religious, not consonant with Hindoo precepts. Second marriages are common, and they are still accused by their neighbours of having a community of wives, a practice not uncommon amongst the *Massagetæ*, as we learn from Herodotus.—(*Clio*: 216). There is a disposition also to reject the fables of the Puranic Mythology, and to acknowledge the unity of the Godhead. Hence probably one of the chief causes of their becoming such ready and devoted disciples of *Nanuk Shah*.

Into the question whether there is any connexion between the *Getæ*, *Goths*, *Jits*† and *Jutes*, there is no room to enter; but it would be difficult for the fair man of Kent, the descendant of the *Jute* followers of Hengist and Horsa, and the inheritor of the

---

* "The country of the *Dahæ*, or *Dehestan*, is immediately North of *Asterabad*. It is possessed by the Kajar tribe of Turks, to which tribe the present Royal Family belong."—"*Kinneir's Persian Empire*."

It is with reference to this country that an Eclipse is recorded in the Shahnama which fixes an important Synchronism between the Persian and Greek Histories. According to the Shahnama "when the sun hid his face from the dust raised by the Cavalry," the Iranians retired from Deh, the capital of Dehestan, and so put a stop to the battle between Nauder and Afrasiab. Herodotus says, that in the 6th year of the war between the Lydians and Medes, while the armies were engaged in combat, "the day was suddenly turned into night." The reign of Nauder is supposed to fall between 798 and 768 B. C. Now, Astronomical Tables shew that on the 4th April 778 B. C. a Solar Eclipse occurred in the meridian and parallel of Dehestan, from which we are able to determine with tolerable certainty the time of Nauder's reign.—*M. de l'Acad: des Inscrip: Tom:* XL. *p.* 340.

† *Shuruf-ood-deen* in his *Zufurnama* affords most decisive evidence to the identity of our *Jats* and the *Jits* of Transoxiana, by saying that when Timour invaded the *Punjab* he immediately recognized in them his old antagonists in Tartary. Dr. Prichard is not disposed to admit that there is any resemblance between the physical character of the *Yuetschi* of Central Asia and the *Jats* of India. The former are stated, on the authority of Klaproth and Abel Remusat, to have been of sanguine complexion, with blue eyes; the latter, on the authority of Elphinstone, to be a small ill-formed race of blacks. The *Jats* of North Western India by no means answer the latter description, while we are able to trace occasionally individual resemblances to the former; the goaty beard, moreover, so common among them, appears to afford indication of Tartar descent.—*Physical History of Mankind*, Vol. IV. p. 133.—See also *Asiatic Res*: Vol. XVII. p. 30.

It may not be out of place here, while we are on the subject of the connexion of the *Jats*, to add some curious speculations in respect to the origin of their name by Anquetil du Perron. Commenting on a passage in which Dow mentions that *Jats* derive their name from their addiction to agricultural pursuits, he says, "*Khetam*, in Sanskretam, signifie étang,

Digitized by Google

custom of Gavelkind*, to disprove entirely his affinity to the black *Jats* of the Western border of India. He need at any rate have no ground to repudiate him on the score of courage, honesty, patience, and industry, for which virtues our *Jats* have long been conspicuous. As for their courage, it is their proud distinction that the fall of *Bhurtpore* has reconciled all Indian potentates to the stern necessity of submitting to British Supremacy,—*post Carthaginem vinci neminem puduit*;—and with respect to their industry, it is so indefatigable, that it is not unlikely they will before long supplant many of their more indolent neighbours. There are indications of such a result already in some parts of the country, and the *Jats* themselves openly boast of their ability to out-strip any other class of Agriculturists; in this respect somewhat confirming the probability of the connexion, by appropriating to themselves the well known vaunt of the Yeomen of Kent.

A Knight of Cales,
A Gentleman of Wales,
And a Laird of the North Countree,
A Yeoman of Kent,
With his yearly rent,
Will buy them out all three.

Be it remembered, however, that they are generally surrounded by *Goojurs*, *Rajpoots*, and *Mussulmans*, and know little or nothing of *Cachhees* and *Coormees*, whose industry nearly equals their own.

JAT,H, جاٹھ जाठját'h

The name of the post fixed in a tank to denote that its water has been dedicated to the deity, or has been married to a grove. Also, the revolving beam or axis of a Sugar Mill.—See COLHOO.

JATLEE, جاٹلي जाटली játlí

See GOOJUR, of which tribe they are a sub-division.

---

fosse; *Ghatanam*, percer, enfoncer. *Khet*, en Indoustan Nagri, désigne un champ labouré; *Kheti* signifie agriculture, laboureur; *Khet djotna*, labourer, travailler. Le nom des *Djats* viendra d'un de ces mots.

Recherches Hist: et Geog: sur l'Inde: p. 207.

Respecting the identity of the *Getæ*, *Ghozz*, and *Kirghiz*, consult a learned note by Sprenger, at p. 238 of his Translation of *Masudi's* "Meadows of Gold."

* The custom of inheritance varies amongst the *Jats*. In *Dehli* and the *Doab*, the succession is generally per stirpes; in *Rohilcund*, per capita.

JATOO, جاتو जातू játú

The name of a Rajpoot tribe in the neighbourhood of *Kurnal*, and in *Huriana;* in which tract of country they are considered at one time to have held 1440 villages. They are one of the four divisions of the *Tuars*,—viz. *Jatoo*, *Juraeta*, *Rag,hoo*, *Sutroura*. The *Jatoos* are now chiefly Mussulman, or *Rangur*, but there are a few Hindoos in *Hissar*, and in *Bidowlee* in *Mozuffurnugur*.

JATÒÒA, جاتوا जाटुआ játuá

A branch of the CHUMAR tribe, *q. v.*
The word is also frequently pronounced *Jutòòa*.

JATRA, جاترا जात्रा játrá

A religious festival, or fair.

JEERA, جيرا जीरा jíra

Cumin seed.

JEETA, جيتا जीता jíta

JEETERA, جيتيرا जीतेरा jítera

Mutual assistance in tillage; also, allowing the use of a plough and bullocks, instead of paying wages in money or kind.—*Rohilcund* and *Bundlecund*. The word is pronounced also *Jitta*, and the custom is known by various other names.—See ANGWARA, DUNGWARA, HURSOT, and PURBUTTO.

JEETAPUTR, جيتاپتر जीतापत्र jítápatr

A favorable decision.—*Benares*.

JEHAT, جہات जिहात jihát

Duties on manufactures. They were reduced by *Akber* from 10 to 5 per cent., but were imposed during the decline of the Monarchy at a much heavier rate by every petty ruler in his own principality.

JEHUR, جيہر जेहर jehar

A pile of water pots placed one on the other. The word is pronounced also *Jeg,hur*. To take the water pots off the head of a divorced woman, is to imply consent to marry her. The custom prevails amongst the *Jats*, *Aheers*, and *Goojurs*, but principally amongst the former, and more commonly in *Rajpootana* than in these Provinces.

Digitized by Google

Jel, جيل जेल jel

The chain of buckets on a Persian Wheel.

Jelee جيلي जेली jelí

Jelee is a kind of pitchfork, or rake, for collecting and adjusting the ears of corn on the threshing ground. It is also known to the Eastward by the names of *Pancha* and *Punchangura*, from its having five (*panch*) prongs. *Dhinka*, or *Dheenka*, is a smaller kind of *Jelee*, which is used by a man in a sitting posture, and differs from a *Jelee* in having curved prongs.

جيلي دررساله چوبي دوشاخه كه خوشههاي كوفته كه در
خرمن باشد بدان برداشته برهوا اندازند تا غله از كاه جدا شود
سكو بسين مهمله مكسور و كاف مفتوح ليكن درجهانگيري
سكوچوبي كه آنرا سه شاخه و چهار شاخه سازند سه شاخه را
سكو و چهار شاخه را چهار شاخه خوانند و آنرا اشنه و نواشه
و چك نيز گويند و بتازي مدري و بهندي دنبالي گويند و
صاحب جهانگيري سكوبفتح اول گفته اما اول اقوي و هندي
متعارف گواليار كه افصح السنه هنديست پنچانگرا ببا و جيم
هردو فارسي و نون غنه بعد الف و كاف فارسي و راي مهمله
بالف كشيده

Ghuraeb-ool-Loghat.

Jeonar, جيونار जेवनार jeonár

Is sometimes used in the sense of Jounal, *q. v.*

Jeora, جيوڑا जेवड़ा jeorá

Perquisites of Blacksmiths, Washermen, Carpenters, and other Village Servants.

Jeoree, جيوڑي जेवड़ी jeorí

Bears the same meaning as Jureeb, *q. v.* A cord, a rope.

Jet,h Ryut, جيٹهه رعيت जेठ रइयत jet'h raiyat

The head *ryut* who conducts the village business, and acts as *Choudhree* of the village; from Sanscrit, *jesht,ha*, eldest, chief.

Digitized by Google

The meaning is correctly given in the Printed Glossary. Where there is a *Mòòquddum*, the *Jet,h-Ryut* ranks below him, and is often known by the name of *Chòòkuddum*; but it is most usual to consider *Mòòquddum*, *Jet,h-Ryut*, *Muhto*, *Mook,hea*, *Muhetya*, and *Buseet* as synonymous terms.

JEWAR, جيوار जेवार jewár

A clan of Rajpoots of this name is found in *Saugor* and *Bundlecund*. As they receive in marriage the daughters of *Suruswar* and *Rat,hore* Rajpoots, they may be considered to hold a respectable rank.

JEWUN BIRT, جيون برت जेवन बिर्त jewan birt

A stipend allowed to the family of an old deceased servant.—*Eastern Oudh* and *Benares*.—See BIRT.

JHABUR, جهابر झाबर jhábar

Low land on which water lies, and which produces rice, or a grass called *Tin*. Sometimes, when the water dries up quickly, *Rubbee* crops are also sown in it.—See *Jhab Bhomee* in the Printed Glossary.

JHAD, جهاڈ झाड़ jhad

Land on which *Dhak*, *Heens*, and other jungly bushes grow.—*Upper Doab*.

JHADA, جهاڈا झाड़ा jhádá

Lands which remain under water during the rains. A swamp.—See JHABUR.

JHAKUREE, جهاكري झाकड़ी jhákarí

A milk-pail. From the *Jhakuree*, or *Dohnee*, the milk is transferred into other vessels—the *Kudhounee*, the *Jumaoner*, the *Bilonee*, according to the particular process it has to undergo, till it reaches the ultimate stage of *G,hee*.

JHAM جهام झाम jhám

A large instrument in the shape of a hoe, or *Phaora*, used for excavating earth in well-sinking. The use of it is peculiar to this country, and it is very ingeniously applied. The mode of its application has been fully detailed in the Asiatic Society's Journal.

Digitized by Google

JHANGEE, جهانگي झांगी jhángí

Bramble and brushwood.—*Eastern Oudh.*

JHANSA, جهانسا झांसा jhánsa

An assessment formed without specific ground, and only by general estimate.—*Saugor.* The word is perhaps derived from *Jhansna* to cozen, to flatter, to deceive.

JHAOO, جهاو झाऊ jháú

(*Tamarix Dioica*). A common shrub in the Upper Provinces, growing in marshy, or inundated, ground. It is much used for thatching, hedging, and burning. Galls are produced on it, called *Sumrut-òòt-toorfa*, or *Buree Mye.*—See FURAS.

JHAREE, جهاري झारी jhárí

A pitcher with a long neck.—See G,HURA.

JHAREE, جهاڑي झाड़ी jhárí

Jungle; small bushes.

JHAWUR, جهاور झावर jháwar

Flat or low land flooded by the rains.—See JHABUR.

JHEEL, جهيل झील jhíl

A shallow lake or morass.

JHINJUR, جهنجر झिंझर jhinjar

See GOOJUR, of which tribe they form a sub-division.

JHIREE, جهري झिरी jhirí

Withered wheat, blight. The word is perhaps derived from *Jhòòrna*, to fade.

JHOJHA, جهوجها झोझा jhojhá

The word literally means the stomach, and is the designation of an inferior class of Mussulmans. The *Jhojhas*, in Pergunah *Burun* of *Bòòlundshuhur*, represent themselves as converted *Rat,hores*, *Chouhans* and *Tuars*; but by others they are considered to be converted slaves of these tribes. In like manner, those of *Anoopshuhur* are said to be slaves of *Moghuls*, con-

Digitized by Google

verted to Mahometanism. They are despised by the *Birgoojurs* and other converted *Rajpoots* of the neighbourhood, with whom they are not suffered to intermarry; from which their servile origin may be fairly presumed. They are scattered over different parts of the *Doab* and *Rohilcund*, and are reported to be good cultivators.—Hence the saying:

झोझा हाली लाकर घर बैठो चौपड खेल

"*Jhojha halee lakur, g,hur byt,ho choupur k,hel;*"

"employ a *Jhojka* as a ploughman, and you may sit at home and play at Backgammon."

One of the chief causes of the value attached to their services is, that, being Mussulmans, they are not restrained by Hindoo observances of certain festivals. Thus, while Hindoos are waiting for the Dit,hwun (*q. v.*) before they cut their Sugar-cane, the *Jhojhas* have already begun to press their cane, and manufacture their Sugar.

Jhojhòòroo, جھوجھرو झोझरू jhojhurú

A grass to which camels are very partial, and which is occasionally given as fodder to horned cattle. It grows to the height of about two feet, and is known also by the name *junglee neel*, or wild Indigo.

Jhokund, جھوکند झोकन्द jhokand

Is the place at which the *Jhonkya* stands.—See Colhoo and Jhonkya.

Jhola, جھولا झोला jhola

A cold wind which affects Wheat by drying up the ears.—*Upper Doab* and *Dehli*.

Jhoneya, جھونیا झोनैया jhonaiya

One of the classes into which the *Còòrmees* are divided.—See Còòrmee.

Jhonkya, جھونکیا झोंकिया jhonkyá

The man who keeps up the fire when Sugar is boiling. The word is sometimes pronounced *Jhonkwa* and *Jhokya*,—but incorrectly, for it is derived from *Jhonkna*, to supply fuel to an oven.

Digitized by Google

JHOOHA, جهوها झूहा jhúhá

Jhooha is in *Rohilcund* what *Chour* is in *Dehli*. A large stack of *Juwar* or *Bajra*. A *Jhooha* generally contains from 10 to 20 *Bojh*, or loads.

JHOOLEE, جهولي झूली jhúlí

A cloth, or sheet, made into a fan for winnowing grain, when there is no wind.—*Dehli*. The word is derived from *Jhoolna* to swing, or perhaps from *Jhulna* to fan. The corresponding term in *Bundlecund* is *Surwa*. In *Rohilcund* and *Upper Doab*, *Purtwaee*. In *Benares*, *Pat,hee* and *Purowta*; and in the *Lower* and *Central Doab*, *Purowta*, *Purtowa*, and *Purtee*.

JHOONDEE, جهونڈي झूंडी jhúndí

A clump of grass. It is also applied in *Dehli*, as *K,hewut* is elsewhere, to signify the amount due from each sharer in a *Bhyachara* estate.

JHOONGA, جهونگا झूंगा jhúngá

Bramble, brushwood. The word is sometimes pronounced *Jhangee*.

Jhoonga signifies also a bullock whose horns project forward. There are many similar words significant of peculiarities in the shape of horns.—*Myna* is a bullock the tips of whose horns join in the centre. A superstition prevails against their use in draft or agriculture, and they are consequently always bestowed upon Brahmins.—*Mora* is a bullock whose horns grow backwards. *Moondra*, whose horns are stunted and ill-developed.—*Moonda*, whose horns are broken.—*Phulsapel*, (literally, one who shoves against a doorway) whose horns project to the right and left.—*Kyncha*, whose horns are one up and the other down. In some places, this is called *Surg-patalee* i. e. heaven-and-hellwards.—See DOONDA.

JHOONT,HUR, جهونٹهر झूंठर jhúnt'har

Fields yielding double crops. It is sometimes pronounced *jhoot,hun* and *jòòt,heael*. *Jootean* and *joot,helee* are also used in a similar sense.—See JOOTEAN.

JHOOPA, جهوپا झूपा jhúpá

A pile of mangoes or other fruit.—*Lower Doab*.

JHOORNA, جهورنا झूरना jhúrná

To shake fruit from the tree. *Jhurna*, with a Hindee *d*, is to fall as fruit from a tree.

JHORA, جهورا झोरा jhorá

The haulm or stalks of leguminous plants, such as *Moong* and *Mot,h*, used as fodder.

JHOUWA, جهوا झौवा jhauwá

A large open basket; so called because it is made from the twigs of the JHAOO, *q. v.*

JHUBRA, جهبرا झबरा jhabrá

Jhubra, or *Jhubbooa*, is an epithet applied to the ears of animals when they are covered with long hair; from *jhubba*, a tassel. One of the Bucolic maxims respecting the choice of horned cattle says in approval of this point,

कार कछौटा झबरे कान
इन्हें छांड़ि न लीजे आन

Kar kuchhouta, jhubre kan,
Inhen chhanr nu leejiye an.

JHUJHURKA, جهجهركا झझरका jhajharká

Early dawn before it is easy to distinguish objects.—*Ghuraeb-ool-Loghat*. The word is spelt *jhujhulka* in the *Tohfut-ool-Loghat-i-Hindee*. Neither word is in Shakespear's Dictionary.

JHUKORA, جهكورا झकोरा jhakorá

A shower.

JHULAR, جهلار झलार jhalár

A thicket, brushwood.

JHUMAKA, جهماكا झमाका jhamáka

A heavy shower.

JHUMJHUM, جهم جهم झमझम jhamjham

Heavy continued rain. The term *Jhumajhum* is similarly used.

Digitized by Google

Jhumurjhumur, jhamarjhamar

جهمرجهمر झमरझमर

A light rain; raining drop by drop.

Jhunda, جهنڈا झंडा jhanda

Jhundee, جهنڈی झंडी jhandí

A flag staff. A flag used by Surveyors as a mark by which to direct their observations.

Jhunjea, جهنجیا झंजिया jhanjiá

A sub-division of the *Mar* soil.—*Lower Doab.*

Jhunk,hura, جهنکهڑا झंखड़ा jhank'hara

Jhunk,hura, sometimes pronounced *Jhunkura,* signifies a leafless tree,—the contrary of *Jhundoola* جهنڈولا which is applied to a tree with thick foliage.

Jhur, جهڑ झड़ jhar

Heavy rain; hence *jhura-jhur* heavily, rapidly; and *jhuree* continued rain, wet weather.

Jhurberee, جهڑبیری झड़बेरी jharberí

From *jhur,* or *jhar,* a bramble, and *ber* the name of a tree, which appears to be the same as the *sidar* of Africa and Arabia, the *Zizyphus Napeca* of modern Botanists, and the *Rhamnus Spina Christi* of Linnæus, and probably identical with the tree which yielded the famous fruit of the Lotophagi, (*Herod.* iv. *p.* 177).

The *Jhurberee* seldom exceeds two feet in height, but the *Ber* is a large tree which sometimes grows to the height of between twenty and thirty feet. The *Jhurberee* is often called the *Pala* shrub, and is used for many useful purposes. In appearance it is no better than a prickly bush, the fruit however, which resembles a small plum, affords food to the destitute in a famine, and is collected for that purpose by the women and children. It is either mixed with milk and water, or eaten in its natural state with bread, if procurable, and if not, by itself. The leaves are threshed and collected for fodder for the cattle; the briars and thorns form barriers for the fields, and cattle sheds, and, when no longer required, are used as fuel. During the year of famine (for it seems to grow equally luxuri-

Digitized by Google

ant in a drought) the people to the West of the Jumna fed their cattle, and paid a large proportion of their revenue, from its sale. Indeed, in villages where the crop entirely failed, the only collections were from this source. In such cases the people retained one-half for consumption, and disposed of the remainder. *Pala* leaves, in an average year, sell from 6 to 12 maunds the rupee. The *Jhurberee* produces also very good gallnuts.

JHURÒÒA, جهروا झरुवा jharuá

The name of a nutritious grass of which the grain is something like that of *Shamakh* (Panicum frumentaceum), of which it is reckoned to be a wild species. It springs up during the rains. The grain is eaten by Hindoos on fast days, and *Chumars* commonly make it into bread. The stalks are cut up and given to cattle, or applied to the purpose of improving the quality and quantity of milk. It is known also by the name of *Suwan*, and *Suwueen*, because it ripens in the month *Sawun*.

JHUROTA, جهروتا झड़ोता jharotá

The close of a season.—See JHOORNA.

JHUTEANA, جهتيانا झटियाना jhatiyáná

The *Jhuteana*, or *Jhòòteana*, is a small clan of Rajpoots found in Pergunahs *Sirdhana, Baghput, Soron, Shikarpoor, Bòòdhana* and *Khoorja* in the *Upper Doab*.

JIJHOTEA,ججهوتيا जिझोटिया jijhotiyá

This is a branch of the CANOUJEA BRAHMINS, (*q. v.*), which ranks low in public estimation. Their more correct name is *Yajurhota*, derived originally, it is said, from their having made burnt offerings according to the forms of the *Yajurveda*. Their sub-divisions are much of the same character as those of the *Canoujeas*, but it is needless to enumerate them. Amongst their chief families are reckoned the *Choubes* of *Roopround*, the *Doobes* of *Dowreà*, and the *Misrs* of *Humeerpoor* and *Curea*.

JINHUR, جنهر जिनहर jinhar

Is the name of one of the nnmerous *Gotes* of GOOJURS, *q. v.*

JINS, جنس जिन्स jins

Grain, commodities, products.

Digitized by Google

Jins-i-kamil, jins-i-kámil
جنس کامل जिन्सकामिल

First-rate crops. The best crop that a field can produce.

Jinswar, جنسوار जिन्सवार jinswár

(A Statement) relative to crops.—See Jumabundee.

Jinwar, جنوار जिनवार jinwár

See Junwar, which is the most usual pronunciation.

Jirea, جریا जिरिया jiriá

The name of a rice cultivated in *Benares*.—See Dhan.

Jizea, جزیہ जिजिया jizia

A tax on infidels. Applied in *Saugor* to a house-tax on the inhabitants of towns not engaged in tillage, which is also called Pandree, *q. v.*—See Juzea.

Jog, جوگ जोग jog

The name of the person upon whom a draft or bill of exchange is drawn.

Johur, جوہر जोहड़ johar

The name given to a large pond or lake.—*Dehli*.—See Ahur. It is also applied in the *Central Doab* to any inundated land, and is there pronounced *Jhor*.

In Shakespear's Dictionary, *Joohur* is said to signify "Pits filled with water at the bottom of mountains."

Johya, جوہیا जोहिया johiyá

Johyas are by some authorities included among the thirty-six Royal Races of India; by others they are considered a mere ramification of the *Yadu Bhatti*. In the gathering of the Rajpoots to defend the *Mori* Prince of *Chittore*, they are styled Lords of *Junguldes*, which included *Huriana*, *Bhutneer* and *Nagore*. There are, I believe, no Rajpoots of this clan, except a very few in *K,hyragurh* of *Allahabad*, and those in the *Doab*, who form a *Chourasee* in the neighbourhood of *Allahabad* and *Chaile*, and who are all converted to Mahometanism. Colonel Tod considers the *Johyas* to be entirely extinct. The *Johyas*, who held 1100 villages in *Jungeldes*, were completely subdued, and perhaps in part expelled from their ancient abodes, by the

Digitized by Google

Godrrah, with the aid of *Beeka*, the *Rat,hore*, the founder of *Beekaneer*. This occurred at the close of the fifteenth century: but the occupation of the *Lower Doab* was perhaps of an earlier date. That there was not a complete expulsion at the period above mentioned, we know from *Johyas* being recorded, as late as the time of *Akber*, as still holding Zemindarees in *Sirsa*. The *Johya* are considered the same as the *Jinjootuh* of *Baber*, but the position thus assigned appears too far to the Westward.

JOK,HAEE, جوکہائی जोखाई jok,háí

Weighment; the weighman's perquisite; from *jok,hna*, to weigh.

JOOA, جوا जुआ júá

The yoke of a carriage or plough.

The word is preserved in many of the Indo-European languages. Thus, Sanscrit *Yug*, Persian *Yogh*, Greek *Zeugos*, German *Joch*, Latin *Jugum*, Russian *Igum*, English *Yoke*. It is not surprising that there should be so many traces of resemblance in words denoting the parts of a plough, one of the first instruments of man's industry.—See GAREE, HUL, and HULUS.

JOOEE, جوئی जुई júí

An insect destructive to certain crops.—See GINDUR.

JÒÒGAD GOUR, جوگاد گور जुगाद् गौड़ jugád gaur

See GOUR BRAHMIN. The name would be more correctly *Jòògadi*.

JÒÒGALNA, جگالنا जुगालना jugálna

To chew the cud.

JOOLA, جولہ जूला júla

A tract of land containing four *Alee*, or sixteen *Beesees*.—*Gurhwal*, and *Kumaon*.—See BEESEE.

"In *Gurhwal*, as in *Kumaon*, there are numerous denominations of land, but the *Joola* was, and is, the chief measure, differing in value according to local usage, and the various classes of landholders, but in every instance exceeding in quantity one *Beesee*, and measurable by it."—*Gurhwal Settlement Report*.

JOONA, جونا जूना júná

JOORA, جوڑا जूड़ा júrá

A rope of twisted grass, or twine, made to support a round-bottomed jar. It is called also *Indòòree*, *Eedhòòa*, *Chukwa*,

Digitized by Google

Gòòruree, Gindòòree and *Goduree.* The original meaning of *Jooru* is the knot into which Hindoos tie their hair at the back of the head.

JOOREE, جوري जूड़ी júrí

From *jorna,* to join: a small bundle of Sugar-cane. The tops of the *Jooree,* brought home on the *Ekadushee* of *Katik* (see DIT,HWUN), are kept suspended from the roof of the house till the *Holee,* and burnt during that festival.

I know not whether a similar practice is now observed in Europe, but the learned Moresin in his "Papatus," *voce* VACINA, speaks of its prevalence in his time, "Vacina Dea, cui sacrificabant agricolæ messe peracta. Papatus fert domum spiceas coronas, quas a tignis suspendit, nunc altaribus suorum tutelarium offerunt, gratias agunt pro collectis frugibus, et otium precantur."

The Devonshire "neck" is also a remnant of the same custom; and as

> Many precious rites
> And customs of our rural ancestry
> Are gone, or stealing from us;
>
> *Wordsworth.*

it may be as well to mention the ceremonies by which it is attended. When the labourers are reaping the last field of wheat, some old man, who is well acquainted with the ceremonies of the occasion, examines all the sheaves, picks out all the best ears which he can find, and ties them up into a neat bundle, which is called the "neck."

"After the field is cut out, and the pitcher once more circulated, the reapers, binders, and the women, stand round in a circle. The person with the neck stands in the centre, grasping it with both his hands. He first stoops and holds it near the ground, and all the men forming the ring, take off their hats, stooping and holding them with both hands towards the ground. They then all begin at once in a very prolonged and harmonious tone to cry "the neck!" at the same time slowly raising themselves upright, and elevating their arms and hats above their heads; the person with "the neck" also raising it on high. This is done three times."—(*Hone's Every-Day Book,* Vol. II. 1172).

The neck is then brought home with great acclamations, and hung up in the Farm-House over the table till next harvest, or even for a longer period, as it is considered unlucky to part with it. The origin of the word "neck" I know not: it may be the same as "nick", a sign, a mark, which is now obsolete, and only preserved in the fabulous emblem of the "Swan with

Digitized by Google

two *necks*,"—originally the Swan with two "*nicks*," *i. e.* the mark imposed upon the Royal Swans. These *nicks*, official visitors were annually appointed to inspect, by *upping*, or taking *up*, the birds; which expression has now been cocknified into the yearly Swan-*hopping* of the London Corporation.

Jooree is also the name of a small necklace strung together from cakes of cowdung, and cast into fire the during the *Holee*.

JOOREMAREE, جوڑیماری जूड़ेमारी júremárí

Literally, brought under the yoke. The term is generally used to signify land actually in possession, in distinction to that which a man is entitled to by virtue of descent from a common ancestor.

JÒÒTA, جتا जुता jutá

Is the name given to the rope connecting the *leheree*, or irrigating basket, with the *killee*, or handle; from *jotna*, to yoke.

JOOTEÁL, جوتیال जूटियाल jútiyál

See BURWAEK. The word is also pronounced *Jòòteal*.

JOOTEAN, جوتیان जूतियां jútiyán

Land which bears two harvests during the year,—opposed to *ekfurda*, which bears only one.—*Benares*. The word is derived from *jotna*, to cultivate.

JOOT,HALEE, جوتہالی जूथाली jút'hálí

Joot,halee bears the same meaning as JOOTEAN, *q. v.*

JOREE, جوڑی जोड़ी jorí

A pond smaller than a *Pok,hur*.—*Dehli*.—See AHUR.

JOSHEE, جوشی जोशी joshí

An inferior tribe of Brahmins employed in casting nativities and fostering other superstitious practices of the natives. Their name is derived from *Jotish* astrology, and they are known also by the names of *Bhudurea* and *Dukout*. A very different meaning, however, is conveyed by calling a Brahmin a *bura Jotishee*, which is a title of great consideration, and implies that he is learned in the *Jotish Shasters*, without engaging in the actual occupations of *Joshees*. It is with reference to this original meaning, that the *Joshees* of *Kumaon* maintain a high character for respectability.

Digitized by Google

Jot, جوت जोत jot

Cultivation, tillage. Tenure of a cultivator. It is also sometimes used to signify the rent paid by a cultivator.

Jota, جوتا जोता jotá

Jotar, جوتار जोतार jotár

Jotea, جوتیا जोतिया jotiyá

Jotun, جوتن जोतन jotan

A cultivator of land.—See above under Jot.

Jou, جو जौ jau

Barley,—but not exclusively such as is raised by artificial irrigation, as stated in the Printed Glossary.

The *Jou*, or Barley-corn, is in India, as in many other countries, the primary unit of measures of length. The Asiatics, however, in that fondness for minute quantities which prevails with them, assume a certain number (6 or 8) hairs of a horse's tail, or mane, as equivalent to a *Jou*. Between Europe and Asia, there is also this difference in the use of the *Jou* as the basis of measures of length, that in the former it is more usual, though not universal, to take the length of the grain; in the latter, the breadth:—thus, in England, 3 Barley-corns placed end to end make an inch, and in India, 8 Barley-corns' breadths make a finger. The former is more likely to be correct as an invariable standard than the latter.

The following Table shews the quantity of Barley in cultivation in the Upper Provinces during the year of Survey.

	Acres.
Dehli Division,	90,053
Rohilcund Division,	182,476
Meerut Division,	153,050
Agra Division,	359,811
Allahabad Division,	430,633
Benares Division,	1,301,877
Saugor Division,	854
Total Acres,—	2,518,754

Digitized by Google

JOUCHUNEE, جوچنی जौचनी jauchaní

A mixed crop of barley and *chüna.*—See GOJURA.

JOUNAL, جونال जौनाल jaunál

Land cultivated alternately by *Rubbee* and *Khureef* sowings. Land in continual cultivation.—*Rohilcund* and *Doab*.

In *Dehli* and *Oudh* it is applied generally to land which has been cropped during the past season with wheat and barley, which in the *Upper Doab* is called *Binar*, and, in some places, *Nurðða*. In *Benares* the same word, or rather *Jounar,* means a field in which barley is sown without having borne a previous *Khureef* crop. In *Bundlecund* it means land on which any *Rubbee* crops have grown.—See JOUNAR in the Printed Glossary.

It is probable that the meanings ascribed to this word are derived from different sources. When it is applied to *Rubbee* land alone, we may perhaps look for its root in *Jou*, barley. Where it means land under constant cultivation, we may perhaps look for its root in *Joon*, time. Thus, in many places, land exhausted by over-cropping is styled *Joonee.*

JOUNCHEE, جونچی जौंची jaunchí

A kind of smut in barley and wheat, in which the ears produce no corn.

JOWAR, جوار जुआर juár

A species of Millet.—See JUWAR.

JOUNRA, جونرا जौंडा jaunra

Payment of village servants in kind. The word appears to be a corruption of *Jeora, q. v.*—*Eastern Oudh.*

JUBDEE, جبدی जबदी jabdí

A species of rice cultivated in *Rohilcund.*—See DHAN.

JUDHUN, جڈھن जढन jadhan

JURHUN جڑھن जढन jarhan

A large species of rice, cropped at the close of the rainy season.

JUGA, جگا जगा jagá

The word is more properly *Jaga* جگا; but the common pronunciation is *Juga.*—See BHAT.

JUGNEE, جگنی जगनी jagní

A small grain from which oil is extracted. It appears to be the same as the *Rumtillee* of the *Gonds.—Saugor.*

JUGUNBUNSEE, جگنبنسی जगनबन्सी jaganbansí

A tribe of Brahmins who hold Zemindaree possessions in Purgunah *Kora,* Zillah *Futtehpoor.*—See GOUTUM.

JUJMAN,ججمان जजमान jajmán

A person from whom Brahmins, or menials, such as barbers, washermen and sweepers, have an hereditary right to claim certain perquisites, on occasion of any ceremonies or services which they are called upon to perform.

JUL, جل जल jal

A Jungle shrub which grows in the *Bhuttee* Territory.

JULA, جله जला jala

A lake; from *jul* water.

JULALEA, جلاليا जलालिया jaláliyá

A fine species of wheat with reddish ears.—*Saugor.*

JULASA, جلاسا जलासा jalása

A pool of water, a tank.

JULKUR, جلكر जलकर jalkar

The produce and piscary of rivers, jheels, tanks, &c., also, the revenue assessed thereon.—See JELCOBA and JULKUR in the Printed Glossary.

JULM, جلم जलम jalm

Birth, birthright; used to denote proprietary right, especially in the soil.—*Saugor.* The word is a corruption of *Junum,* birth.

JULNEEM, جلنيم जलनीम jalním

A bitter herb which grows on the banks of *Tulaos.* It is used medicinally as a cure for the itch, and has a purgative quality. It has obtained its name from its springing up only in the vicinity of water.

Digitized by Google

JULOT SURG, جلوت سرگ जलोत सर्ग jalot sarg

The ceremony which is gone through, when a pond, *baolee*, or well, is married. It has been already described under BUNOT SURG, *q. v.* The only difference is that the bride is personated by an image, instead of the *Toolsee*. The word is derived from the Sanscrit जल water* and उत्सर्ग donation. The advantages to be derived from the ceremony are shown in the 3rd Chap. of the *Nirnye Sindh*. It is the general impression amongst Europeans that this marriage ceremony takes place only between a well and a garden, but this union is exceedingly rare;—the most usual practice being, as mentioned before, to perform the marriage ceremony of each separately.

JUL PEEPUL, جل پیپل जलपीपल jal pípal

A herb somewhat resembling the pepper plant. It is called also *Uspaboota* in the *Turaee* Pergunahs. In the *Taleef-i-Shureef* it is called *Julpeelbuka*.

JUMA, جمع जमा jama

The whole; total; revenue generally; and the Government demand in particular. Amount assessed.

JUMABUNDEE, جمعبندی जमाबन्दी jamabandí

A village rent-roll. A statement of the rents fixed on every field in the Township. In Madras it signifies the annual settlement of the Revenue, and bears this meaning in the Printed Glossary.

The term is very comprehensive, and, indeed, admits of so many meanings, that it is found to change, so as to accommodate itself to the prevalent system of Revenue management. About fifteen years ago, a *Jumabundee* was most commonly known as a *doul*, or estimate, on which to base an assessment. It is now applied chiefly to the annual Rent-roll furnished by the Village Accountants. It is also used variously in Villages, as well as in Government Records. *Jinswar Jumabundee*, for instance, is usually a detailed statement of the rent levied upon each kind of crop. In *Birj*, it is more specially applied to a kind of tenure found in parts of that tract.

* In English, *Gill*, is a provincial word for a rivulet, but whether with a soft or harsh initial *g*, I know not.

Digitized by Google

JUMA JHURTEE, جمع جھرتي जमा झर्ती jama jhartí

A Statement of receipts and expenditure. Periodical account of either cash or grain.—*Saugor.*

JUMA KHURCH, جمع خرچ जमा खर्च jama kharch

Debit and Credit. Cash Account.

JUMA WASIL BAKEE, jama wásil báqí
جمع واصل باقي जमा वासिल बाकी

An account of the Revenue of Government, with entries of payments and arrears.

JUMNOUTA, جمنوتا जमनौटा jamnautá

JUMNOUTEA, جمنوتيا जमनौटिया jamnautyá

A certain consideration given to a *Zamin*, or Security; generally amounting to about five per Cent.

JUMOG, جموگ जमोग jamog

Transfer of liabilities by mutual consent. A conditional Mortgage.—*Benares, Eastern Oudh,* and *Lower Doab.*

JUMOGDAR, جموگدار जमोगदार jamogdár

A person who lends a landed proprietor a sum of money, and recovers that money from the *Ryuts.*—*Benares, E. Oudh,* and *Lower Doab.*

JUMOOUT, جموٹ जमूट jamúat

The foundation of a well; from *jumna* to join, to adhere. Hence the word is applied to the festive ceremony on the occasion of completing the foundation of a well.—*Benares.* In the *Dehli* Territory this ceremony is called *Nychuk* and *Neemchuk*, which are names applied also to the foundation of the well; from *neeche* below. *Newar* is the most usual word elsewhere.—See JAK,HUN.

JUMOWA, جموا जमोवा jamoá

Indigo planted before the rains, and irrigated by artificial means.—*Central Doab.*

Jumowa is also the name of a tree.

Digitized by Google

JUMYEA, جميا जमैया jamaiyá

The name of a grass in *Dehli.*

JUNDOULEA, جندوليا जंदौलिया jandauliyá

A small clan of Rajpoots in *Cheeboomow,* Zillah *Banda.*

JUNDRA, جندرا जंद्रा jandrá

Shakespear says, *Jundra* means a pitchfork; but in the Upper Provinces it is most usually applied to a kind of rake used during irrigation for dividing a field into small beds. It is used by two men,—one holds the handle, and the other holds a string attached to the forks of the rake in a direction opposite to handle. It is an inconvenient method of employing two men to do the work of one. The name *Jundra* is used chiefly to the Westward. Elsewhere, the same implement is known by the name of *Manjho* and *Kurha,* and solid wood more sensibly supplies the place of the forks of the rake.

JUNEWA, جنيوا जनेवा janewá

A kind of fragrant grass which grows in fields which have been cultivated with *Khureef* crops. Its flower is like that of the *Doob,* but its stem is erect, and grows to about the height of a foot and a half.

JUNG,HARA, جنگهارا जंघारा jang'hárá

A large, and somewhat turbulent, tribe of *Rajpoots* of the *Tuar* clan, in the South East of *Rohilcund,* whence they appear to have expelled the *Kut,keryas.* They are large proprietors in *Ooshut, Fureedpoor, Mehrabad, Beesulpoor, Sulempoor, Tilkur, Julalpoor* and *K,hera Bujhera,* and are found as *asamees* in *K,hotar,* and *Beesulpoor.* They are sub-divided into the *Bhoor* and *Turaeen Jung,haras,* and these again have their sub-divisions, which it is needless here to detail;—but it may be mentioned that the *Bhoor* rank first, on account of the *Turaeen* clan, having adopted the practice of CURAO. *q. v.* They profess to have come to these parts under a leader called *Dhuppoo Dham,* whose name is immortalized in popular poetry for his gallant opposition to some chief of *Budaon.*

नीचे धरती ऊपर राम
बीच में लड़े धप्पू धाम

'Neeche Dhurtee, oopur Ram,
Beech men lure Dhuppoo Dham.

Digitized by Google

The *Jung,haras* were once a powerful clan in the neighbourhood of *Coel*, where, though they are now but small proprietors, they once held four separate *Chourasees*—that of *Mundrak*, held by the descendants of *Ludhar*—of *Chundphuree*, held by the descendants of *Chand*—of *Baroun*, held by the descendants of *Meg,h Raja*—of *Uglas*, held by the descendants of *Ajye Raj*—One of his descendants, *Mudhòòkur*, is also famous in local ballads.

मधुकर मधुकर हूं कहूं हूं आयो मधुकर पास
जो मधुकर घर नाहिं हैं तो कौन काम अगलास
जहां मधुकर जहां केतकी जहां भवर करैं गुंजार
एक मधुकर कमलको जेहि खडग दान संभार
पांसै छप्पन दीजिये पीठ न एकौ लगिया
पांसै छप्पन मांगिया धकरा गांव से भगिया

Mudhòòkur Mudhòòkur hoon kuhoon, hoon ayo Mudhookur pas;
Jo Mudhòòkur g,hur naheen hyn, tou koun kam Uglus.
Juhan Mudhòòkur, juhan ketkee, juhan bhuwur kuren gòònjar,
Ek Mudhòòkur kumul ko jehi khurg dan sumbhar.
Panse chhuppun deejia, peet,h na ekou lagia,
Panse chhuppun mangia, Dhukra ganw se bhugia,

These lines are often quoted in allusion to his splendid donation of 556 horses to his *Bhat*, for which the *Dhakura* of *Goreyee*, as he was unable to present the saddles, was compelled for shame to leave his ancestral home, and take up his abode in *K,heree Burhun* of *Juleysur*. The whole story exemplifies the power of the Bards, as well as the generosity of *Mudhòòkur*; whose lineal descendant is still *Raee* of *Uglas*, and chief of the clan. These *Jung,haras* intermarry with *Poondeers*, give their daughters to *Chouhans* and *Birgoojurs*, and receive daughters from *Bhals*, *Jaes*, and *Gehlotes*.

JUNGRA, جنگرا जंगरा jangrá

The haulm of *Khureef* produce.—*Lower Doab*.

JUNOOTOORWA, جنوتورا जनूतूरवा janútúrwá

A small clan of Rajpoots in *Gungapoor*, Zillah *Benares*.

JUNTREE, جنتري जन्तरी jantri

An Almanac, or Register. It originally meant a perforated piece of metal through which wire is drawn, and may have sub-

Digitized by Google

sequently been applied to an Almanac on account of its having many open compartments, or ruled divisions.

JUNWAR, جنوار जनवार janwár

There are a few of this tribe of Rajpoots in *Sihonda* and *Simounee* of *Bundlecund*; *Rusoolabad* and *Bit,hoor* of *Cawnpoor*; and *Kootea Gòoneer* of *Futtehpoor*.

JUNWUREA, جنوريا जंवरिया janwariyá

A tribe of *Aheers*.—See AHEER.

JURAETA, جرايتة जराइता jaráita

One of the divisions of the *Touhur*, or *Tuar*, clan.—See JATOO.

JUREA, جريا जरिया jariyá

One of the seven divisions of the *Lodh* tribe.—See LODH.

Also, the name of the fulcrum which supports the pivot on which the arm of the *Dhenklee* turns; derived perhaps from *jur*, which signifies a root, both in Sanscrit and Arabic.

JUREEB, جريب जरीब jaríb

A measuring chain, or rope. Before *Akber's* time it was a rope. He directed it should be made of Bamboo with iron joints, as the rope was subject to the influence of the weather. In our Survey measurements we use a chain. A *Jureeb* contains 60 *Guz*, or 20 *Gut,has*, and, in the standard measurement of the Upper Provinces, is equal to five chains of 11 yards, each chain being equal to 4 *Gut,has*. A square of one *Jureeb* is a *Beeg,ha*. Till the new system of Survey was established, it was usual to measure lands paying Revenue to Government with only 18 knots of the *Jureeb*, which was effected by bringing two knots over the shoulder of the measurer to his waist. Rent-free land was measured with the entire *Jureeb* of 20 knots.

A *Jureeb*, in Hebrew and Arabic, signified originally only a measure of capacity, equal to 4 *Qufeez*, or 384 *Mud** (Latin *Modius*), and in course of time came to signify the portion of

* These words are both retained in the Spanish *cafiz* and *almud*.—Indeed, nearly all the Spanish weights and measures are, like very many administrative words, (v. p. 312) derived from the Arabic:—As the *quintal* of one hundred pounds, from *kintur*: of which the fourth *(ròbba)* is the *arroba*: *arralde*, a pound, from *urrattl*; *xeme*, a span, from *shamah*; and so on.—See "Al Makkari," Vol. I. p. 500.

Digitized by Google

land which required as much to sow it as a *Jureeb* would contain.—(*Asasu-l-Loghat*). The *Pat,ha* and *Nalee* of *Gurhwal* and *Kumaon* have a similar origin.—See Beesee. This use of the term must have altered before the reign of *Timoor*, for in the Institutes we have the following injunction, which is evidently the foundation of *Akber's* division of soil into three classes.

واگر رعیت بحاصل و قسمت سه توده راضي نشود اراضي
مضبوطرا اول و دویم و سیوم جریب نمایند و جریب اولرا سه
خروار و جریب دویم را دوخروار و جریب سیومرا یک خروار
جمع بربندند و نصفرا گندم و نصفيرا جو اعتبار کنند وانچه
جمع شود دو یک مال بگیرند

Jureebkush, جریبکش जरीबकश jaríbkash

Surveyor, measurer. Literally, a drawer of the measuring chain.

Jureemana, جریمانه जरीमाना jarímána

Fine, penalty; given as *Jerumana* in the Printed Glossary.

Jureeta, جریته जड़ीटा jarítá

Brushwood, brambles. The word is used provincially, and is perhaps a corruption of the Hindee *Jhoor* झूड़ which signifies the same.

Jurela, جریله जरेला jarela

The name of a rice cultivated in *Rohilcund*.

Juret,ha, جریتها जरेथा jaret'há

The name of one of the clans of *Cachhees*.—See Cachhee.

Jurga, جرگا जरगा jargá

The name of a grass given as fodder to cattle, especially to horses. It grows generally on high ground.

Jurwee, جروي जड़वी jarwí

The name given to the small shoots of the rice plant, when it first springs from the ground.

Digitized by Google

JURWUT, جروٹ जड़वट jarwat

The trunk of a tree.

JUSAWUR, جساور जसावर jasáwar

Jusawur, or *Jusawut*, is the name of a tribe of Rajpoots in *Areeng* of *Muttra*. They are held in no great consideration.

JUTRANEE, جترانی जतरानी jatrání

A tribe of Jats in *Rohilcund* and *Dehli*.—See JAT.

JUTUR, جتر जतर jatar

Cultivated land.—*Upper Doab*.

JUWALEE, جوالی जवाली jawálí

Juwala, or *Juwalee*, signifies gram mixed with barley as food for cattle. Also, a small mixture of barley with wheat.

JUWAR, جوار जवार jawár

A species of millet which grows from a height of eight to twelve feet on a reedy stem. (Holcus Sorghum). It is known also by the names of *Jondhree*, and in some places, of *Joundee*. There are generally reckoned to be four kinds of *Juwar*. The red kind, or *Joginia Juwar*, is large, bears a lower price than the other qualities, and its stalk is not good fodder for cattle. The *Bounea*, (from *Bouna*, a dwarf) is small, very white, grows straiter than the other kinds, and its stalk is also considered an inferior fodder. The third and best is the *Peerea* or *Saer*. Its head bends more than the rest, its stalk is much approved as fodder, and, as the grain grows more compactly, it ripens later than the other kinds. The fourth and rarest is the *Basmutee*, which is a very fragrant kind, but scarcely repays the expence of cultivation.

These may be considered the kinds most ordinarily known in the *Doab*; but there are several others known elsewhere, as the *Alapooree* like the *Joginia*, *Dooleria* or *Domŏŏnhee*, *Juterya*, *K,howa*, *Churka*, *Bidura*, *Lŏŏkoo*, *Gŏŏtwa*, *Malutee*, *Chooneka*, *Buksee*, *Mug,ha*, *Gupŏŏraee*, *Bhudelee* or *Kooaroo*, *Dŏŏgdee*, *Kŏŏmuria*, *Lutoog,har* and *Banda*; the specific differences of which it is needless to mention.

JUWARA, جوارہ जवारा jawára

As much land as can be ploughed by a pair of bullocks. If a man says he has two *Juwaras*, he may be considered to have cultivation sufficient for the employment of two ploughs. *Ju-*

Digitized by Google

waree, or *Juwara*, therefore, is the same as the Jocelet, Soke, and Swoling of England, the Carucate of the Domesday Book, and the Hide of Edward the Confessor's reign, which was as much land as could be tilled in a year and a day by one plough. The area of the Carucate varied in different reigns—In the early part of the reign of Richard I. it was estimated at 60 acres, and so it continued till his ninth year, when, in the five shilling aid, it was fixed at 100 acres. In the time of Edward I. it was estimated at 180 acres, and in the time of Edward III. at 102 and 150 acres. A *Juwaree* of the *Central Doab*, in which province the word is chiefly used, could not at the most be considered as more than eight acres.

In *Dehli*, *Juwara* is used to signify the area ploughed in half a day, which is the same as the *Chhukwar* of the *Doab*. A *Sanjhlo* (literally, till the evening) signifies that which is ploughed during the whole day, and comprises two *Juwaras*, equivalent to the Aratrum, Arrura, Earing, and Avera of our Law books.

The words *Juwaree* and *Juwara* are derived from *Jooa* a yoke —it being as much land as one yoke of bullocks can plough, In the same way as *Jugum* amongst the Romans was not only the yoke, but as much as was ploughed by one yoke in a day. *Jugum* vocant quod juncti boves uno die exarare possint. (Varro, *De Re Rustica*, I. 10). It was rather more than half an acre. We have the same allusion in Scripture—"Within as it were half an acre of land, which a yoke of oxen might plow," I *Sam:* xiv. 14.

Another meaning of the word *Juwara* is a yoke, or pair of bullocks, especially when employed at a well.

Juwara is likewise the name of the barley which is forced in earthen pots by Brahmins for presentation at the *Dusehra*, or by women for presentation to their brothers, or fathers, on the same festival.—See Jye.

Juwara also signifies, in some parts of these Provinces, the small shoots of rice, which germinate when steeped in water. In Shakespear's Dictionary it is said to mean "large maize." I never heard of this application of the term.

JUWASA, جواسا जवासा jawása

Juwasa, under the name of *Juvassa*, is described in the Printed Glossary to be "a slender thorny shrub, which assumes its most lively verdure in the heights of the warmest and driest weather, and languishes and fades under the influence of rain." It is the prickly-stem *Hedysarum* (H. Alhagi), a thorny bush on which camels browse; hence, says *Khan Arzoo*, in his Dictionary, it is also called *Oont-kutara*. But *Khan Arzoo* appears to be wrong in saying the *Juwasa* is the same as *Oont-kutara*. The peasantry look upon these as entirely different plants, and in appearance they do not in the least resemble each

Digitized by Google

other. The real *Oont-kutara*, or *Kutela*, is something like a thistle (Echinops echinatus, *Roxb*:) and has a yellow flower. It is called in different parts of the country by different names, such as *G,humoee*, and *Bung-kuteya*, and *Sutyanasee*. The *Bhut-kuteya* and *Gol-kuteya* are of the same family.—See KUTEYA. But, though the *Juwasa* is not called *Oont-kutara*, it certainly is *a* Camel's thorn, and being therefore classed under the name of *Ooshtur-khar*, *Khan Arzoo* might easily have been misled. The name of *Alhagi* is derived from the root *haj*, which denotes in Arabic its connection with a place of pilgrimage. One of the species, the *Alhagi Maurorum* (which is said by some to be the *Juwasa* itself) is celebrated for its production of the Manna of the Desert.

Juwasa is considered a good medicine in bilious disorders, but is chiefly known to Europeans as a substitute for *Khus-khus* in *Tattees*. In ancient times *Juwasa* appears to have been eaten by Bullocks, as well as Camels: for we find those animals represented in the "Toy Cart" as chewing *Juwasa*. If they were able to accomplish this, their palates must have altered considerably; unless, as perhaps was the case, the prickly herb was chopped up into little bits, and given as fodder in that state.

JUWAZ, جواز जवाज jawáz

A Persian word signifying a wooden mortar; a Sugar-Mill; an Oil-Mill.

JUWUNPOOREA, جونپوریا जवनपुरिया jawanpúriya

A subdivision of the *Cachhee* tribe. *q. v.*

JUZEA, جزیه जज़िया jaziya

From the Arabic جزا subjugation; conquest; compensation. A Capitation Tax levied by the Mahometans on their subjects of another faith. The correct word is *Jizea*, but it seems usual in Hindoostan to pronounce the word *Juzea*.—See JUZZIAH, JAZIA, and JYZEYEB in the Printed Glossary.

From the passage quoted from the *Ayeen-i-Akberee*, in the article *Altumgha*, it appears that the *Khuleefa Oomur* laid an annual tax upon every one who was not of the Mahomedan religion. A person of high condition paid 48 *Dirhems*, one of moderate means 24 *Dirhems*, and one in an inferior station 12 *Dirhems*.—See "Hedaya," Book IX., Cap. II. and VIII.

It does not exactly appear when this tax was instituted in India. Tod ("Annals of Rajasthan," Vol. I. p. 403,) thinks it was imposed by *Baber* in lieu of the *Tumgha* which he solemnly renounced on the field of battle, after the victory which gave him the crown of India; but we read of it long before

this, for as early as the time of *Ala-ŏŏd-Deen*, only a century after the final subjugation of Hindoostan, we find it spoken of as an established tax. Thus, in the Dialogue, recorded by *Zeea-ŏŏd-Deen Burny* and *Ferishta*, between that Tyrant and *Cazee Mŏŏghees-ŏŏd-Deen*, we read, "From what description of Hindoos is it lawful to exact obedience and tribute?" To which the obsequious *Cazee* replies, "The *Imam Huneef* says that the *Juzea*, or as heavy a tribute as they can bear, may be imposed instead of death on Infidels, and it is commanded that the *Juzea* and *Khiraj* be exacted to the uttermost farthing, in order that the punishment may approach as near as possible to death." "You may perceive," replied the King, "that, without reading learned books, I am in the habit of putting in practice that which has been enjoined by the prophet."

But it would appear that up to the time of *Feroze Shah*, Brahmins were exempted from the tax, for in a very interesting Chapter of *Shums-i-Serajee's* work we find that Monarch imposing it for the first time on this influential class.

و در عهد سلاطین پیشین البته از طایفه زناردارا ن جزیه نستیده
جزیه ایشان معاف کرده بودند هیچ وقتی این طائفه بکسي
جزیه نداده سلطان فیروز شاه بتوفیق حضرت الله جمیع علماء
دین دار و مشایخ نامدار را بدرگاه خود جمع کنانیده بگوش
ایشان رسانیده که این غلط عام افتاده که از طائفه زناردار جزیه
نستد و سلاطین گذشته که درین کار کوشش بسیار نکرده از سبب
آنکه کارکنان و غلامان آنزمانه هوا خواهان یگانه غفلت ورزیده
برایشان آگاهي نداده چون طائفه زناردار کلید حجره کفر اند و
کافران بر ایشان مستقل اند اول از ایشان جزیه بستانند و
معاف ندارند

On this occasion, which was so much at variance with his usual spirit of conciliation, the Brahmins thronged him in his Hunting-Palace, and threatened to burn themselves alive before him; and at last were only dissuaded from their purpose by the other Hindoos of *Dehli* taking upon themselves to pay the *Juzea* of the Brahmins. In his time, the highest class of Hindoos was rated at 40, the second at 20, and the third at 10 *Tunkas* per head; and these remonstrances had the effect of inducing the King to admit the Brahmins to the favorable terms of the lowest class.

Digitized by Google

We again learn that it was enforced with great severity in the time of *Behlole* and *Secunder Lodi*, which was perhaps no inconsiderable cause of the facility with which the empire was wrested from the hands of that family.

The tax was abolished by *Akber* in the 9th year of his reign, and was not imposed again till the 22nd of *Aurungzebe*, who, with his wonted intolerance, directed that its levy should be attended with every circumstance of contumely which his ingenuity could devise.

ونیز حکم شده بود که اخذ جزیه ازذمي باین وضع نمایند که
ذمي جزیه را خود گرفته بیارد و پیاده آید واحدي نشسته باشد
وذمي ایستاده و احدے دست خود بالاے دست ذمي نموده
ازدست بردارد و اگر بدست نائب خود بفرستد قبول نکنند واز
غني جزیه سالتمام یکدست بگیرد و اوسط بدوقسط وفقیر
بچهار قسط و جزیه ساقط میشود بشرط اسلام و موت

Zoobdut-ool-Ukhbarat.

It was at this time that admirable letter is said to have been written, which is ascribed by Orme to *Jeswunt Sing,h*, by Tod to *Rana Raj Sing,h*, and by the *Mahrattas* to *Sevajee*. (*Grant Duff*, Vol. I., p. 219, and *Elphinstone's India*, Vol. II., p. 458). Stewart (*Hist: Bengal*, p. 308) says that *Shaista Khan* in A. D. 1679-80 enforced the *Juzea* in Bengal at the rate of 6½ per 1000 on all property, and that Christians paid one and a half per Cent additional duty on their commerce. The sick, lame, and blind were excused.

From this period it appears to have been regularly levied, and with particular severity in the time of *Furrookhseer* (in consequence of the appointment of *Enayut-Oollah* as Financial Minister, who had been Secretary to the bigoted *Aurungzebe*) until the time of *Rufee-ood-Durjat*, when the *Barha Syuds* abolished it, and the Hindoos again recovered their consequence, —*Ruttun Chund*, a Hindoo, being appointed Financial Minister, and being possessed even of such influence, as to be empowered to nominate the Mahomedan *Cazees* of the Provinces.*

---

* Colonel Galloway (*Law and Constit: of India*, p. 27), states this on the authority of *Ferishta*; but *Ferishta* died more than a century before this period.

Digitized by Google

After the death of *Ruttun Chund*, the Capitation Tax was once more levied, as it is stated to have been again repealed by *Mahomed Shah*, at the intercession of *Maharaja Jye Singh* and *Girdhur Buhadòòr*.

باین چشمداشت راجه جی سنگهه وگردهر بهادر از بهر معافي
جزیه بعرضرسانیدند گیتي خداوند بعز اقبال و شرف اجابت
تارک مباهات ایشانرا برافراختند وتا یوم القیام داخل این ثواب
عظیم و نیکنامي مخیم فرمودند و نیز به التجاے این دو
رکن السلطنت و زیر اعظم طریق خیر پسندیده قبول نمودند
و سیف الدوله عبدالصمد خان بهادر درثبات کلمة الخیر گفته

Tuwareekh-i-Mahomedshahee.

Since that period, no Emperor was possessed of sufficient authority to enforce the *Juzea*, and this odious tax became extinct for ever:—but not till it had operated as one of the most effectual causes of the decline of the Mahometan power, by alienating the affections of the Hindoo population, which the early Moghul Emperors had courted, and in some measure obtained.

JUZUR, جزر जजर jazar

A term in Arithmetic signifying *duplation*, or doubling a number, which like *mediation*, or halving, is considered in Oriental works to be a separate operation from ordinary multiplication, or division, and is so entered in European books on Arithmetic of the sixteenth Century.

JYCHEE, جیچي जैची jaichí

A weed which springs up with *Rubbee* crops.—See JYTEE.

JYE, جئي जई jaí

Oats. The name has been only lately introduced into the N. W. P. as the grain was not known before the acquisition of this country by the British. It may perhaps have been so called from its being considered a small kind of barley; thus, from *jou, jouee, jyee*; as from *chuna, chunee*; and *òòrd, òòrdee*. The word however is not new, though the application of it is; for the small shoots of Barley (especially cultivated by Brahmins for the purpose, in anticipation of the season) which are carried about in the turbans of Hindoos during the *Dusehra*, are in

Digitized by Google

mary places known by the name of *Jye*, or *Jyee*,* either because of the smallness of the Barley, or in commemoration of the *Jye*, or triumph, of *Rama* over *Ravana*, the Demon-lord of *Lunka*.

It is worthy of remark that in *Benares*, *Bundlecund*, and the *Lower Doab*, Oats are called *Ramjow*, *i. e.* the Barley of *Rama*. As the Hindoos already had an *Indurjow* (Echites antidysenterica) *Ramjow* was not altogether an unnatural combination to represent a new grain which bore a resemblance to Barley.†—*Ramjow*, therefore, being the name which the natives chose first to give this grain, it is not altogether improbable that we may derive our *Jyee* from the ceremony above alluded to, rather than from its being considered a small species of Barley. The very name of *Ramjow* would instantly suggest *Jye*,—both being words intimately connected with the festival of the *Dusehra*.

JYSWAR, جيسوار जैसवार jaiswár

See JASAWUR and JUSWAR in the Printed Glossary.

A tribe of inferior *Jadonbunsee* Rajpoots in the Pergunnahs of *Uleepoor Puttee*, *Kishnee Nubeegunge*, and *Azimnugur* in *Central Doab*. *Jyswar*, or rather *Jaeswara*, is also the name of a sub-division of *Chumars*, *Dhanuks*, *Kulals*, *Moraos*, *Coormees*, *Telees*, *Bunias*, and many other inferior tribes; and implies perhaps that they came originally from *Jaes*, a large manufacturing Town in *Oudh*. It must have been a place of much greater importance than it is at present, to have given name,

---

* This is likewise the name given to the first sprouts of germinating rice (see JUWARA) when the seeds are steeped in water previous to sowing. There is also a small species of Barley well known in *Rohilcund* as *Jye*, or *Jyee*, as is shown by the following couplet, in which its easy and rapid growth is remarked—

कोठी चढे पुकारे जये
खिचरी खाकर क्यों ना बये

Kot,hee churhe pookaré jye
K,hichree k,hakur kyoon na bye.

"The *jyé* halloos out from the house tops, why not sow me after the *Mukur Sunkrant*?" which implies that its growth is very quick.

† This principle of nomenclature may be observed in the analagous instances of *Ram-phul*, *Sita-phul*, *Sri-phul*.

like *Sunkasya*, *Sringavera*, *Canouj*, and *Sravasti*,* to so many distinct families. *Kusba Jaes* is also mentioned with distinction by the early Mahomedan authors, particularly in the *Lutaif-i-Ashrufee*, or records of the acts and opinions of *Ashruf Jehangeer*. On one occasion when this sainted personage visited *Jaes*, it is stated (in the 57th *Luteefa*) that nearly three thousand pupils came out to pay their respects. In the Imperial Register also it is mentioned as the chief town of a large Pergunah; and it may be questioned if at one time it was not even the seat of a subordinate Government; for in a Book published at Leyden in 1631, *De Imperio magni Mogolis sive Indiâ verâ*, the author, *Jean de Lâet*, divides the Empire into 37 Provinces, of which one is *Zessoal*, or *Jessoal*; and as there is no other in his list which at all corresponds with *Oudh*, or any other place in its neighbourhood, we may, in want of more certain information, surmise that *Jaes* might have been intended.

JYTEE, جيتي जैती jaití

Jytee, *Jouchee*, or *Jychee*, is the name of an Euphorbia in the Western part of these Provinces, which springs up with the *Rubbee* crops, and yields an excellent oil. The plant is about two feet high, and three in circumference, and the seed yields about one-fifth of its weight in oil. In a paper, presented in May 1843 to the Horticultural Society of Calcutta, it is stated as an extraordinary thing that the seed will not come up on the ground on which it was last shed, if that land has in rotation been under a *Khureef* crop. But there appears nothing wonderful in this (even if the statement is true to the fullest extent, which perhaps it is not) because land under a *Khureef* crop is always most thoroughly weeded, and the *Jytee* seed would not

* In the article CHOURASEE the position of *Sunkasya* has been indicated. *Sringavera* is mentioned in the *Ramayana* as a village which was in the midst of a forest extending on both sides of the Ganges, inhabited by *Nishadas*, or wild tribes, who assisted in ferrying *Rama*, *Luchmun*, and *Sita* over the river. *Sringravera* is the modern *Singrour*, of which the consequence has declined only lately, for it is mentioned as the chief town of a Pergunah in the *Ayeen-i-Akberee*, and by the Jesuit Tieffenthaler in the middle of last Century. It lies on the left bank of the Ganges, about twenty-five miles above *Allahabad*, and is now included in the Pergunah of *Nuwabgunge*. (v. p. 274). The *Singrourea Cachhees* and *Coormees* derive their name from this town.

The *Canoujea* families have been frequently mentioned throughout this work, and of course derive their name and origin from *Canouj*.

From *Sravasti* we appear to have the *Sreebastum Kayet,hs* and *Naees*, and the *Siree Bat,hum Dhobees*; if so, they would lead us, like the *Suksena Kayet,hs* with respect to *Sunkasya*, to an identification of the old town of *Sravasti*; for they trace their origin to a place which still bears nearly the same name, about eight miles to the West of *Fyzabad*, near the ancient *Ajodhya*.

Digitized by Google

be allowed to remain in it. If the land remain uncultivated during the *Khureef*, a few *Jytee* plants would come up, but not of course so many as would appear, had the land been ploughed and prepared for a *Rubbee* crop. In these respects it obeys some of the conditions of *Mutouna*.—(See Codo.) The previous ploughing for the *Rubbee* has such an effect upon *Jytee*, that it will spring up the third year after it it shed, even if the land has been under an intermediate *Khureef* crop. It is not therefore necessary to suppose that it has any natural affinity with the *Rubbee* grains; the mere ploughing, and exposure of the soil to the genial influence of the atmosphere, are sufficient to account for its germination.

Jytee does not appear likely to repay the trouble of cultivation, notwithstanding the expectation held out in the paper abovementioned.

THE END.

Digitized by Google

ERRATA.

Page	13	line 27 for	Nine..............	read	Four.
"	76	" 14 for	BHUTTA CHARJ	"	BHUTT-ACHA
"	98	" 17 for	*Kukkar*.........	"	*K,hungar.*
"	99	" 1 for	*Nursing*.........	"	*Birsing.*
"	270	" 11 for	ساتهاداري	"	سانگهاداری
"	270	" 18 for	چمراوت	"	جهمراوت
"	301	" 25 for	بلي	"	بلهگي

Digitized by Google

This preservation photocopy
was made and hand bound at BookLab, Inc.
in compliance with copyright law. The paper,
Weyerhaeuser Cougar Opaque Natural,
meets the requirements of ANSI/NISO
Z39.48-1992 (Permanence of Paper).

Austin 1994

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

3 204

Digitized by Google

Digitized by Google